The Book of
REMEMBRANCES

KITĀB AL-ADHKĀR

Imām Yaḥya ibn Sharaf an-Nawawī

Revised and edited by
MUHAMMAD ISA WALEY

TURATH PUBLISHING
2014

© Copyright: 1435/2014, Turath Publishing
ISBN: 978-1-906949-19-8

Published by:
Turath Publishing
79 Mitcham Road +44–20-8767–3666
London sw17 9pd www.turath.co.uk

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British Library Cataloguing in Publication Data
al-Nawawī, Yaḥyā ibn Sharaf
The Book of Remembrances: The *Kitāb al-Adhkār*
I. Title

Cover Design & Typesetting ARM (www.whitethreadpress.com)
Printed by Mega Printing, Istanbul, Turkey.
export@ mega.com.tr

Distributors for UK & Europe
Azhar Academy Ltd.
54–56 Little Ilford Lane +44 (20) 8911 9797
Manor Park sales@azharacademy.com
London e12 5qa www.azharacademy.com

Distributors for America and Canada
White Thread Press
www.whitethreadpress.com
inf@whitethreadpress.com

Distributors for South Africa
Darul-Ihsan Research and Education Centre
www.darulihsan.com/shop +27 (31) 577 7868
bookshop@darulihsan.com

DEDICATION

For my grandparents: Ahmad Batha and
Maryam Batha, Qari Mufti Mahmoud Pandor,
Khadijah Pandor and Aisha Pandor.
And for my wife's grandparents who were her inspiration:
Hakim Ismail and Maryam Ismail Hakim.

&

In remembrance of my beloved father
Maulana Muhammad ibn Ahmad Batha
whose constant encouragement
enabled me to stay the course.

May Allah illuminate their place of rest and
raise them up in the company of those
He has completely forgiven, Amīn.

Romanization Table

ā	آ	b	ب	t	ت
th	ث	j	ج	h	ح
kh	خ	d	د	dh	ذ
r	ر	z	ز	s	س
sh	ش	ṣ	ص	ḍ	ض
ṭ	ط	ẓ	ظ	‘	ع
gh	غ	f	ف	q	ق
k	ك	l	ل	m	م
n	ن	h	ه	h, t	ة
w, ū	و	y, ī	ى	a	آ
i, -’i	إ	u	أ	’	ء

al- (but following “sun letters”, ad-, ar-, as-, ash-, at-, az-, etc.) الـ
In *du’ā* or *dhikr* texts, elision is marked with hyphen instead of apostrophe; and long vowels have no macron sign (¯) where pronounced as short ones. Examples: *ihdina-ṣ-ṣirāta-l-mustaqīm*; *Allāhumma-j’alnā mufliḥīn*.

Publisher’s Preface

بسم الله الرحمن الرحيم

In the name of Allah, most merciful and compassionate. I bear witness that there is no god but Allah, alone without partners; and that Muhammad is His servant and Messenger. I invoke the blessings of Allah and His peace upon on His final Messenger, Muhammad, his family and companions, along with all those who follow them in goodness till the Day of Rising.

Among the narrations that Imam at-Tirmidhī transmits in his collection is a hadith from Anas ﷺ who relates that the Messenger of Allah ﷺ said: “*Du‘ā’* is the very essence of worship.”

Worship itself, according to the text of the Qur’ān, is the meaning of our existence; and *du‘ā’* lies at its core and is, in essence, a pure expression of utter neediness. A man resorts to *du‘ā’* only when he realises that he has no one to turn to but Allah, and this is the fullest affirmation of *tawḥīd*, or the Oneness of Allah, in the life of the believer.

In this book, Imam an-Nawawī gathers the *du‘ā’*s transmitted from the Messenger of Allah ﷺ, encompassing every movement and stillness, from the great events of life—birth, marriage, death—to the seemingly mundane—waking up, dressing, eating—through to the distressing events—illness, danger, loneliness; all of these are presented as opportunities to turn to Allah in *‘ubūdiyyah*, or submissive dependency, with *du‘ā’*. But this book is more than a simple collection of prayers. Interspersed amongst its chapters are passages expounding the etiquette of *du‘ā’*, how to guard the tongue from its deadly sins, and the moments of acceptance that the believer can seize upon.

We present the translation of each *du‘ā’* in italicised text; this is then followed by the Arabic text of the *du‘ā’* cited. Where the text of the *du‘ā’* appears within a wider discussion, we present the Arabic at the end of the passage to avoid disrupting the natural flow of the text. A transliteration of the *du‘ā’* into roman script appears im-

mediately after the Arabic and we have included a guide to assist the reader in using the system of transliteration. Translations of the Qur'ān are presented in bold text.

It is my hope that the reader will find in this publication a rich source of spiritual nourishment that will see them through to the Next World in safety and well-being.

I am indebted to my dear friend, Mufti Abdur-Rahman Mangera of White Thread Press, for bringing this work to our attention and for the final layout and design. I also owe thanks to the translators, Idris Esau, Safaruk Zaman Chowdury and Abdassamad Clarke. Many thanks are due to Sheikh Bilal Patel for highlighting portions of the *Adhkār* which were omitted from the original translation and for ensuring the text remained faithful to the original text of Imam an-Nawawī. I would also like to thank Uthman Ibrahim-Morrison and Muhammad Isa Waley for their contributions in editing the text, especially the latter, for his painstaking revision of the entire text, Saleh Malik for producing *takhrīj* references for each *du'ā'* in this collection, and all those who have contributed to making this work possible. I would also ask those readers who derive some benefit from this book to remember us in your supplications.

Finally, I ask Allah to bestow His mercy on Imam an-Nawawī, who in a short lifespan was the cause of tremendous blessings for the believers, among which is this book, which continues to bring us all benefit to this day. May Allah reward him well and unite us with him in the Hereafter.

YAHYA BATHA

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1

WHAT HAS BEEN NARRATED ABOUT THE VIRTUE OF *DHIKR* AND IS NOT RESTRICTED TO A SPECIFIC TIME

ALLAH ﷻ SAYS: "**And the remembrance of** Allah **is greater.**"[1]

﴿وَلَذِكْرُ اللهِ أَكْبَرُ﴾

Allah ﷻ also said: "**So remember Me and I will remember you.**"[2]

﴿فَاذْكُرُونِيٓ أَذْكُرْكُمْ﴾

Allah ﷻ says: "**Had it not been that** he **glorified** Allah**,** he **would** certainly **have remained inside its belly until the Day they are resurrected.**"[3]

﴿فَلَوْلَآ أَنَّهُۥ كَانَ مِنَ ٱلْمُسَبِّحِينَ ۞ لَلَبِثَ فِي بَطْنِهِۦٓ إِلَىٰ يَوْمِ يُبْعَثُونَ﴾

Allah ﷻ also says: "**They celebrate His praises night and day, and never do they slacken.**"[4]

﴿يُسَبِّحُونَ ٱلَّيْلَ وَٱلنَّهَارَ لَا يَفْتُرُونَ﴾

We relate in the *Ṣaḥīḥ*s of the Imams of hadith, Abū ʿAbdullāh Muḥammad ibn Ismāʿīl ibn Ibrāhīm ibn Mughīrah al-Bukhārī al-Juʿfī, and Abū al-Ḥusayn Muslim ibn al-Ḥajjāj ibn Muslim al-Qushayrī an-Nīsābūrī, may Allah be pleased with them, with their *isnād*s from Abū Hurayrah ﷺ, whose name is ʿAbd ar-Raḥmān ibn Ṣakhr according to the soundest of almost thirty statements, and who narrated more hadiths than any other Companion, that the Messenger of Allah ﷺ said: "Two phrases that are light on the tongue but heavy in the scale and beloved to the All Merciful are *Glory*

1 Qur'ān 29:45.
2 Qur'ān 2:152.
3 Qur'ān 37:143–144.
4 Qur'ān 21:20.

be to Allah and with His praise, and *Glory be to Allah the Tremendous.*"[1] This hadith is the last thing in the *Ṣaḥīḥ* of al-Bukhārī.

سُبْحَانَ اللهِ وَبِحَمْدِهِ، سُبْحَانَ اللهِ الْعَظِيمِ.

Subḥāna-llāhi wa bi-ḥamdihi, subḥāna-llāhi-l-ʿAẓīm.

We relate in the *Ṣaḥīḥ* of Muslim that Abū Dharr ﷺ reported: "The Messenger of Allah ﷺ asked me: 'Shall I not inform you of the dearest words to Allah ﷻ? The dearest words to Allah are *Glory be to Allah and with His praise.*'" According to another report, he said that the Messenger of Allah ﷺ was asked: "Which words are the best?" He replied: "Those which Allah has chosen for His angels and His slaves: *Glory be to Allah and with His praise.*"[2]

سُبْحَانَ اللهِ وَبِحَمْدِهِ.

Subḥāna-llāhi wa bi-ḥamdihi.

We relate in the *Ṣaḥīḥ* of Muslim also that Samurah ibn Jundab ﷺ reported: "The Messenger of Allah ﷺ said: 'The phrases most beloved to Allah are four: *Glory be to Allah, Praise be to Allah, There is no god but Allah, and Allah is greater.* No harm will befall you whichever of them you begin with.'"[3]

سُبْحَانَ اللهِ وَالْحَمْدُ لِلهِ وَلاَ إِلَـهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ.

Subḥāna-llāhi wa-l-ḥamdu li-llāhi wa lā ilāha illa-llāhu wa-llāhu akbar.

We relate in the *Ṣaḥīḥ* of Muslim that Abū Mālik al-Ashʿarī ﷺ said: "The Messenger of Allah ﷺ said: 'Cleanliness is half of faith; *Praise be to Allah* fills up the scales; and *Glory be to Allah and all praise is due to Allah* fill up—or it fills up—what is between the heavens and the earth.'"[4]

اَلْحَمْدُ لِلهِ.

Al-ḥamdu li-llāh.

سُبْحَانَ اللهِ وَالْحَمْدُ لِلهِ.

Subḥāna-llāhi wa-l-ḥamdu li-llāh.

We also relate from the *Ṣaḥīḥ* of Muslim from Juwayriyah ﷺ, the Mother of the Believers, that the Messenger of Allah ﷺ once left her early, after performing the *ṣalāh* of *Ṣubḥ*, while she was in her place of prayer. Then he returned at mid-morning and she was still sitting there. He asked: "Have you been in that same position since

1 Al-Bukhārī (7563), Muslim (2694), at-Tirmidhī (3463).
2 Muslim (2731), at-Tirmidhī (3587).
3 Muslim (2137), Abū Dāwūd (4958), at-Tirmidhī (2838).
4 Muslim (223), at-Tirmidhī (3512), an-Nasāʾī (5/5–6), Ibn Mājah (270).

I left you?" She replied: "Yes." The Messenger of Allah ﷺ said: "After I left you, I said four things, thrice each. If they were weighed against what you have said, they would outweigh it. They are: *Glory be to Allah and with His praise, according to the number of His creations and to His pleasure and according to the weight of His throne and the ink of His words.*"[1]

سُبْحَانَ اللهِ وَبِحَمْدِهِ، عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ.

Subḥāna-llāhi wa bi-ḥamdihi, ʿadada khalqihi wa riḍā nafsihi wa zinata ʿarshihi wa midāda kalimātih.

According to another report he said: "*Glory be to Allah, according to the number of His creations, and Glory be to Allah according to His own pleasure; and Glory be to Allah according to the weight of His throne; and Glory be to Allah according to the ink of His words.*"

سُبْحَانَ اللهِ عَدَدَ خَلْقِهِ، سُبْحَانَ اللهِ رِضَا نَفْسِهِ، سُبْحَانَ اللهِ زِنَةَ عَرْشِهِ، سُبْحَانَ اللهِ مِدَادَ كَلِمَاتِهِ.

Subḥāna-llāhi ʿadada khalqihi, subḥāna-llāhi riḍā nafsihi, subḥāna-llāhi zinata ʿarshihi, subḥāna-llāhi midāda kalimātih.

And we have narrated it in the book of at-Tirmidhī, where the wording is: "Shall I not teach you some phrases for you to say? *Glory be to Allah, according to the quantity of His Creation* (3 times), *Glory be to Allah, according to His own pleasure* (3 times), *Glory be to Allah, according to the weight of His Throne* (3 times), *Glory be to Allah, according to the ink of His Words* (3 times)."[2]

سُبْحَانَ اللهِ عَدَدَ خَلْقِهِ (٣)، سُبْحَانَ اللهِ رِضَا نَفْسِهِ (٣)، سُبْحَانَ اللهِ زِنَةَ عَرْشِهِ، (٣) سُبْحَانَ اللهِ مِدَادَ كَلِمَاتِهِ (٣).

Subḥāna-llāhi ʿadada khalqihi (x 3), subḥāna-llāhi riḍā nafsihi (x 3), subḥāna-llāhi zinata ʿarshihi (x 3), subḥāna-llāhi midāda kalimātih (x 3).

We relate in the *Ṣaḥīḥ* of Muslim that Abū Hurayrah reported that the Messenger of Allah ﷺ said: "To say *Glory be to Allah, all praise is due to Allah, there is no god but Allah and Allah is greater* is dearer to me than all that the sun rises over."[3]

سُبْحَانَ اللهِ وَالْحَمْدُ لِلهِ وَلاَ إِلَـهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ.

1 Muslim (2726), Abū Dāwūd (1503), at-Tirmidhī (3550), an-Nasāʾī (4/77).
2 At-Tirmidhī (3499) and *al-Futūḥāt* (1/200). The repetition of this *dhikr* three times, as mentioned in the hadith of Juwayriyah as well as in this transmission, is valid, since the additional narration of a trustworthy narrator is acceptable. Ibn Ḥajar states that this hadith has a supporting *shahīd* (witnessed) narration among the hadiths of Saʿd ibn Abī Waqqāṣ which an-Nawawī mentions later.
3 Muslim (2695), at-Tirmidhī (3591).

Subḥāna-llāhi wa-l-ḥamdu li-llāhi wa lā ilāha illa-llāhu wa-llāhu akbar.

We relate in the *Ṣaḥīḥ*s of Muslim and al-Bukhārī that Abū Ayyūb al-Anṣārī reported that the Messenger of Allah ﷺ said: "Whoever says *There is no god but Allah, One without partners. His is the kingdom and His is the praise, and He has power over all things* ten times will receive the reward of freeing four of the descendants of Ismā'īl."[1]

لَآ إِلَـٰهَ إِلَّا اللهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

Lā ilāha illa-llāh, waḥdahu lā sharīka lah, lahu-l-mulku wa lahu-l-ḥamd, wa Huwa 'alā kulli shay'in qadīr.

We relate in the *Ṣaḥīḥ*s of Muslim and al-Bukhārī that Abū Hurayrah ؓ stated that the Messenger of Allah ﷺ said: "Whoever says one hundred times a day *There is no god but Allah, One without partners; His is the kingdom and His is the praise, and He has power over all things* will be like someone who has set free ten slaves. One hundred good deeds will be written for him, one hundred of his sins will be forgiven, and it will be a shield for him against Shayṭān for that day until the evening. No one can produce anything better than it, except a man who does more than him. And whoever says *Glory be to Allah and with His praise* one hundred times a day will have his sins forgiven, even if they be [as abundant] as the foam of the sea."[2]

لَآ إِلَـٰهَ إِلَّا اللهُ، وَحْدَهُ لَا شَرِيكَ لَه، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ،
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ. سُبْحَانَ اللهِ وَبِحَمْدِهِ.

Lā ilāha illa-llāh, waḥdahu lā sharīka lah, lahu-l-mulku wa lahu-l-ḥamd, wa Huwa 'alā kulli shay'in qadīr. Subḥāna-llāhi wa bi-ḥamdihi.

And we relate from the books of at-Tirmidhī and Ibn Mājah that Jābir ibn 'Abdullāh ؓ reported that he heard the Messenger of Allah ﷺ say: "The best *dhikr* is to say: *There is no god but Allah*."[3] At-Tirmidhī described this hadith as *ḥasan*.

لَآ إِلَـٰهَ إِلَّا اللهُ.

Lā ilāha illa-llāh.

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Abū Mūsā al-Ash'arī reported that the Messenger of Allah ﷺ said: "He who remembers his Lord, compared to him who does not remember Him, is like the living compared to the dead."[4]

And we relate from the *Ṣaḥīḥ* of Muslim that Sa'd ibn Abī Waqqāṣ ؓ reported that a Bedouin came to the Messenger of Allah ﷺ and said: "Teach me something to

1 Al-Bukhārī (6404), Muslim (2693), at-Tirmidhī (3584), and an-Nasā'ī in *'Amal al-yawm wa al-laylah* (24).
2 Al-Bukhārī (6403), Muslim (2691), at-Tirmidhī (3464), *al-Muwaṭṭa'* (1/209), and an-Nasā'ī in *'Amal al-yawm wa al-laylah* (26).
3 At-Tirmidhī (3380), who states that this is a *ḥasan gharīb* hadith. We only know of it from the hadith of Mūsā. It is also reported by Ibn Mājah (3800).
4 Al-Bukhārī (6407), Muslim (779), with a similar wording and meaning.

say." He replied: "Say: *There is no god but Allah, One, without partners. Allah is vastly greater and abundant praise is due to Allah. Glory be to Allah, the Lord of the Worlds. There is no power and no strength except through Allah, the Mighty, the All-Wise.*" The man said: "Those words are for my Lord. But what is for me?" He replied: "*O Allah, forgive me, have mercy on me, guide me and sustain me.*"[1]

لَآ إِلَهَ إِلَّا اللهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، اللهُ أَكْبَرُ كَبِيراً وَالْحَمْدُ لِلهِ
كَثِيراً، سُبْحَانَ اللهِ رَبِّ الْعَالَمِينَ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ الْعَزِيزِ
الْحَكِيمِ. اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي.

Lā ilāha illa-llāhu, waḥdahu lā sharīka lah, Allāhu akbaru kabīran wa-l-ḥamdu li-llāhi kathīrā, subḥāna-llāhi Rabbī-l-'ālamīn, lā ḥawla wa lā quwwata illā bi-llāhi-l-'Azīzi-l-Ḥakīm. Allāhumma-ghfir lī wa-rḥamnī wa-hdinī wa-rzuqnī.

Again, we relate from the *Ṣaḥīḥ* of Muslim that Sa'd ibn Abī Waqqāṣ ؓ reported: "While we were with the Messenger of Allah ﷺ he asked: 'Are any of you unable to earn a thousand good deeds a day?' Somebody in the gathering asked: 'How can any one of us earn a thousand good deeds?' He answered: 'If he glorifies Allah one hundred times, a thousand good deeds will be written for him or one thousand wrong actions will be eliminated for him.'"[2]

The Imam and Ḥāfiẓ Abū 'Abdullāh al-Ḥumaydī said: It is thus in the *Ṣaḥīḥ* of Muslim in all the narrations with the wording *aw yuḥaṭṭu* (*or* He reduces, erases or eliminates). Al-Burqānī said: Shu'bah, Abū 'Awānah and Yaḥyā al-Qaṭṭān narrated it from Mūsā, from whom Muslim narrated it with *wa yuḥaṭṭu* (*and* He reduces. . .) without the letter *alif*.

We relate in the *Ṣaḥīḥ* of Muslim that Abū Dharr ؓ reported that the Messenger of Allah ﷺ said: "Every morning there is charity due on every joint of your bodies. Extolling the glory of Allah is charity, praising Allah is charity, declaring the oneness of Allah is charity and saying 'Allah is greater' is charity. To command good and forbid evil is charity. The equivalent of that is two *rak'ah*s of *ṣalāh* performed in the forenoon."[3] I say: the word *as-sulāmā* with a *ḍammah* on the letter *sīn* and no doubling of the letter *lām* means a member or limb (*'uḍw*), and the plural is *sulāmayāt* with *fatḥah* on the letter *mīm* and no doubling on the letter *yā'*.

And we relate from the *Ṣaḥīḥ*s of Muslim and al-Bukhārī that Abū Mūsā al-Ash'arī reported that the Messenger of Allah ﷺ said to him: "Shall I show you one of the treasures of Paradise?" He said: "Yes, Messenger of Allah." He said: "Say: *There is no power and no strength except by Allah.*"[4]

1 Muslim (2696).
2 Muslim (2698), an-Nasā'ī in *'Amal al-yawm wa al-laylah* (152), at-Tirmidhī (3459), and Aḥmad (1/174).
3 Muslim (720).
4 Al-Bukhārī (6484) and Muslim (2704).

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ.

Lā ḥawla wa lā quwwata illā bi-llāh.

We relate in the *Sunans* of Abū Dāwūd and at-Tirmidhī that Sa'd ibn Abī Waqqāṣ ﷺ narrated that he went with the Messenger of Allah ﷺ to a woman, and in front of her were date stones or pebbles which she was using to make *tasbīḥ*. He said: "Should I not show you something that is easier and better than this? *Glory be to Allah, equal to what He has created in the heavens; Glory be to Allah, equal to what He has created on Earth; Glory be to Allah, equal to the amount of what is between them; Glory be to Allah, equal to what He will create. And Allah is greater, equal to that, and All praise is due to Allah, equal to that; and There is no god but Allah, equal to that; and There is no power and no strength [except by Allah], equal to that.*"[1] At-Tirmidhī described this hadith as *ḥasan*.

سُبْحَانَ اللهِ عَدَدَ مَا خَلَقَ فِي السَّمَآءِ، سُبْحَانَ اللهِ عَدَدَ مَا خَلَقَ فِي الأَرْضِ،
وَسُبْحَانَ اللهِ عَدَدَ مَا بَيْنَ ذَلِكَ، وَسُبْحَانَ اللهِ عَدَدَ مَا هُوَ خَالِقٌ، وَاللهُ أَكْبَرُ مِثْلَ
ذَلِكَ، والْحَمْدُ لِلهِ مِثْلَ ذَلِكَ، وَلَآ إِلَـهَ إِلَّا اللهُ مِثْلَ ذَلِكَ، وَلَا حَوْلَ وَلَا قُوَّةَ مِثْلَ ذَلِكَ.

Subḥāna-llāhi 'adada mā khalaqa fi-s-samā', subḥāna-llāhi 'adada mā khalaqa fi-l-arḍ, wa subḥāna-llāhi 'adada mā bayna dhālik, wa subḥāna-llāhi 'adada mā Huwa khāliq, wa-llāhu akbaru mithla dhālik, wa-l-ḥamdu li-llāhi mithla dhālik, wa lā ilāha illa-llāhu mithla dhālik, wa lā ḥawla wa lā quwwata mithla dhālik.

And we relate from both,[2] with an *isnād* that is *ḥasan*, that Yusayrah ﷺ, a female Companion and Emigrant, reported that the Messenger of Allah ﷺ commanded them (the women Companions) to pay attention to doing *takbīr, taqdīs* and *tahlīl* and to count them on their fingers, for [their fingers] will be questioned and examined about them.[3]

And we relate from both and from the *Sunan* of an-Nasā'ī, with an *isnād* that is *ḥasan*, that 'Abdullāh ibn 'Amr ﷺ said: "I saw the Messenger of Allah ﷺ counting the *tasbīḥ*,"[4] and in another narration "with his right hand".

And we relate from the *Sunan* of Abū Dāwūd that Abū Sa'īd al-Khudrī ﷺ related that the Messenger of Allah ﷺ said: "Whoever says: *I am pleased with Allah as Lord,*

1 At-Tirmidhī (3564), Abū Dāwūd (1500), and *al-Futūḥāt* (1/244–245). Ibn Ḥajar said that the hadith is *saḥīḥ*; its narrators are the narrators of *saḥīḥ* hadiths, except for Khuzaymah, whose lineage and condition are unknown; and that no-one quotes his narration except Sa'īd ibn Abī Hilāl, who is mentioned by Ibn Ḥibbān in *ath-Thiqāt*.

2 The *Sunans* of Abū Dāwūd and at-Tirmidhī.

3 Abū Dāwūd (1501) and at-Tirmidhī (3577).

4 An-Nasā'ī (3/74–75), Abū Dāwūd (1502), and at-Tirmidhī (3482).

with Islam as religion, and with Muḥammad as Messenger, Paradise will be obligatory for him."[1]

رَضِيتُ بِاللهِ رَبّاً وَبِالإِسْلَامِ دِيناً وَبِمُحَمَّدٍ رَسُولاً.

Raḍītu bi-llāhi Rabban, wa bi-l-Islāmi dīnan, wa bi-Muḥammadin Rasūlā.

We relate in the book of at-Tirmidhī that 'Abdullāh ibn Busr—with a *ḍammah* on the *bā'* and a *sukūn* on the *sīn*—the Companion ﷺ, reported that a man said: "O Messenger of Allah, the decrees of Islam have become too numerous for me, so tell me something that I can adhere (*atashabbathu*) to." He ﷺ replied: "Let your tongue always be moist with *dhikr* of Allah ﷻ."[2] At-Tirmidhī said, described this as a *ḥasan* hadith."

I say that the verb *atashabbathu*, with the letters *tā'* and *thā'* followed by *bā'*, all with *fatḥah* means 'I adhere to' as well as 'I cling to'.

And we relate from it (the book of at-Tirmidhī) that Abū Sa'īd al-Khudrī ﷺ said: "The Messenger of Allah ﷺ was asked: 'Which form of worship will be the best in rank in the sight of Allah on the Day of Judgment?' He said: 'Men and women who engage **in Allah's remembrance abundantly**', I asked: 'O Messenger of Allah, more than him who goes on military expeditions in the Way of Allah ﷻ?' He said: 'Even if he strikes the *kāfirūn* and the *mushrikūn* with his sword until it breaks and is stained with blood, the one who remembers Allah will still be superior to him in rank.'"[3]

And we relate from it and from the book of Ibn Mājah from Abū ad-Dardā' ﷺ who reported that the Messenger of Allah ﷺ asked: "Shall I inform you of the best of your deeds, the purest in the sight of your King, the highest in your ranks, and better than spending gold and silver in charity, and better than you meeting the enemy and striking their necks and them striking yours?" [Those present] said: "Yes." He ﷺ replied: "The remembrance of Allah ﷻ."[4] Al-Ḥākim Abū 'Abdullāh says in his book *al-Mustadrak 'alā aṣ-Ṣaḥīḥayn* that this hadith has a *saḥīḥ isnād*.

And we relate from the book of at-Tirmidhī that Ibn Mas'ūd ﷺ narrated that the Messenger of Allah ﷺ said: "I met Ibrāhīm on the night I was taken to Heaven, and he said: 'O Muḥammad, convey my greetings to your *Ummah*, and inform them that Paradise has fertile soil and sweet water, but it is barren. Its plantations are: *Glory be to Allah, praise be to Allah, there is no god but Allah*, and *Allah is greater*.'"[5] At-Tirmidhī described this hadith as *ḥasan*.

سُبْحَانَ اللهِ، وَالْحَمْدُ لِلهِ، وَلَآ إِلَـهَ إِلَّا اللهُ، وَاللهُ أَكْبَرُ.

Subḥāna-llāhi wa-l-ḥamdu li-llāhi wa lā ilaha illa-llāhu wa-llāhu akbar.

1 Abū Dāwūd (1529), and an-Nasā'ī in *'Amal al-yawm wa al-laylah* (5). Ibn Ḥajar grades it as *ḥasan*. It is also mentioned in the *Mustadrak* of al-Ḥākim (1/518), who grades it as *saḥīḥ*; and adh-Dhahabī agrees.

2 At-Tirmidhī (3372) and *al-Futūḥāt* (1/257). Ibn Ḥajar grades it as *ḥasan*.

3 At-Tirmidhī (3373); he also described this as a *gharīb* hadith.

4 Ibn Mājah (3790), at-Tirmidhī (3374), and al-Ḥākim (1/496), who grades it as *saḥīḥ*; and adh-Dhahabī agrees. It is also reported in *al-Muwaṭṭa'* (1/211) in a *mawqūf* form from Abū ad-Dardā'.

5 At-Tirmidhī (3458).

We also relate from the book of at-Tirmidhī that Jābir ﷺ stated that the Messenger ﷺ said: "Whoever says *Glory be to Allah the Great and to Him belongs all praise* will have a date palm planted for him in Paradise."[1] At-Tirmidhī described the hadith as *ḥasan*.

سُبْحَانَ اللهِ الْعَظِيمِ وَبِحَمْدِهِ.

Subḥāna-llāhi-l-ʿAẓīmi wa bi-ḥamdihi.

Again, we relate from the book of at-Tirmidhī that Abū Dharr ﷺ said: "I asked: 'O Messenger of Allah, which words are most beloved to Allah ﷻ?' He replied: 'What He has chosen for His angels: *Glory be to my Lord and to Him belongs all praise. Glory be to my Lord and to Him belongs all praise.*'"[2] According to at-Tirmidhī, this is *ḥasan ṣaḥīḥ*.

سُبْحَانَ رَبِّي وَبِحَمْدِهِ، سُبْحَانَ رَبِّي وَبِحَمْدِهِ.

Subḥāna Rabbī wa bi-ḥamdih, subḥāna Rabbī wa bi-ḥamdih.

I shall discuss the subject matter contained in this book in order. I will start with what one should say when he first gets up from sleep, and then move on sequentially until one goes to sleep at night, as well as when he wakes up at night. And from Allah comes all ability and success.

2

GETTING UP FROM SLEEP

WE RELATE FROM the *Ṣaḥīḥ*s of two Imams of hadith, Abū ʿAbdullāh Muḥammad ibn Ismāʿīl ibn Ibrāhīm ibn Mughīrah al-Bukhārī al-Juʿfī and Abū 'l-Ḥusayn Muslim ibn al-Ḥajjāj ibn Muslim al-Qushayrī an-Naysābūrī, may Allah be pleased with them, with their *isnād*s from Abū Hurayrah ﷺ who reported that the Messenger of Allah ﷺ said: "Shayṭān ties three knots on the nape of a person while he is sleeping, putting each knot in place. He says: 'You have a long night, so sleep.' When the person wakes up and remembers Allah ﷻ, one knot is untied; when he performs *wuḍū'* one knot is untied; and when he performs *ṣalāh* all three knots are untied. Then he gets up [feeling] energetic and in good spirits. If he does not do this, he gets up in bad spirits and lazy."[3] That is the wording from al-Bukhārī's narration, whereas Muslim has '*qāfiyat ar-raś*, 'the end' (i.e. the nape) 'of the neck'.

1 At-Tirmidhī (3460), and al-Ḥākim in *al-Mustadrak* (1/501–502), who grades it as *ṣaḥīḥ*; and adh-Dhahabī agrees.

2 At-Tirmidhī (3587).

3 Al-Bukhārī (1142) and Muslim (776).

And we relate from the *Ṣaḥīḥ* of al-Bukhārī that Ḥudhayfah ibn al-Yamān ﷺ and Abū Dharr ﷺ reported that the Messenger of Allah ﷺ used to say when he went to his bed, "*In Your name, O Allah, I live and I die.*"

بِسْمِكَ اللّٰهُمَّ أَحْيَا وَأَمُوتُ.

Bismika-llāhumma aḥyā wa amūt.

And when he awoke he said: "*Praise be to Allah, Who has given us life after causing us to die, and to Him is the Resurrection.*"[1]

اَلْحَمْدُ لِلّٰهِ الَذِيَ أَحْيَانَا بَعْدَمَآ أَمَاتَنَا وَإِلَيهِ النُّشُورُ.

Al-ḥamdu li-llāhi-lladhī aḥyānā baʿda mā amātanā wa ilayhi-n-nushūr.

And we relate from the book of Ibn as-Sunnī with a *ṣaḥīḥ isnād* that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "When you wake up you should say: *Praise be to Allah Who has returned my soul to me, given me good health in my body, and permitted me to remember Him.*"[2]

اَلْحَمْدُ لِلّٰهِ الَذِي رَدَّ عَلَيَّ رُوحِي وَعَافَانِي فِي جَسَدِي، وَأَذِنَ لِي بِذِكْرِهِ.

Al-ḥamdu li-llāhi-lladhī radda ʿalayya rūḥī wa ʿāfānī
fī jasadī wa adhina lī bi-dhikrih.

We also relate from the book of Ibn as-Sunnī that ʿĀ'ishah ﷺ reported that the Messenger of Allah ﷺ said: "There is no-one who, when Allah returns his soul to him [i.e. after sleep], says: *There is no god but Allah alone without partner; His is the kingdom and His is the praise, and He has power over all things* without Allah forgiving his sins, even if they are [as abundant] as the foam of the sea."[3]

لَآ إِلَـهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

Lā ilāha illa-llāh, waḥdahu lā sharīka lah, lahu-l-mulk, wa
lahu-l-ḥamd, wa Huwa ʿalā kulli shayʾin qadīr.

And we relate from the book of Ibn as-Sunnī that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "No man says, when he wakes up, *Praise be to Allah, Who created sleep and wakefulness; praise be to Allah, Who has resurrected me healthy and sound. I bear witness that Allah gives life to the dead and that He has power over all things* without Allah ﷻ saying: 'My slave has spoken the truth.'"[4]

1 Al-Bukhārī (6312).

2 Ibn as-Sunnī (9), an-Nasā'ī (791), at-Tirmidhī (3398), who narrates part of the hadith, and *al-Futūḥāt* (1/291). Ibn Ḥajar grades it as *ḥasan*.

3 Ibn as-Sunnī (10) and *al-Futūḥāt* (1/292). Ibn Ḥajar states that this hadith is very weak.

4 Ibn as-Sunnī (13).

اَلْحَمْدُ لِلّٰهِ الَّذِي خَلَقَ النَّوْمَ وَالْيَقَظَةَ، وَالْحَمْدُ لِلّٰهِ الَّذِي بَعَثَنِي سَالِماً سَوِيّاً، أَشْهَدُ أَنَّ اللّٰهَ يُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

Al-ḥamdu li-llāhi-lladhī khalaqa-n-nawma wa-l-yaqaẓah, wa-l-ḥamdu li-llāhi-lladhī ba'athanī sāliman sawiyyā. Ashhadu annā-llāha yuḥyi-l-mawtā wa Huwa 'alā kulli shay'in qadīr.

We relate in the *Sunan* of Abū Dāwūd that 'Ā'ishah ﵂ reported that when the Messenger of Allah ﷺ woke up in the night he would say "*Allah is greater*" ten times, "*Praise be to Allah*" ten times, "*Glory be to Allah and with His praise*" ten times, and "*Glory be to the Holy King*" ten times. Then he would ask for forgiveness ten times and say "*There is no god but Allah*" ten times and say "*O Allah, I seek Your protection from anxiety in this world and anxiety on the Day of Judgment*" ten times, and then he would begin the *ṣalāh*.[1]

اللّٰهُ أَكْبَرُ. الْحَمْدُ لِلّٰهِ. سُبْحَانَ اللّٰهِ وَبِحَمْدِهِ. سُبْحَانَ الْمَلِكِ الْقُدُّوسِ. لَآ إِلَـٰهَ إِلَّا اللّٰهُ. اللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ ضِيقِ الدُّنْيَا وَضِيقِ يَوْمِ الْقِيَامَةِ.

Allāhu akbar. Al-ḥamdu li-llāh. Subḥāna-llāhi wa bi-ḥamdihi. Subḥāna-l-Maliki-l-Quddūs. Lā ilāha illa-llāh. Allāhumma innī a'ūdhu bika min ḍīqi-d-dunyā wa ḍīqi Yawmi-l-Qiyāmah.

We relate from the *Sunan* of Abū Dāwūd that 'Ā'ishah ﵂ also reported that when the Messenger of Allah ﷺ woke up at night he would say: "*There is no god but You. Glory be to You, O Allah, and to You belongs all praise. I ask Your forgiveness for my sins and I ask You for Your Mercy. O Allah, increase me in knowledge, and do not lead my heart astray after You have guided me. Bestow on me Your Mercy, for You are the Ever-Bestowing One.*"[2]

لَآ إِلَـٰهَ إِلَّآ أَنْتَ، سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ، أَسْتَغْفِرُكَ لِذَنْبِي وَأَسْأَلُكَ رَحْمَتَكَ، اللّٰهُمَّ زِدْنِي عِلْماً وَلَا تُزِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي، وَهَبْ لِي مِنْ لَدُنْكَ رَحْمَةً، إِنَّكَ أَنْتَ الْوَهَّابُ.

Lā ilāha illā Ant, subḥānaka-llāhumma wa bi-ḥamdik, astaghfiruka li-dhanbī wa as'aluka raḥmatak, Allāhumma zidnī 'ilman wa lā tuzigh qalbī ba'da idh hadaytanī, wa hab lī min ladunka raḥmah, innaka Anta-l-Wahhāb.

1 Abū Dāwūd (5080) and an-Nasā'ī (2/284); also in *'Amal al-yawm wa al-laylah* (871).

2 Abū Dāwūd (5061), an-Nasā'ī (568) in *'Amal al-yawm wa al-laylah*, and al-Ḥākim (1/540), who grades it as *ṣaḥīḥ*; and adh-Dhahabī agrees.

3

PUTTING ON CLOTHES

IT IS *MUSTAḤABB* to say 'In the name of Allah' [when putting on clothes]. Likewise, it is *mustaḥabb* to mention the name of Allah in all actions.

We relate in the book of Ibn as-Sunnī that Abū Sa'īd al-Khudrī ﵁, whose name was Sa'd ibn Mālik ibn Sinān, reported that when the Messenger of Allah ﷺ put on clothes he would name each item—whether it was a shirt, pair of trousers or turban—and say: "*O Allah, I ask You for the good of it and the good of what it is meant for, and I ask Your protection from the evil of it and the evil of what it is meant for.*"[1]

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ مَا هُوَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا هُوَ لَهُ.

Allāhumma innī as'aluka min khayrihi wa khayri mā huwa lah, wa a'ūdhu bika min sharrihi wa sharri mā huwa lah.

And we relate from the book of Ibn as-Sunnī that Mu'ādh ibn Anas ﵁ reported that the Messenger of Allah ﷺ said: "Whoever puts on a garment and says: '*Praise be to Allah, Who has clothed me with this garment and granted it to me without any power or might on my part,*' Allah will forgive all his past sins."[2]

اَلْحَمْدُ لِلّٰهِ الَّذِي كَسَانِي هَذَا الثَّوْبَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ.

Al-ḥamdu li-llāhi-lladhī kasānī hādhā-th-thawba wa razaqanīhi min ghayri ḥawlin minnī wa lā quwwah.

4

PUTTING ON NEW GARMENTS, SHOES ETC.

IT IS *MUSTAḤABB* to say what was mentioned in the previous chapter.

And we relate that Abū Sa'īd al-Khudrī ﵁ reported that whenever the Messenger of Allah ﷺ put on new clothing he would mention its name—whether it was a turban, shirt or pair of trousers—and then say: "*O Allah, to You belongs all praise. You have clothed me with this. I ask You for the good of it and the good for which it was created, and*

1 Ibn as-Sunnī (14), Abū Dāwūd (4020), at-Tirmidhī (1767), and al-Ḥākim (1/192), who regards it as fulfilling the criteria of Imam Muslim; and adh-Dhahabī agrees.

2 Ibn as-Sunnī (272). Ibn Ḥajar grades it as *ḥasan*.

I seek Your protection from the evil of it and the evil of that for which it was created."[1] The hadith is *ṣaḥīḥ* and was narrated by Abū Dāwūd Sulaymān ibn al-Ash'ath as-Sijistānī, Abū 'Īsā Muḥammad ibn 'Īsā ibn Sawrah at-Tirmidhī, and Abū 'Abd ar-Raḥmān Aḥmad ibn Shu'ayb an-Nasā'ī in their *Sunans*. According to at-Tirmidhī this is a *ḥasan* hadith.

اَللّٰهُمَّ لَكَ الْحَمْدُ، أَنْتَ كَسَوْتَنِيهِ، أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا
صُنِعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ.

Allāhumma laka-l-ḥamd, Anta kasawtanīh, as'aluka khayrahu wa khayra mā ṣuni'a lah, wa a'ūdhu bika min sharrihi wa sharri mā ṣuni'a lah.

And we relate from the book of at-Tirmidhī that 'Umar ﷺ reported: "I heard the Messenger of Allah ﷺ say: 'Whoever puts on new clothes and says '*Praise be to Allah, Who has dressed me in something with which to conceal my private parts and adorn myself while alive,*' and then goes to the garment that he has worn out and gives it away in charity, will be under the protection, shelter and care of Allah in life and death.'"[2]

اَلْحَمْدُ لِلّٰهِ الَّذِي كَسَانِي مَآ أُوَارِي بِهِ عَوْرَتِي وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي.

Al-ḥamdu li-llāhi-lladhī kasānī mā uwārī bi-hi 'awratī wa atajammalu bi-hi fī ḥayātī.

5

WHAT TO SAY TO ONE'S COMPANION WHEN SEEING HIM IN NEW CLOTHES

WE RELATE FROM the *Ṣaḥīḥ* of al-Bukhārī that Umm Khālid bint Khālid ﷺ said, "Several garments were brought to the Messenger of Allah, one of which was a black shirt. He ﷺ asked: 'To whom do you think we should give this shirt to wear?' Those present said nothing. He said: 'Bring me Umm Khālid.' I was brought to the Messenger of Allah ﷺ and he clothed me in it with his hand, and said: '*Wear it and wear it out*' twice.[3]

أَبْلِي وَأَخْلِقِي.

Ablī wa akhliqī.

1 Abū Dāwūd (4020), at-Tirmidhī (1767), and an-Nasā'ī (309) in *'Amal al-yawm wa al-laylah*. Ibn Ḥajar grades it as *ḥasan*. It is the same hadith, reported by Ibn as-Sunnī, that was cited above.
2 At-Tirmidhī (3555), who states that this hadith is *gharīb*.
3 Al-Bukhārī (37). This is a prayer that she have a long life, meaning "May you live long and wear it out."

We relate in the books of Ibn Mājah and Ibn as-Sunnī that Ibn 'Umar ﷺ narrated that the Messenger of Allah ﷺ saw a garment on 'Umar and asked: "Is this new or washed?" He said: "It is washed." So he ﷺ said: "*Wear new things, live laudably, and die as a* shahīd, *blessedly.*"[1]

اِلْبَسْ جَدِيداً، وَعِشْ حَمِيداً، وَمُتْ شَهِيداً سَعِيداً.

Albis jadīdā, wa 'ish ḥamīdā, wa mut shahīdan sa'īdā.

6

HOW TO PUT ON GARMENTS AND SHOES AND HOW TO TAKE THEM OFF

IT IS *MUSTAḤABB*, when putting on clothes, shoes, trousers and the like, to begin with the right sleeve or the right leg or foot. One should take off the left [part of the garment] first and then the right. The same applies when putting on kohl, using a toothstick (*siwāk*), cutting the nails, trimming the moustache, plucking the armpits, shaving the head, greeting in *ṣalāh*, entering the mosque, coming out of the lavatory, doing *wuḍū'*, bathing, eating and drinking, shaking hands, kissing the Black Stone, taking something from someone or giving it to someone, and so on. All these things should be done with the right. Their opposites should be done with the left.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Abū al-Ḥusayn Muslim ibn al-Ḥajjāj ibn Muslim al-Qushayrī an-Naysābūrī that 'Ā'ishah ﷺ said: "The Messenger of Allah ﷺ liked to begin with the right side in all that he did—in his ablution, combing his hair and putting on shoes."[2]

We relate in the *Sunan* of Abū Dāwūd that 'Ā'ishah ﷺ said that the right hand of the Messenger of Allah ﷺ was used for his ablution and eating and drinking, and his left hand was used for the lavatory and for anything harmful.[3]

We relate in the *Sunan* of Abū Dāwūd and the *Sunan* of al-Bayhaqī that Ḥafṣah ﷺ said that the Messenger of Allah ﷺ would use his right hand for eating, drinking and putting on clothes, and his left hand for other things.[4]

We relate in Abū Hurayrah ﷺ who reported that the Messenger of Allah ﷺ said: "When you put on clothes or make ablution, start with your right."[5] The hadith is

1 Ibn Mājah (3558) and Ibn as-Sunnī (269). Ibn Ḥajar grades it as *ḥasan gharīb*.
2 Al-Bukhārī (168) and Muslim (268).
3 Abū Dāwūd (33). Ibn Ḥajar grades it as *ḥasan*.
4 Abū Dāwūd (32) and al-Bayhaqī (1/86).
5 Abū Dāwūd (4141), Ibn Mājah (402), al-Bayhaqī (1/86), and at-Tirmidhī (1766), who states that this hadith is *ḥasan ṣaḥīḥ*. Ibn Ḥajar grades it as *ṣaḥīḥ gharīb*.

ḥasan, according to Abū Dāwūd, at-Tirmidhī, Abū 'Abdullāh Muḥammad ibn Yazīd, Ibn Mājah and Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī.

There are many other narrations on the same subject. And Allah knows best.

7

WHAT TO SAY WHEN TAKING OFF GARMENTS TO WASH, GO TO SLEEP ETC.

WE RELATE FROM the book of Ibn as-Sunnī that Anas ﷺ reported that the Messenger of Allah ﷺ said: "The way to conceal the private parts of the sons of Adam from the eyes of the *jinn* is to say, when about to take off one's clothes: '*In the name of Allah, besides Whom there is no god.*'"[1]

بِسْمِ اللهِ الَّذِي لَآ إِلَـٰهَ إِلَّا هُوَ.

Bismi-llāhi-lladhī lā ilāha illā Hū.

8

WHAT TO SAY WHEN LEAVING THE HOUSE

WE RELATE FROM Umm Salamah ﷺ—whose given name was Hind—that whenever the Messenger of Allah ﷺ left his house he used to say: "*In the name of Allah, I depend on Allah. O Allah, I seek Your protection from going astray or leading others astray; from slipping or letting others slip; from being oppressed or oppressing others; and from acting ignorantly or others acting ignorantly towards me.*"[2] This hadith is *ṣaḥīḥ*. Abū Dāwūd, at-Tirmidhī, an-Nasā'ī and Ibn Mājah narrated it. At-Tirmidhī described it as *ḥasan ṣaḥīḥ*. This is in Abū Dāwūd's version: "from me going astray and me leading others astray", "from slipping and letting others slip" and likewise with the rest of the wording, in singular form. At-Tirmidhī's version has: "I seek refuge in You from us slipping" and, likewise," us leading astray" and "us oppressing others" and "us acting ignorantly" in the plural form.

1 Ibn as-Sunnī (274).

2 Abū Dāwūd (5094), at-Tirmidhī (3423), Ibn Mājah (3884), and an-Nasā'ī—(8/268) in *al-Mujtabā* and (85) in *'Amal al-yawm wa al-laylah*.

Abū Dāwūd's version states: "The Messenger of Allah ﷺ never left his house without lifting his head to the sky and saying: 'O Allah, I seek refuge in You. . .'". Another version states: 'When he used to leave his house, he would say. . .', as already mentioned. And Allah knows best".

بِاسْمِ اللهِ، تَوَكَّلْتُ عَلَى اللهِ، اَللّٰهُمَّ إِنِّيٓ أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ، أَوْ أَزِلَّ أَوْ أُزَلَّ، أَوْ أَظْلِمَ أَوْ أُظْلَمَ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ.

Bismi-llāh, tawakkaltu 'ala-llāh, Allāhumma innī a'ūdhu bika an aḍilla aw uḍalla, aw azilla aw uzalla, aw aẓlima aw uẓlama, aw ajhala aw yujhala 'alayy.

And we relate from the *Sunans* of Abū Dāwūd, at-Tirmidhī, an-Nasā'ī and others from Anas ﷺ who reported that the Messenger of Allah ﷺ said: "Whoever says [when leaving his house]: *In the name of Allah, I depend on Allah, there is no power and no strength except by Allah,* will be told: 'You have been provided for, you have been protected, and you have been guided', and Shayṭān will withdraw from him."[1] According to at-Tirmidhī, this hadith is *ḥasan*. Abū Dāwūd adds in his narration: "He says, i.e. the Shayṭān says to another Shayṭān, 'How is it for you if a man has been guided, sufficed and protected?'"

بِاسْمِ اللهِ، تَوَكَّلْتُ عَلَى اللهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ.

Bismi-llāh, tawakkaltu 'ala-llāh, lā ḥawla wa lā quwwata illā bi-llāh.

We relate in the books of Ibn Mājah and Ibn as-Sunnī from Abū Hurayrah ﷺ that when the Messenger of Allah ﷺ left his house he would say: "*In the name of Allah, dependence is on Allah, there is no power or strength except by Allah.*"[2]

بِاسْمِ اللهِ، التُّكْلَانُ عَلَى اللهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ.

Bismi-llāh, at-tuklānu 'ala-llāh, lā ḥawla wa lā quwwata illā bi-llāh.

9

WHAT TO SAY WHEN ENTERING ONE'S HOUSE

IT IS *MUSTAḤABB* to say: **'In the name of Allah,'** to remember Allah ﷻ a great deal and to call out greetings, whether or not there is a human in the house because of

1 Abū Dāwūd (5095) and at-Tirmidhī (3422), who states that it is *ḥasan gharīb*. We only know of it by this chain. Ibn Ḥajar states that its narrators are narrators of *ṣaḥīḥ* hadiths.

2 Ibn Mājah (3885) and Ibn as-Sunnī (176).

the words of Allah ﷻ: "If you enter a house then greet one another, a greeting from Allah, blessed and pure."[1]

﴿فَإِذَا دَخَلْتُم بُيُوتاً فَسَلِّمُواْ عَلَىٰٓ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِندِ اللهِ مُبَـٰرَكَةً طَيِّبَةً﴾

We relate in the book of at-Tirmidhī that Anas ﷺ said: "The Messenger of Allah ﷺ told me: "O my son, when you come to your family, greet them, for it will be a blessing on you and on the members of your family."[2] At-Tirmidhī described this hadith as *ḥasan ṣaḥīḥ*.

We relate in the *Sunan* of Abū Dāwūd that Abū Mālik al-Ash'arī ﷺ, whose name was al-Ḥārith—but some say 'Ubayd, some say Ka'b and some say 'Amr—reported that the Messenger of Allah said: "When a man enters his house he should say: *O Allah, I ask You for the best entrance and the best exit. In the name of Allah do we enter and in the name of Allah do we leave, and in Allah our Lord do we trust.* Then he should greet his family."[3] Abū Dāwūd did not consider this hadith weak.

اَللّٰهُمَّ إِنِّيٓ أَسْأَلُكَ خَيْرَ الْمَوْلِجِ وَخَيْرَ الْمَخْرَجِ، بِاسْمِ اللهِ
وَلَجْنَا، وَبِاسْمِ اللهِ خَرَجْنَا، وَعَلَى اللهِ رَبِّنَا تَوَكَّلْنَا.

Allāhumma innī as'aluka khayra-l-mawlaj, wa khayra-l-makhraj, bismi-llāhi walajnā wa bismi-llāhi kharajnā, wa 'ala-llāhi Rabbinā tawakkalnā.

We relate in Abū Umāmah al-Baḥilī ﷺ, whose name was Ṣuday ibn 'Ajlān ﷺ, that the Messenger of Allah ﷺ said: "Three people are under the protection of Allah ﷻ: a man who goes out striving for the Cause of Allah ﷻ will be the responsibility of Allah ﷻ and under His protection until he passes away and He enters him into Paradise, or He brings him back with whatever reward and booty he may attain; a man who goes out to the mosque will be the responsibility of Allah ﷻ and under His protection until he passes away and He enters him into Paradise, or He brings him back with whatever reward and booty he may attain; and a man who enters his house with a greeting will be under the protection of Allah ﷻ."[4] This hadith is *ḥasan* and was narrated by Abū Dāwūd, with a *ḥasan isnād*, as well as by others.

The meaning of 'protected by Allah' is to have 'protection' or be the owner of protection. 'Protection' means stewardship over something. For example, one says 'dates and milk', meaning somebody who has dates and milk. So, its meaning is that he is under the stewardship of Allah Most High. And how abundant this gift is! O Allah, grant us provision of it!

We relate that Jābir ibn 'Abdullāh ﷺ reported that he heard the Messenger of Allah ﷺ say: "If a man enters his home and remembers Allah when entering and eating,

1 Qur'ān 24:61.

2 At-Tirmidhī (2699). In some editions of at-Tirmidhī it is stated that this hadith is *ḥasan ṣaḥīḥ gharīb*. Ibn Ḥajar collated numerous chains of transmission for the hadith, which strengthen it.

3 Abū Dāwūd (5096).

4 Abū Dāwūd (2494).

Shaytān says: 'There is no bed and no supper for you [with me].' If he enters and does not remember Allah on entering, Shaytān says: 'You have found lodgings [with me].' If he does not remember Allah when he eats he says: 'You have found lodgings and supper [with me].'"[1] Muslim narrated this in his *Ṣaḥīḥ*.

We relate in the book of Ibn as-Sunnī from 'Abdullāh ibn 'Amr ibn al-'Āṣ ﷺ that when the Messenger of Allah ﷺ returned to his house during the day he would say: "*Praise be to Allah, Who has sufficed me and given me refuge; all praise is due to Allah, Who has fed me and quenched my thirst; all praise is due to Allah, Who has favoured me. I ask You to protect me from Hell-Fire.*"[2] The *isnād* of this hadith is weak.

اَلْحَمْدُ لِلّٰهِ الَّذِي كَفَانِي وَآوَانِي، وَالْحَمْدُ لِلّٰهِ الَّذِيّ أَطْعَمَنِي وَسَقَانِي،
وَالْحَمْدُ لِلّٰهِ الَّذِي مَنَّ عَلَيَّ، أَسْأَلُكَ أَن تُجِيرَنِي مِنَ النَّارِ.

Al-ḥamdu li-llāhi-lladhī kafānī wa āwānī, wa-l-ḥamdu li-llāhi-lladhī aṭ'amanī wa saqānī, wa-l-ḥamdu li-llāhi-lladhī manna 'alayy, as'aluka an tujīranī mina-n-nār.

We relate from Mālik who reports in his *Muwaṭṭā'* that it had reached him that it is *mustaḥabb*, upon entering an uninhabited house, to say: "*Peace be upon us and upon the righteous servants of Allah.*"

اَلسَّلاَمُ عَلَينَا وَعَلَىٰ عِبَادِ اللهِ الصَّالِحِينَ.

As-salāmu 'alaynā wa 'alā 'ibādi-llāhi-ṣ-ṣāliḥīn.

10

WHAT TO SAY WHEN WAKING UP AT NIGHT AND LEAVING THE HOUSE

IT IS *MUSTAḤABB*, when waking up at night and going out of one's house, to look at the sky and recite the last verses of *Sūrah Āl 'Imrān*, from "Verily in the Creation of the heavens and the earth"[3] to the end of the *sūrah*.

﴿إِنَّ فِي خَلْقِ السَّمَٰوَٰتِ وَالْأَرْضِ...﴾

Inna fī khalqi-s-samāwāti wa-l-ard. . .

1 Muslim (2018), Abū Dāwūd (3765), and an-Nasā'ī (178) in *'Amal al-yawm wa al-laylah*.

2 Ibn as-Sunnī (157), with a slight change in the wording. Ibn Ḥajar mentioned supporting narrations for it, which raise it to the level of *ḥasan*.

3 Qur'ān 3:190–200.

It is recorded in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that the Messenger of Allah ﷺ used to do this. His looking at the sky is mentioned in the *Ṣaḥīḥ* of al-Bukhārī, not in that of Muslim.[1]

It is recorded in the same two *Ṣaḥīḥ*s that Ibn ʿAbbās ﷺ reported that when the Messenger of Allah ﷺ got up in the night to perform the *Tahajjud ṣalāh* he would say: "*O Allah, to You belongs all praise. You are the Everlasting Sustainer of the heavens and the earth and all who are in them. To You belongs all praise; You are the King of the heavens and the earth and all who are in them. To You belongs all praise; You are the Light of the heavens and the earth and all who are in them. To You belongs all praise; You are the Truth, Your promise is true, meeting You is true, Your Word is true, Paradise is true, Hell is true, Muḥammad ﷺ is true and the Hour is true. O Allah, to You I submit and in You I believe and on You I depend and to You I turn in repentance, and by You I contend and to You I refer judgment. Forgive me my past and future sins, those which I have done in secret and those which I have done openly. You are the One Who brings near and You are the One Who puts far away. There is no god but You.*" Some of the narrators add: "*And there is no power or strength except by Allah.*"[2]

اَللّٰهُمَّ لَكَ الْحَمْدُ، أَنْتَ قَيِّمُ السَّمَاوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، لَكَ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَاوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَقَوْلُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَمُحَمَّدٌ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اَللّٰهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَآ أَسْرَرْتُ وَمَآ أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، لَآ إِلَـٰهَ إِلَّآ أَنْتَ. وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ.

11

WHAT TO SAY WHEN ENTERING THE LAVATORY

IT IS RECORDED in the two *Ṣaḥīḥ*s that Anas ﷺ reported that on entering the lavatory the Messenger of Allah ﷺ used to say: "*O Allah, I seek Your protection from male and female devils.*"[3]

1 Al-Bukhārī (4569) and Muslim (763).
2 Al-Bukhārī (1120) and Muslim (769).
3 Al-Bukhārī (142) and Muslim (375).

اَللّٰهُمَّ إِنِّيَ أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَآئِثِ.

Allāhumma innī aʿūdhu bika min al-khubuthi wa-l-khabāʾith.

One can say either *al-khubuth* with a *u* on the *bā'* or a *sukūn* on it, and the ruling of those who repudiate the *sukūn* is not correct.

And we relate from another source that he would say: "*In the name of Allah. O Allah, I seek Your protection from male and female devils.*"[1]

بِسْمِ اللهِ، اَللّٰهُمَّ إِنِّيَ أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَآئِثِ.

Bismillāh, Allāhumma innī aʿūdhu bika min al-khubuthi wa-l-khabāʾith.

And we relate from ʿAlī ﷺ that the Messenger of Allah ﷺ said: "What veils the private parts of the son of Adam from the eyes of the *jinn* when he enters the lavatory is to say: *In the name of Allah.*"[2] At-Tirmidhī narrated it but said that the *isnād* is not strong. We have already discussed the fact that meritorious acts (*faḍāʾil*) can be done on the basis of weak narrations.

Our [Shāfiʿī] colleagues hold that this *dhikr* is *mustaḥabb* whether one is in a building or outdoors. Our colleagues, may Allah have mercy upon them, also hold that one should first say *In the name of Allah* and then *O Allah, I seek Your protection from male and female devils.*

We relate from Ibn ʿUmar ﷺ that when the Messenger of Allah ﷺ entered the lavatory he used to say: "*O Allah, I seek Your protection from the filthy, impure, wicked and malicious Shayṭān the rejected.*"[3] Ibn as-Sunnī narrated it, as did aṭ-Ṭabarānī in *Kitāb ad-duʿā'*.

اَللّٰهُمَّ إِنِّيَ أعوذُ بِكَ مِنَ الرِّجْسِ النَّجِسِ، الْخَبِيثِ الْمُخْبِثِ، الشَّيْطَانِ الرَّجِيمِ.

Allāhumma innī aʿūdhu bika mina-r-rijsi-n-najis, al-khabīthi-l-mukhbith, ash-Shayṭāni-r-rajīm.

1 At-Tirmidhī (5), Abū Dāwūd (4), an-Nasā'ī (1/20), who gives a similar wording, and *al-Futūḥāt* (1/379). The *basmalah* at the beginning of this *dhikr* is reported by aṭ-Ṭabarānī, ad-Dāraquṭnī, and Ibn as-Sunnī.
2 At-Tirmidhī (606), who also said that this is a *gharīb* hadith which is only known of through this route, and its chain is not strong. However, Ibn Ḥajar mentioned a supporting narration for it, reported by al-Bazzār.
3 Ibn as-Sunnī (18), from Anas ﷺ. Ibn Ḥajar grades it as *ḥasan gharīb*.

12

THE PROHIBITION OF DOING *DHIKR* OR TALKING WHILE IN THE LAVATORY

BOTH *DHIKR* AND talking are *makrūh* whilst relieving oneself, whether outdoors or in a building. This applies to *dhikr* and speech except what is necessary, so much so that some of our colleagues state that even if a person sneezes he should not praise Allah ﷻ, nor should he respond to one who sneezes, return a greeting, or respond to the *mu'adhdhin*. Anyone who greets him will be neglectful [of this ruling] and will not deserve a reply. All such talk is *makrūh* in order to be free of imperfection but it is not *ḥarām*. If one sneezes and praises Allah in his heart without moving the tongue there is no harm; one should do likewise during sexual intercourse.

And we relate from Ibn 'Umar ﷺ that a man passed by the Messenger of Allah ﷺ while he was urinating and greeted him, but he did not reply. Muslim narrated it in his *Ṣaḥīḥ*.[1]

Al-Muhājir ibn Qunfudh ﷺ said: "I came to the Prophet ﷺ while he was urinating and I greeted him. He did not reply until he had performed ablution. Then he apologised to me and said: 'I dislike making mention of Allah when I am not in a state of purity (*ṭuhr*)' – or else he said, 'ritual purity (*ṭahārah*)'."[2] This hadith is *ṣaḥīḥ*. Abū Dāwūd narrated it, as did an-Nasā'ī and Ibn Mājah with *ṣaḥīḥ isnāds*.

13

THE PROHIBITION OF GREETING A PERSON WHO IS SITTING TO RELIEVE HIMSELF

OUR SHAFI'Ī COLLEAGUES say that it is *makrūh* to greet a person in this state, and if one does so then one is not entitled to a reply. This is because of the hadith from Ibn 'Umar and Muhājir cited in the previous chapter.

1 Muslim (370) and an-Nasā'ī (1/36).
2 Abū Dāwūd (17), an-Nasā'ī (1/37), and Ibn Mājah (350).

14

WHAT TO SAY WHEN COMING OUT OF THE LAVATORY

ONE SHOULD SAY: *I seek Your forgiveness. Praise be to Allah, Who has removed from me impurity and given me good health.*[1]

غُفْرَانَكَ، اَلْحَمْدُ لِلّٰهِ الَّذِيْ أَذْهَبَ عَنِّي الْأَذَىٰ وَعَافَانِي.

Ghufrānak, al-ḥamdu li-llāhi-lladhī adhhaba 'anni-l-adhā wa 'āfānī.

It is recorded in the *Sunans* of Abū Dāwūd and at-Tirmidhī that the Messenger of Allah ﷺ used to say: "*I seek Your forgiveness.*" And an-Nasā'ī and Ibn Mājah narrated the rest.

And we relate from Ibn 'Umar ﷺ who reported that when the Messenger of Allah ﷺ came out of the lavatory he would say: "*Praise be to Allah, Who has let me enjoy its taste, made its strength remain in me and removed from me its harm.*"[2] Ibn as-Sunnī and aṭ-Ṭabarānī narrated it.

اَلْحَمْدُ لِلّٰهِ الَّذِي أَذَاقَنِي لَذَّتَهُ، وَأَبْقَىٰ فِيَّ قُوَّتَهُ، وَدَفَعَ عَنِّيَ أَذَاهُ.

Al-ḥamdu li-llāhi-lladhī adhāqanī ladhdhatah, wa abqā fiyya quwwatah, wa dafa'a 'annī adhāh.

15

WHAT TO SAY WHEN POURING WATER TO PERFORM *WUḌŪ'*

IT IS *MUSTAḤABB* to say *In the name of Allah*, as we mentioned above.

1 Abū Dāwūd (30), at-Tirmidhī (7), and Ibn Mājah (300), from 'Ā'ishah ﷺ. Imam an-Nawawī states in *al-Majmū'* that it is *ḥasan ṣaḥīḥ*.
2 Ibn as-Sunnī (25) and *al-Futūḥāt* (1/405). Ibn Ḥajar said that its chain contains two weak narrators and a break, nevertheless, there are supporting narrations for this hadith.

16

WHAT TO SAY DURING *WUḌŪ'*

IT IS *MUSTAḤABB* to say *In the name of Allah, the Beneficent, the Merciful* at the beginning. It is sufficient to say *In the name of Allah.* Our [Shāfi'ī] colleagues hold that if one leaves out the name of Allah at the beginning of *wuḍū'* one should say it during it, and if one has still not said it when one has finished then one should not say it, because one has neglected the proper place for it; but the *wuḍū'* will be valid. This applies whether one leaves it out intentionally or out of forgetfulness. That is our view, and that of the majority of scholars. Weak hadiths have been reported about saying the name of Allah in *wuḍū'*. Aḥmad ibn Ḥanbal said: "I do not know of any established hadith about mentioning the name of Allah in *wuḍū'*." Among those weak hadiths is the following.

Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "There is no *wuḍū'* for anyone who has not mentioned the name of Allah over it."[1] Abū Dāwūd and others narrated it. We relate this from the narration of Sa'īd ibn Zayd, Abū Sa'īd, 'Ā'ishah, Anas ibn Malik and Sahl ibn Sa'd ﷺ. We relate them all from the *Sunan* of al-Bayhaqī as well as others. Al-Bayhaqī and others consider them all to be *ḍa'īf.*

One of our colleagues, Shaykh Abū al-Fatḥ al-Maqādisī the *zāhid* (abstinent), said: "It is *mustaḥabb* for someone making *wuḍū'* to say at the beginning, after [saying] the name of Allah, *I bear witness that there is no god but Allah, the One Who has no partner, and I bear witness that Muḥammad is His slave and Messenger.*" There is no problem with what he said, except that this has not been established from the perspective of the Sunnah and we do not know any of our other colleagues or anyone else who have said this. But Allah knows best.

After completing *wuḍū'* one should say: *I bear witness that there is no god but Allah, One without partner, and I bear witness that Muḥammad is His slave and Messenger. O Allah, make me one of those who repent and make me one of those who purify themselves. Glory be to You, Allah, and to You belongs all praise. I bear witness that there is no god but You. I ask Your forgiveness and I repent to You.*

أَشْهَدُ أن لَّآ إِلَـٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، اَللّٰهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ، سُبْحَانَكَ اَللّٰهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أن لَّآ إِلَـٰهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيكَ.

Ashhadu an lā ilāha illa-llāhu waḥdahu lā sharīka lah, wa ashhadu anna Muḥammadan 'abduhu wa rasūluh, Allāhumma-j'alnī mina-t-tawwābīn, wa-j'alnī mina-l-mutaṭahhirīn, subḥānaka-llāhumma wa bi-ḥamdik, ashhadu an lā ilāha illā Ant, astaghfiruka wa atūbu ilayk.

1 Abū Dāwūd (101). According to al-Mundhirī, none of the chains of narration for the hadiths on this topic are above criticism; collectively however, they strengthen each other. See *at-Targhīb wa-t-tarhīb* (1/164).

And we relate from 'Umar ibn al-Khaṭṭāb ﷺ that the Messenger of Allah ﷺ said: "Whoever makes ablution and then says *I bear witness that there is no god but Allah alone without partner, and I bear witness that Muḥammad is His slave and Messenger,* the eight doors of Paradise will be opened for him, and he may enter by any of them that he wishes."[1]

أَشْهَدُ أن لَّآ إِلَـٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ.

Ashhadu al-lā ilāha illa-llāhu waḥdahu lā sharīka lah, wa ashhadu anna Muḥammadan 'abduhu wa rasūluh.

Muslim narrated this in his *Ṣaḥīḥ*. At-Tirmidhī narrated it and added: *O Allah make me one of the repentant and make me one of those who purify themselves.*

اَللّٰهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ.

Allāhumma-j'alnī mina-t-tawwābīn, wa-j'alnī mina-l-mutaṭahhirīn.

He also narrated: *Glory be to You, Allah! Praise belongs to You. . .* to the end. An-Nasā'ī in *al-Yawm wa al-laylah,* and others, reported this with a weak *isnād.*

We relate in the *Sunan* of ad-Dāraquṭnī from Ibn 'Umar ﷺ that the Messenger ﷺ said: "Whoever performs *wuḍū'* and says *I bear witness that there is no god but Allah and I bear witness that Muḥammad is His slave and Messenger* before he speaks will be forgiven for whatever happens between the two ablutions."[2] Its *isnād* is weak.

We relate in the *Musnad* of Aḥmad ibn Ḥanbal, the *Sunan* of Ibn Mājah and the book of Ibn as-Sunnī that Anas ﷺ reported that the Messenger ﷺ said: "Whoever performs *wuḍū'* and does so faultlessly, and then says thrice *I bear witness that there is no god but Allah, One without partner, and I bear witness that Muḥammad is His slave and Messenger* will have the eight doors of Paradise opened for him, and may enter by any of them that he wishes."[3] The *isnād* of this hadith is weak.

أَشْهَدُ أن لَّآ إِلَـٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ.

Ashhadu an lā ilāha illa-llāhu waḥdahu lā sharīka lah, wa ashhadu anna Muḥammadan 'abduhu wa rasūluh.

We relate also the repetition of the declaration *There is no god but Allah* thrice in the book of Ibn aṣ-Ṣunnī on the authority of 'Uthmān ibn 'Affān. Its *isnād* is weak. ﷺ.

1 Muslim (234), at-Tirmidhī (55), Ibn Mājah (470), and an-Nasā'ī in *'Amal al-yawm wa al-laylah* (84).

2 *Sunan ad-Dāraquṭnī* (1/93). Ibn Ḥajar describes this hadith as *gharīb.*

3 Aḥmad (3/265), Ibn Mājah (469), Ibn as-Sunnī (32), and *al-Futūḥāt* (2/21–22). Ibn Ḥajar said that this is a *gharīb* hadith reported by Aḥmad, Ibn Mājah, Abū Ya'lā, Ibn as-Sunnī and at-Ṭabarānī. Its chain of narrators includes Umar ibn 'Abdullāh ibn Wahb, who is exceedingly truthful (*sadūq*), who narrated from Zayd al-Ummī, who came from Basra and whose narration is weak according to the majority.

According to Shaykh Naṣr al-Maqdisī one should say along with these *dhikrs*: *O Allah, send blessings and salutations upon Muḥammad and upon the family of Muḥammad,* and add to them *and grant peace.*

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مَحَمَّدٍ وَسَلِّمْ

Allāhumma ṣalli ʿalā Muḥammadin wa ʿalā āli Muḥammadin wa sallim.

Our [Shāfiʿī] colleagues hold that one should say these *adhkār* facing the *qiblah* after the completion of *wuḍū'*.

As for the *duʿā'* to be said while washing the hands, arms and feet during *wuḍū'*, there is nothing that has been conveyed from the Messenger ﷺ. The jurists say that the supplications that have been conveyed from early Muslims are *mustaḥabb,* to which they added some things and from which they removed some. The upshot of what they said is that after saying the name of Allah one should say: *Praise be to Allah, Who has made water pure and purifying.*

اَلْحَمْدُ لِلّٰهِ الَّذِي جَعَلَ الْمَآءَ طَهُوراً.

Al-ḥamdu li-llāhi-lladhī jaʿala-l-māʾa ṭahūrā.

After rinsing the mouth one should say: *O Allah, give me a cup to drink from the pool of Your Prophet after which I will never thirst again.*

اَللّٰهُمَّ أَسْقِنِي مِنْ حَوضِ نَبِيِّكَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَأْساً لَا أَظْمَأُ بَعْدَهُ أَبَداً.

Allāhumma asqinī min ḥawḍi Nabiyyika ṣalla-llāhu ʿalayhi wa sallama kaʾsan lā aẓmaʾu baʿdahu abadā.

After cleaning the nose one should say: *O Allah, do not deprive me of the fragrance of Your bounty and Your Gardens.*

اَللّٰهُمَّ لَا تَحْرِمْنِي رَائِحَةَ نَعِيمِكَ وَجِنَانِكَ.

Allāhumma lā taḥrimnī rāʾiḥata naʿīmika wa jinānik.

After washing the face one should say: *O Allah, make my face white on the day when some faces will be whitened and some will be blackened.*

اَللّٰهُمَّ بَيِّضْ وَجْهِي يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ.

Allāhumma bayyiḍ wajhī yawma tabyaḍḍu wujūhun wa taswaddu wujūh.

After washing the hands one should say: *O Allah, give me my book in my right hand. O Allah, do not give me my book in my left hand.*

اَللّٰهُمَّ أَعْطِنِي كِتَابِي بِيَمِينِي. اَللّٰهُمَّ لَا تُعْطِنِي كِتَابِي بِشِمَالِي.

Allāhumma aʿṭinī kitābī bi-yamīnī. Allāhumma lā tuʿṭinī kitābī bi-shumālī.

After wiping the head one should say: *O Allah, forbid my hair and skin to Hell-Fire, and grant me shade beneath Your Throne on the day when there will be no shade except the shade You grant.*

اَللّٰهُمَّ حَرِّمْ شَعْرِي وَبَشَرِي عَلَى النَّارِ، وَأَظِلَّنِي تَحْتَ عَرْشِكَ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّكَ.

Allāhumma ḥarrim shaʿrī wa basharī ʿalā-n-nār, wa aẓillanī taḥta ʿarshika yawma lā ẓilla illā ẓilluk.

After wiping the ears one should say: *O Allah, make me one of those who listen to the Word and follow the best of it.*

اَللّٰهُمَّ اجْعَلْنِي مِنَ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ.

Allāhumma-jʿalnī mina-lladhīna yastamiʿūna-l-qawla fa-yattabiʿūna aḥsanah.

After washing the feet one should say: *O Allah, make my feet firm on the Bridge.* And Allah knows best.

اَللّٰهُمَّ ثَبِّتْ قَدَمَيَّ عَلَى الصِّرَاطِ.

Allāhumma thabbit qadamayya ʿalā-ṣ-ṣirāṭ.

An-Nasā'ī and his colleague Ibn as-Sunnī in their books *Kitāb ʿAmal al-yawm wa al-laylah* relate with *saḥīḥ isnāds* that Abū Mūsā al-Ashʿarī ﷺ said: "I brought the Messenger of Allah ﷺ water for *wuḍū'* and he performed *wuḍū'*. I heard him say: '*O Allah, forgive me my sins, give me expansion in my home, and bless me in my sustenance.*' I said: 'O Messenger of Allah, I heard you supplicate saying such-and-such.' He replied: 'Have these words left anything out?'"[1] Ibn as-Sunnī comments on this hadith in the section on what to say in *wuḍū'*, and an-Nasā'ī includes it in the section on what to say when completing *wuḍū'*; and both are acceptable.

اَللّٰهُمَّ اغْفِرْ لِي ذَنْبِي، وَوَسِّعْ لِي فِي دَارِي، وَبَارِكْ لِي فِي رِزْقِي.

Allāhumma-ghfir lī dhanbī, wa wassiʿ lī fī dārī, wa bārik lī fī rizqī.

1 An-Nasā'ī in *ʿAmal al-yawm wa al-laylah* (80), Ibn as-Sunnī (28), and *al-Futūḥāt* (2/33). Ibn Ḥajar said that all of the narrators in the chain for this hadith are narrators of *ṣaḥīḥ* hadiths, except for Ubad ibn Ubad.

17

WHAT TO SAY WHEN PERFORMING *GHUSL* (MAJOR ABLUTION)

it is *mustaḤabb*, when taking a *ghusl*, to say all that we have mentioned in connection with *wuḍū'*, such as the name of Allah and other things. It makes no difference whether one is doing *ghusl* because of ritual impurity or [after] menstruation. Some of our [Shāfi'ī] colleagues say that people should not mention the name of Allah while in a state of major ritual impurity or menstruating. The correct view is that it is *mustaḥabb* for them, as for others; but it is not permissible for them if they intend thereby [to recite] the Qur'ān.

18

WHAT TO SAY WHEN PERFORMING *TAYAMMUM*

it is *mustaḤabb* to say *In the name of Allah* when beginning [*tayammum*], even if one be in a state of ritual impurity or during menstruation, as we have mentioned in regard to making *ghusl*. As for the declaration of faith after it, and the rest of the *adhkār* of *wuḍū'* and the *da'awāt* of washing the face and hands which we have mentioned previously with respect to *wuḍū'*, we have not heard anything different from the opinions of our [Shāfi'ī] colleagues or anyone else. It is obvious that the same ruling applies as in *wuḍū'*, because *tayammum*, like *wuḍū'*, is purification.

19

WHAT TO SAY WHEN GOING TO THE MOSQUE

WE HAVE ALREADY mentioned what one should say when leaving the house to go anywhere. When a person leaves to go to the mosque it is *mustaḥabb* to add the following.

We relate in the *Ṣaḥīḥ* of Muslim the long hadith of Ibn 'Abbās ﷺ about a night he spent in the house of his aunt Maymūnah ﷺ. He mentions the hadith about the *Tahajjud* prayer of the Messenger ﷺ and says: "The *mu'adhdhin* called the *adhān* for *Ṣubḥ*, and he went out to the mosque saying: '*O Allah, put light in my heart, light in*

my tongue, light in my hearing, and light in my sight. Put light behind me and put light in front of me. Put light above me and put light beneath me. O Allah, grant me light.'"[1]

اَللّٰهُمَّ اجْعَلْ فِي قَلْبِي نُوراً، وَفِي لِسَانِي نُوراً، وَاجْعَلْ فِي سَمْعِي
نُوراً، وَاجْعَلْ فِي بَصَرِي نُوراً، وَاجْعَلْ مِنْ خَلْفِي نُوراً، وَأَمَامِي نُوراً،
وَاجْعَلْ مِنْ فَوْقِي نُوراً، وَمِنْ تَحْتِي نُوراً، اَللّٰهُمَّ أَعْطِنِي نُوراً.

Allāhumma-j'al fī qalbī nūrā, wa fī lisānī nūrā, wa-j'al fī sam'ī nūrā, wa-j'al fī baṣarī nūrā, wa-j'al min khalfī nūrā, wa amāmī nūrā, wa-j'al min fawqī nūrā, wa min taḥtī nūrā, Allāhumma a'ṭinī nūrā.

We relate in the book of Ibn as-Sunnī that Bilāl ﷺ reported that when the Messenger of Allah ﷺ went out to *ṣalāh* he would say: "*In the name of Allah. I believe in Allah, I trust in Allah, there is no power and no strength except by Allah. O Allah, by the right that supplicants have over You and by the right of my going out now, I have not gone out in arrogance or pride, or for show and pomp. I have gone out seeking Your pleasure and to ward off Your wrath. I ask You to protect me from Hell-Fire and let me enter Paradise.*"[2] This hadith is weak. One of the narrators, al-Wāzi' ibn Nāfi' al-'Uqaylī, is agreed by all to be so weak as to be rejected in hadith transmissions.

We also relate the same meaning from the book of Ibn as-Sunnī in 'Aṭiyyah al-'Awfī's narration from Abū Sa'īd al-Khudrī ﷺ from the Messenger of Allah ﷺ. 'Aṭiyyah, too, is regarded as weak.

بِاسْمِ اللهِ، آمَنْتُ بِاللهِ، تَوَكَّلْتُ عَلَى اللهِ، لاَحَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ.

اَللّٰهُمَّ بِحَقِّ السَّائِلِينَ عَلَيكَ، وَبِحَقِّ مَخْرَجِي هَذَا، فَإِنِّي لَمْ أَخْرُجْهُ
أَشِراً وَلَا بَطِراً، وَلَا رِيَاءً وَلَاسُمْعَةً، خَرَجْتُ ابْتِغَاءَ مَرْضَاتِكَ، وَاتِّقَاءَ
سُخْطِكَ.. أَسْأَلُكَ أَنْ تُعِيذَنِي مِنَ النَّارِ وَتُدْخِلَنِي الْجَنَّةَ.

Bismi-llāh, āmantu bi-llāh, tawakkaltu 'ala-llāh, lā ḥawla wa lā quwwata illā bi-llāh.

Allāhumma bi-ḥaqq-s-sā'ilīna 'alayk, wa bi-ḥaqqi makhrajī hādhā, fa innī lam akhrujhu asharan wa lā baṭarā, wa lā riyā'an wa lā sum'ah, kharajtu-btighā'a marḍātik, wa-ttiqā'a sakhaṭik, as'aluka an tu'īdhanī mina-n-Nāri wa tudkhilani-l-Jannah.

1 Muslim (763), Abū Dāwūd (58), and an-Nasā'ī (2/218).

2 Ibn as-Sunnī (83) and *al-Futūḥāt* (2/40–41). Ibn Ḥajar mentions a similar narration from Abū Sa'īd al-Khudrī, reported by Ibn as-Sunnī (84), who states that it is a *ḥasan* hadith reported by Aḥmad, Ibn Mājah, Ibn Khuzaymah in *Kitāb at-Tawḥīd*, and Abū Nu'aym al-Aṣbahānī.

20

WHAT TO SAY WHEN ENTERING AND LEAVING THE MOSQUE

IT IS *MUSTAḤABB* to say: *I seek protection with Allah the Tremendous and with His Noble Countenance and His Pre-eternal Sovereign Might from Shayṭān the rejected. Praise be to Allah. O Allah, send blessings and salutations upon Muḥammad and upon the family of Muḥammad. O Allah, forgive me my sins and open for me the doors of Your Mercy.* Then one should say *In the name of Allah.* He should enter with his right foot first. He should leave with his left foot first and say all that we mentioned above, except that he should say *the doors of Your Favour* instead of *Your Mercy.*

أَعُوذُ بِاللهِ الْعَظِيمِ، وَبِوَجْهِهِ الْكَرِيمِ، وَسُلْطَانِهِ الْقَدِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ. اَلْحَمْدُ لِلّٰهِ، اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ، اَللّٰهُمَّ اغْفِرْ لِي ذُنُوبِي، وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ، بِاسْمِ اللهِ.

A'ūdhu bi-llāhi-l-'Aẓīm, wa bi-wajhihi-l-karīm, wa sulṭānihi-l-qadīm, mina-sh-Shayṭāni-r-rajīm. Al-ḥamdu li-llāh. Allāhumma ṣalli wa sallim 'alā Muḥammadin wa 'alā āli Muḥammad. Allāhumma-ghfir lī dhunūbī wa-ftaḥ lī abwāba raḥmatik. Bismi-llāh.

We relate from Abū Ḥumayd, or Abū Usayd ﷺ, that the Messenger of Allah ﷺ said: "When any one of you enters the mosque, he should invoke blessings upon the Messenger ﷺ and then say: *O Allah, open for me the doors of Your Mercy.* And when he leaves he should say: *O Allah, I ask of You from Your bounty.*"[1] Muslim relates this in his *Ṣaḥīḥ*. Abū Dāwūd, an-Nasā'ī, Ibn Mājah and others also relate it, with a *ṣaḥīḥ isnād*. In Muslim's narration there is no sentence: 'So, send greetings upon the Prophet ﷺ', although it is in the narrations of the rest.

اَللّٰهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ. اَللّٰهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ.

Allāhumma-ftaḥ lī abwāba raḥmatik. Allāhumma innī as'aluka min faḍlik.

Ibn aṣ-Ṣunnī adds in his narration: "And when he leaves he should greet the Prophet ﷺ and say: *O Allah, protect me from Shayṭān the rejected.*" Ibn Mājah, Ibn Khuzaymah and Abū Ḥātim ibn Ḥibbān—with *kasrah* on the letter *ḥā'*—all narrated it in their *Ṣaḥīḥ*s.

اَللّٰهُمَّ أَعِذْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ.

Allāhumma a'idhnī mina-sh-Shayṭāni-r-Rajīm.

1 Muslim (713), Abū Dāwūd (465), an-Nasā'ī (2/53), Ibn as-Sunnī (85), Ibn Mājah (772), al-Ḥākim (1/207), and an-Nasā'ī in *'Amal al-yawm wa al-laylah* (90).

We relate in 'Abdullāh ibn 'Amr ibn al-'Āṣ ﷺ that when the Prophet ﷺ entered the mosque he would say: "*I seek protection in Allah the Tremendous, His Noble Countenance, and His Pre-eternal Sovereign Might from Shayṭān the rejected.*" He remarked that if one says this then Shayṭān says: "He has gained protection from me for the whole day."[1] This hadith is *ḥasan* and is narrated by Abū Dāwūd with a good *isnād*.

أَعُوذُ بِاللهِ الْعَظِيمِ، وَبِوَجْهِهِ الْكَرِيمِ، وَسُلْطَانِهِ الْقَدِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ.

A'ūdhu bi-llāhi-l-'Aẓīm, wa bi-wajhihi-l-karīm, wa sulṭānihi-l-qadīm, mina-sh-Shayṭāni-r-rajīm.

We relate in the book of Ibn as-Sunnī that Anas ﷺ narrated that when the Messenger of Allah ﷺ entered the mosque he would say: "*In the name of Allah. O Allah, send blessings upon Muḥammad.*" And when he left he would say: "*In the name of Allah. O Allah, send blessings upon Muḥammad.*"[2]

We have also related the prayers upon the Prophet ﷺ as narrated by Ibn 'Umar in the section about entering and leaving the mosque.

بِاسْمِ اللهِ، اَللّٰهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ.

Bismi-llāh, Allāhumma ṣalli 'alā Muḥammad.

We also relate from the book of Ibn as-Sunnī that 'Abdullāh ibn al-Ḥasan reported from his mother that his grandmother said: "When the Messenger of Allah ﷺ entered the mosque he would praise Allah, mention His name, and say: '*O Allah, forgive me and open for me the doors of Your Mercy.*' When he left he would say the same, then add: '*O Allah, open for me the doors of Your Bounty.*'"[3]

اَللّٰهُمَّ اغْفِرْ لِي، وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ.

Allāhumma-ghfir lī wa-ftaḥ lī abwāba raḥmatik.

اَللّٰهُمَّ افْتَحْ لِي أَبْوَابَ فَضْلِكَ.

Allāhumma-ftaḥ lī abwāba faḍlik.

We relate in Abū Umāmah that the Messenger ﷺ said: "When any of you go out

1 Abū Dāwūd (466) and *al-Futūḥāt* (2/47). Ibn Ḥajar states that this is a *ḥasan gharīb* hadith, all of whose narrators but two—Ismā'īl ibn Bishr and 'Uqbah ibn Muslim—are trustworthy and are narrators of *ṣaḥīḥ* hadiths.

2 Ibn as-Sunnī (78) and *al-Futūḥāt* (2/48). As-Sakhāwī states that the chain of this hadith includes unknown narrators. It is also narrated by Ibn as-Sunnī (88) from Ibn 'Umar ﷺ but here too it is very weak.

3 Ibn as-Sunnī (86), at-Tirmidhī (314), Ibn Mājah (771), and Aḥmad (5/425). Ibn Ḥajar states that the narrators of the chain are trustworthy, but that there is a break in it. Abū 'Īsā at-Tirmidhī states that the hadith of Fāṭimah is *ḥasan*, but its chain of narration is not continous. Fāṭimah bint al-Ḥusayn did not meet Fāṭimah al-Kubrā, as the latter only outlived the Prophet ﷺ by a few years. Ibn Ḥajar states that Ḥusayn's ﷺ age at the time of his mother's death was less than eight years.

of the mosque, the army of Shayṭān call to one another and gather together as bees gather around their leader. So when any one of you stands at the door of the mosque he should say: *O Allah, I seek Your protection from Iblīs and his armies.* If he says this, then they will not harm him."[1] The meaning of *al-ya'sūb* is either male bees or their leader.

اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ إِبْلِيسَ وَجُنُودِهِ.

Allāhumma innī a'ūdhu bika min Iblīsa wa junūdih.

21

WHAT TO SAY IN A MOSQUE

IT IS *MUSTAḤABB* to remember Allah abundantly and to say *tasbīḥ, tahlīl, taḥmīd, takbīr* and other *adhkār*. It is also *mustaḥabb* to recite Qur'ān abundantly, to read hadiths of the Messenger of Allah ﷺ, and to study jurisprudence and all other sciences of the *Sharī'ah*. Allah ﷻ says: "In houses which Allah has permitted to be erected, and His Name to be exalted therein, and in which He is glorified in the morning and in the evening, by men. . .."[2]

﴿فِي بُيُوتٍ أَذِنَ اللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ﴾

Allah ﷻ says: "And whoever honours the symbols of Allah, that comes from piety of the heart."[3]

﴿وَمَن يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِن تَقْوَى الْقُلُوبِ﴾

Allah ﷻ also says: "Whoever honours that which Allah has made sacrosanct, it is best for him in the sight of his Lord."[4]

﴿وَمَن يُعَظِّمْ حُرُمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَّهُ عِندَ رَبِّهِ﴾

We relate from Buraydah ؓ that the Messenger of Allah ﷺ said: "Mosques were only built for what they were built for."[5] Muslim related it in his *Ṣaḥīḥ*.

We relate from Anas ؓ that the Messenger of Allah ﷺ told the Bedouin man who urinated in the mosque: "These mosques are not suitable places for any of this

1 Ibn as-Sunnī (154).
2 Qur'ān 24:36.
3 Qur'ān 22:32.
4 Qur'ān 22:30.
5 Muslim (569).

urination or filth. They are only [meant] for the remembrance of Allah ﷻ, [*ṣalāh*], and the recitation of the Qur'ān,"[1] or however it was the Messenger of Allah ﷺ said it. Muslim narrated this in his *Ṣaḥīḥ*.

It is imperative for anyone sitting in the mosque to make the intention for *I'tikāf*. This is valid, in our [Shāfi'ī] opinion, even if one only stays for a moment. One of our colleagues says that *I'tikāf* is valid even if one simply enters the mosque and passes through it without staying at all. Anyone passing through [a mosque] ought to make the intention for *I'tikāf* so that he may gain the merit of it, according to this person. It is best to stand for a while and then pass on. Anyone sitting in the mosque ought to enjoin whatever good he sees and prevent whatever evil he sees. We are enjoined to do this in places other than the mosque, so in the mosque it is even more essential in order to protect, glorify, dignify and honour it. Our [Shāfi'ī] colleagues hold that if one enters the mosque but is unable to perform the *ṣalāh* of greeting the mosque, because of impurity, being busy or any other reason, he should say four times: *Glory be to Allah, all praise is due to Allah, there is no god but Allah and Allah is greater.* Such was the opinion of one of our righteous predecessors, and there is no harm in it.

سُبْحَانَ اللهِ، وَالْحَمْدُ لِلّٰهِ، وَلَآ إِلَـٰهَ إِلَّا اللهُ، وَاللهُ أَكْبَرُ.

Subḥāna-llāh, wa-l-ḥamdu li-llāh, wa lā ilāha illa-llāh, wa-llāhu akbar.

22

THE REJECTION AND CENSURE OF SOMEONE WHO LOOKS FOR LOST PROPERTY IN THE MOSQUE OR SELLS IN IT

WE RELATE FROM the *Ṣaḥīḥ* of Muslim that Abū Hurayrah ؓ reported that the Messenger of Allah ﷺ said: "Whoever hears a man raising his voice looking for his lost property in the mosque should say to him: *May Allah not return it to you*, because this is not what mosques were built for."[2]

We also relate from the *Ṣaḥīḥ* of Muslim that Buraydah ؓ related that a man was raising his voice [searching for a stray animal of his] in the mosque, saying: "Who will call the red camel for me?" The Messenger ﷺ said: "May you not find it. Mosques were only built for what they were built for."[3]

And we relate from the book of at-Tirmidhī, at the end of the chapter on transactions, that Abū Hurayrah ؓ related that the Messenger of Allah ﷺ said: "If you see someone buying and selling in the mosque then say: *May Allah not make your trade*

1 Muslim (284).
2 Muslim (568), Abū Dāwūd (473), and at-Tirmidhī (1321).
3 Muslim (569).

profitable. And if you see someone raising his voice searching for his stray [animal] in the mosque then say: *May Allah not return it to you.*"[1] At-Tirmidhī described this hadith as good.

23

CENSURING SOMEONE WHO CHANTS POETRY IN THE MOSQUE IN WHICH THERE IS NO PRAISE FOR ISLAM OR FOR ABSTEMIOUSNESS, NOR ANY ENCOURAGEMENT OF THE NOBLE QUALITIES OF CHARACTER AND THE LIKE

WE RELATE FROM the book of Ibn as-Sunnī that Thawbān ﷺ related that the Messenger of Allah ﷺ said: "If you see someone reciting poetry in the mosque then tell him: *May Allah make your mouth dumb*" thrice.[2]

24

THE MERIT OF THE *ADHĀN*

WE RELATE FROM Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said: "If people knew what was in the call [to prayer] and in the front prayer line and then they had to draw lots for it, they would draw lots."[3] Al-Bukhārī and Muslim narrated it in their *Ṣaḥīḥ*s.

Abū Hurayrah ﷺ related that the Messenger of Allah ﷺ said: "When the call is made for the *ṣalāh* Shayṭān flees, breaking wind so that he cannot hear the *adhān*."[4] Al-Bukhārī and Muslim narrated it.

Mu'āwiyah ﷺ said: "I heard the Messenger of Allah ﷺ say: 'The people who call the *adhān* will have the longest necks [owing to their uprightness] on the Day of Judgment.'"[5] Muslim narrated it.

Abū Sa'īd al-Khudrī ﷺ said: "I heard the Messenger of Allah ﷺ say: 'Nothing comes

1 At-Tirmidhī (1321), who states that this hadith is *ḥasan gharīb*.
2 Ibn as-Sunnī (152). Ibn Ḥajar describes this hadith as *gharīb*.
3 Al-Bukhārī (615), Muslim (437), and an-Nasā'ī (2/23).
4 Al-Bukhārī (608), Muslim (389), *al-Muwaṭṭa'* (1/69–70), Abū Dāwūd (516), and an-Nasā'ī (2/21–22).
5 Muslim (387).

within earshot of the voice of the *mu'adhdhin—jinn*, man, or anything else—that will not bear witness for him on the Day of Judgment."[1] Narrated by al-Bukhārī.

The hadiths on its merit are numerous.

Our [Shāfi'ī] colleagues disagree about which is the more meritorious: calling the *adhān*, or leading the prayer. They have four opinions. The most authoritative is that calling the *adhān* is better; the second is that leading the *ṣalāh* is better; the third is that they are equal; the fourth is that if one knows how to fulfil the duties of leading *ṣalāh* and has the [right] qualities, then leading the *ṣalāh* is better, but if not, then calling the *adhān* is the better.

25

THE DESCRIPTION OF THE *ADHĀN*

THE WORDS OF the *adhān* are well-known. The practice of *tarjī'* is Sunnah, in our opinion: it means that after calling at the top of his voice: *Allah is greater, Allah is greater, Allah is greater, Allah is greater* [the *mu'adhdhin*] should say quietly, so that he and those nearby can hear: *I bear witness that there is no god but Allah, I bear witness that there is no god but Allah. I bear witness that Muḥammad is the Messenger of Allah, I bear witness that Muḥammad is the Messenger of Allah.* Then he should return to the top of his voice, saying: *I bear witness that there is no god but Allah, I bear witness that there is no god but Allah. I bear witness that Muḥammad is the Messenger of Allah, I bear witness that Muḥammad is the Messenger of Allah.*

اَللهُ أَكْبَرُ، اَللهُ أَكْبَرُ، اَللهُ أَكْبَرُ، اَللهُ أَكْبَرُ،
أَشْهَدُ أَن لَّآ إِلَـهَ إِلَّا اللهُ، أَشْهَدُ أَن لَّآ إِلهَ إِلَّا اللهُ،
أَشْهَدُ أَنَّ مُحَمَّداً رَّسُولُ اللهِ، أَشْهَدُ أَنَّ مُحَمَّداً رَّسُولُ اللهِ،
حَيَّ عَلَى الصَّلاَة، حَيَّ عَلَى الصَّلاَةِ،
حَيَّ عَلَى الْفَلاَحِ، حَيَّ عَلَى الْفَلاَحِ،
اَللهُ أَكْبَرُ، اَللهُ أَكْبَرُ،
لَآ إِلَـهَ إِلَّا اللهُ.

Allāhu akbar, Allāhu akbar, Allāhu akbar, Allāhu akbar,
Ashhadu a-l-lā ilāha illa-llāh, ashhadu a-l-lā ilāha illa-llāh,

1 Al-Bukhārī (609).

Ashhadu anna Muḥammada-r-Rasūlu-llāh,
ashhadu anna Muḥammada-r-Rasūlu-llāh,
Ḥayya ʿalā-ṣ-ṣalāh, hayya ʿalā-ṣ-ṣalāh,
Ḥayya ʿalā-l-falāḥ, ḥayya ʿalā-l-falāḥ,
Allāhu akbar, Allāhu akbar,
Lā ilāha illa-llāh.

Tathwīb is also Sunnah in our view. This means saying in the *adhān* of *Ṣubḥ*, after *Come to success, come to success:* "*Prayer is better than sleep, prayer is better than sleep.*"

الصَّلاَةُ خَيرٌ مِّنَ النَّوْمِ، الصَّلاَةُ خَيرٌ مِّنَ النَّوْمِ.

Aṣ-ṣalātu khayrum-min an-nawm, aṣ-ṣalātu khayrum-min an-nawm.

There are various hadiths confirming the validity of *tarjīʿ* and *tathwīb*, and these are well-known. If [the *muʾadhdhin*] leaves out *tarjīʿ* and *tathwīb*, the *adhān* will be valid but he will be leaving out [the practice] that is more meritorious. An *adhān* called by a child who has not yet reached the age of rational thought is not valid, nor that of a woman or that of a disbeliever. The *adhān* of a rational child [i.e. after he has reached puberty] is valid. If a disbeliever calls the *adhān* and [in doing so] utters the declaration of faith, it is considered as acceptance of Islam, according to the authoritative and acknowledged opinion. Others say that his acceptance of Islam [in that form] is not valid. There is no disagreement that this *adhān* would be invalid, because it was first uttered before the ruling of Islam applied. There are many related rulings on this subject, which are set down in the books of jurisprudence, but this is not the place to relate them.

26

DESCRIPTION OF THE *IQĀMAH*

ACCORDING TO THE authoritative and acknowledged position, which is supported by authentic hadiths, the *iqāmah* is made up of eleven phrases: *Allah is greater, Allah is greater. I bear witness that there is no god but Allah, I bear witness that Muḥammad is the Messenger of Allah. Come to* ṣalāh, *come to success. The* ṣalāh *has been established, the* ṣalāh *has been established. Allah is greater, Allah is greater. There is no god but Allah.*

اَللهُ أَكْبَرُ، اَللهُ أَكْبَرُ،
أَشْهَدُ أَن لَّآ إِلَـهَ إِلَّا اللهُ،

أَشْهَدُ أَنَّ مُحَمَّداً رَّسُولُ اللهِ،
حَيَّ عَلَى الصَّلاَةِ،
حَيَّ عَلَى الْفَلاَحِ،
قَدْ قَامَتِ الصَّلاَةُ، قَدْ قَامَتِ الصَّلاَةُ.
اللهُ أَكْبَرُ، اللهُ أَكْبَرُ،
لَآ إِلَـهَ إِلَّا اللهُ.

Allāhu akbar, Allāhu akbar,
Ashhadu a-l-lā ilāha illa-llāh,
Ashhadu anna Muḥammada-r-Rasūlu-llāh,
Ḥayya ʿalā-ṣ-ṣalāh,
Ḥayya ʿalā-l-falāḥ,
Qad qāmati-ṣ-ṣalāh, qad qāmati-ṣ-ṣalāh.
Allāhu akbar, Allāhu akbar,
Lā ilāha illa-llāh.

Know that the *adhān* and *iqāmah* are both Sunnahs, in our view, according to the authoritative and acknowledged position, whether the *adhān* be for *Jumuʿah* or for something else. Some of our colleagues are of the view that they are a communal obligation.[1] Some of them say they are only a communal obligation for *Jumuʿah* and not for other *ṣalāh*. If we say that they are a communal obligation and the people of a town omit them, then they should be fought for refusing to perform them. If we say that it is Sunnah, then they should not be fought, according to the authoritative and acknowledged view, just as they will not be fought for abandoning the Sunnah *ṣalāh* of *Ẓuhr* etc. Some of our colleagues say that they should be confronted, because it is one of the manifest symbols of Islam.

It is *mustaḥabb* to chant the *adhān* and to raise the voice. It is *mustaḥabb* to utter the *iqāmah* rapidly and to make the voice quieter than for the *adhān*. It is *mustaḥabb* for the *muʾadhdhin* to have a beautiful voice and that he be reliable, trustworthy, competent and knowledgeable about the times of *ṣalāh* and that he do it voluntarily without thought of compensation. It is *mustaḥabb* that the *adhān* and the *iqāmah* be made while standing in a state of purity and in a high place, facing the *qiblah*. If a person calls the *adhān* and the *iqāmah* with his back to the *qiblah*, sitting, lying down or in a state of minor or major impurity, his *adhān* will be valid, but will be *makrūh*. The sinfulness of a person in major impurity will be greater than that of the one in

1 فرض كفاية—*Farḍ kifāyah*—communal obligation. This means that it is the responsibility of the entire community, but if just one of them fulfils it, the whole community is absolved of the responsibility. If no one does it, it is a sin which applies to the whole community.

minor impurity. The sinfulness of an *iqāmah* called by a person in a state of major impurity will be more severe.

The *adhān* is only required for the five *ṣalawāt*: *Ṣubḥ*, *Ẓuhr*, *'Aṣr*, *Maghrib*, and *'Ishā'* and it is the same for the *ṣalāh* performed in its proper time, and for a missed *ṣalāh* which is being made up. It is the same whether at home or on a journey, and it is the same if one prays alone or in congregation. If one person calls the *adhān*, it will suffice for the rest. If a person performs a number of missed *ṣalawāt* at one time, he should call the *adhān* for the first and the *iqāmah* for each *ṣalāh*. If he combines two *ṣalāh*s, then he should call the *adhān* for the first and the *iqāmah* for both. For *ṣalawāt* other than the five [main] *ṣalawāt* there is no *adhān*; this opinion is unanimous. In the same category there are *ṣalawāt* before which, when one wants to do them in congregation, it is *mustaḥabb* to say *The ṣalāh has assembled*, such as the *'Īd ṣalāh*, the eclipse *ṣalāh*, and the *ṣalāh* of asking for rain. For some prayers it is not *mustaḥabb*, such as the *sunan* prayers and all the optional prayers. There are some over which there is disagreement, like the *Tarāwīḥ* and the funeral prayer. The correct view is that [the *iqāmah*] should be called before *Tarāwīḥ* but not before the funeral prayer.

The *iqāmah* is not valid except in its proper time and when one intends to proceed to the *ṣalāh*; and the *adhān* is not valid until the time of the *ṣalāh* has arrived, except for *Ṣubḥ* for which it is permissible to call the *adhān* before the time comes in. There are differences of opinion as to the time at which it is permissible. The most correct view is that it is permissible after half the night has passed. Other opinions are that it is permissible in the pre-dawn (*saḥar*); that it is permissible all night, but this [view] is of no consequence; and that it is permissible after two-thirds of the night have passed. The preferred view is the first-mentioned.

A woman or ambivalent hermaphrodite may call the *iqāmah* [for themselves]. They may not call the *adhān* because it is prohibited for them to raise their voices.

27

WHAT TO SAY UPON HEARING THE *ADHĀN* AND THE *IQĀMAH*

IT IS *MUSTAḤABB* for anyone who hears the *adhān* and the *iqāmah* to repeat [each phrase], except when [the *mu'adhdhin*] says: *Hasten to ṣalāh* and *Hasten to success*, when he should say: *There is no power or strength except by Allah.*

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ.

Lā ḥawla wa lā quwwata illā bi-llāh.

And when he says: *Prayer is better than sleep* one should reply: *You have spoken the truth and you have been honest.*

صَدَقْتَ وَبَرَرْتَ.

Ṣadaqta wa barart.

It is also said that one should say: *The Messenger of Allah ﷺ has spoken the truth: Prayer is better than sleep.*

صَدَقَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، اَلصَّلَاةُ خَيْرٌ مِّنَ النَّوْمِ.

Ṣadaqa Rasūlu-llāhi ṣalla-llāhu 'alayhi wa sallam, aṣ-ṣalātu khayru-m-mina-n-nawm.

After the two words of the *iqāmah*, one should respond: *May Allah establish it and perpetuate it.*

أَقَامَهَا اَللهُ وَأَدَامَهَا.

Aqāmaha-llāhu wa adāmahā.

After his words: *I bear witness that there is no god but Allah* one says: *and I bear witness that there is no god but Allah.* After his words: *I bear witness that Muḥammad is the Messenger of Allah*, one says: *and I bear witness that Muḥammad is the Messenger of Allah.* Then he should say: *I am pleased with Allah as Lord, with Muḥammad as Messenger, and with Islam as religion.*

رَضِيتُ بِاللهِ رَبّاً، وَبِمُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَسُولاً وَبِالإِسْلَامِ دِيناً.

Raḍītu bi-llāhi Rabbā, wa bi-Muḥammadin ṣalla-llāhu 'alayhi wa sallama Rasūlā, wa bi-l-Islāmi dīnā.

When one has finished responding to the whole *adhān* one should say: *May He bless and grant peace to the Prophet, may Allah bless him and grant him peace.* And then one says: *O Allah, Lord of this perfect call and established prayer, grant Muḥammad status and virtue and resurrect him to the praiseworthy station that You have promised him.* Then one should supplicate for whatever one wishes by way of things of this world or the Hereafter.

صَلَّى وَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، اَللّٰهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلَاةِ الْقَائِمَةِ، آتِ مُحَمَّداً الْوَسِيلَةَ وَالفَضِيلَةَ، وَابْعَثْهُ مَقاماً مَّحْمُوداً الَّذي وَعَدْتَهُ.

Ṣallā wa sallama 'ala-n-Nabiyyi ṣalla-llāhu 'alayhi wa sallam. Allāhumma Rabba hādhihi-d-da'wati-t-tāmmah, wa-ṣ-ṣalāti-l-qā'imah, āti Muḥammadani-l-wasīlata wa-l-faḍīlah, wa-b'athhu maqāma-m-maḥmūdani-lladhī wa'adtah.

We relate from Abū Sa'īd al-Khudrī ﷺ that the Messenger of Allah ﷺ said: "When you hear the call then repeat what the *mu'adhdhin* says."[1] Narrated by al-Bukhārī and Muslim in the *ṣaḥīḥ*.

'Amr ibn al-'Āṣ ﷺ narrated that he heard the Prophet ﷺ say: "When you hear the *mu'adhdhin*, say what he says, and then pray for blessings upon me. Whoever prays for blessings upon me, Allah will send ten blessings upon him. So ask Allah for intercession for me, for it is a rank in Paradise that only one servant of Allah is entitled to, and I hope that I will be that person. Whoever asks for intercession for me will enjoy my intercession."[2] Muslim narrated this in his *Ṣaḥīḥ*.

'Umar ibn al-Khaṭṭāb ﷺ reported that the Messenger of Allah ﷺ said: "If, when the *mu'adhdhin* says *Allah is greater, Allah is greater*, any of you says *Allah is greater, Allah is greater*; and when he says *I bear witness that there is no god but Allah* he says *I bear witness that there is no god but Allah*; and when he says *I bear witness that Muḥammad is the Messenger of Allah* he says *I bear witness that Muḥammad is the Messenger of Allah*; and when he says *Come to* ṣalāh he says *There is no power and no strength but with Allah*; and when he says *Come to success* he says *There is no power and no strength but in Allah*; and when he says *Allah is greater, Allah is greater* he says *Allah is greater, Allah is greater*; and when he says *There is no god but Allah* he says from his heart *There is no god but Allah,* he shall enter Paradise."[3] Muslim narrated this in his *Ṣaḥīḥ*.

اللهُ أَكْبَرُ، اللهُ أَكْبَرُ،

أَشْهَدُ أَنْ لَآ إِلٰهَ إِلَّا اللهُ،

أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ،

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ،

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ،

اللهُ أَكْبَرُ، اللهُ أَكْبَرُ،

لَآ إِلٰـهَ إِلَّا اللهُ.

Allāhu akbar, Allāhu akbar,
Ashhadu a-l-lā ilāha illa-llāh,
Ashhadu anna Muḥammada-r-Rasūlu-llāh,
Lā ḥawla wa lā quwwata illā bi-llāh,
Lā ḥawla wa lā quwwata illā bi-llāh,
Allāhu akbar, Allāhu akbar,
Lā ilāha illa-llāh.

1 Al-Bukhārī (611), Muslim (383), *al-Muwaṭṭa'* (1/67), Abū Dāwūd (522), at-Tirmidhī (208), and an-Nasā'ī—(2/23) in *al-Mujtabā* and (34) in *'Amal al-yawm wa al-laylah*.
2 Muslim (384), Abū Dāwūd (523), at-Tirmidhī (3619), and an-Nasā'ī (2/25).
3 Muslim (385), Abū Dāwūd (527), and an-Nasā'ī (40) in *'Amal al-yawm wa al-laylah*.

Sa'd ibn Abī Waqqāṣ ﷺ reported that the Messenger of Allah ﷺ said: "Whoever says, on hearing the *mu'adhdhin*: *I bear witness that there is no god but Allah Who is One and has no partner, and I bear witness that Muḥammad is His slave and Messenger. I am pleased with Allah as Lord, with Muḥammad as Messenger and with* Islam *as religion,* will have his sins forgiven."[1]

According to another account he said: "Whoever says when he hears the *mu'adhdhin*: *And I bear witness*." Muslim narrated this in his *Ṣaḥīḥ*.

أَشْهَدُ أَن لَّآ إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ.

رَضِيتُ بِاللهِ رَبّاً، وَبِمُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَسُولاً، وَبِالْإِسْلَامِ دِيناً.

Ashhadu an lā ilāha illa-llāhu waḥdahu lā sharīka lah, wa ashhadu anna Muḥammadan 'abduhu wa Rasūluh. Raḍītu bi-llāhi Rabbā, wa bi-Muḥammadin Rasūlan ṣalla-llāhu 'alayhi wa sallam, wa bi-l-Islāmi dīnā.

And we relate from the *Sunan* of Abū Dāwūd that 'Ā'ishah ﷺ reported that when the Messenger of Allah ﷺ heard the *mu'adhdhin* make the declaration of faith he would say: *"And I [also bear witness], and I [also bear witness]."*[2]

Jābir ﷺ reported that the Messenger of Allah ﷺ said: "Whoever, on hearing the call to *ṣalāh*, says *O Allah, Lord of this perfect call and established prayer, grant Muḥammad status and virtue and resurrect him to the praiseworthy station that You have promised him*, my intercession will be available to him on the Day of Judgment."[3] Al-Bukhārī narrated this in his *Ṣaḥīḥ*.

اَللّٰهُمَّ ربَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ والصَّلَاةِ القَائِمَةِ، آتِ مُحَمَّداً

الوَسِيلَةَ وَالفَضِيلَةَ، وَابْعَثْهُ مَقاماً مَّحْمُوداً الَّذِي وَعَدْتَهُ.

Allāhumma Rabba hādhihi-d-da'wati-t-tāmmati wa-ṣ-ṣalāti-l-qā'imah, āti Muḥammadan-il-wasīlata wa-l-faḍīlah, wa-b'athhu maqāma-m-maḥmūdan-illadhī wa'adtah.

We relate in the book of Ibn as-Sunnī from Mu'āwiyah ﷺ that when the Messenger of Allah ﷺ heard the *mu'adhdhin* say: *Come to success*, he would say: "*O Allah, make us successful.*"[4]

اَللّٰهُمَّ اجْعَلْنَا مُفْلِحِينَ.

Allāhumma-j'alnā mufliḥīn.

1 Muslim (386), Abū Dāwūd (525), at-Tirmidhī (210), Ibn Mājah (721), and an-Nasā'ī (2/26)and (73) in *'Amal al-yawm wa al-laylah*.
2 Abū Dāwūd (526) and *al-Futūḥāt* (2/128). Ibn Ḥajar states that an-Nawawī mentions that Abū Dāwūd reports it with a *ṣaḥīḥ* chain, and that is correct.
3 Al-Bukhārī (614), Abū Dāwūd (529), at-Tirmidhī (211), and an-Nasā'ī (2/27).
4 Ibn as-Sunnī (90) and *al-Futūḥāt* (2/130). Ibn Ḥajar states that this hadith is *gharīb*, as its chain contains a narrator whose transmissions are disregarded.

And we relate from the *Sunan* of Abū Dāwūd from Abū Umāmah, or another of the Companions of the Prophet ﷺ, that once when Bilāl ؓ began the *iqāmah* and said: "*The* ṣalāh *has been established,*" the Messenger of Allah ﷺ said: "*May Allah establish it and perpetuate it.*"[1] And he said with respect to all the other expressions of the *iqāmah* just as is mentioned in the hadith of ʿUmar with respect to the *adhān.*

أَقَامَهَا اللهُ وَأَدَامَهَا.

Aqāmahā Allāhu wa adāmahā.

And we relate from the book of Ibn as-Sunnī that when Abū Hurayrah ؓ heard the *muʾadhdhin* call the *iqāmah* he said: "*O Allah, Lord of this perfect call and established prayer, bless Muḥammad and grant him his petitions on the Day of Resurrection.*"

اَللّٰهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلاَةِ الْقَائِمَةِ، صَلِّ
عَلَى مُحَمَّدٍ وَآتِهِ سُؤْلَهُ يَوْمَ الْقِيَامَةِ.

Allāhumma Rabba hādhihi-d-daʿwati-t-tāmmah, wa-ṣ-ṣalāti-l-qāʾimah,
ṣalli ʿalā Muḥammadin wa ātihi suʾlahu Yawma-l-Qiyāmah.

If one hears the *muʾadhdhin* or the *iqāmah* whilst engaged in *ṣalāh* one should not respond until one has finished *ṣalāh*. After one has said the *salām* to end the *ṣalāh*, he should respond as one who is not in *ṣalāh* responds. If one responds in *ṣalāh*, it is *makrūh* but the *ṣalāh* is not invalid. Likewise, if one hears him whilst in the lavatory, one should not respond immediately but when one comes out. If, however, one is reciting the Qur'ān, glorifying Allah, or reading hadith or some other [form of sacred] knowledge, he should interrupt all this and respond to the *muʾadhdhin,* and then return to what he was doing. This is because [the time for] the response would otherwise be lost, but what one is occupied with will usually not be lost. If one fails to follow the *muʾadhdhin* while he is calling the *adhān* it is *mustaḥabb* to make it up, unless a long time has elapsed.

1 Abū Dāwūd (528) and *al-Futūḥāt* (2/131). Ibn Ḥajar states that this hadith is *gharīb*. It was reported with this wording by Abū Dāwūd and he did not comment on it. Its chain contains an unknown (*mubham*) narrator, and there is some criticism of Shahr ibn Ḥawshab; but his hadiths are considered *ḥasan* as long as they do not conflict with other narrations.

28

THE *DUʿĀʾ* TO BE SAID AFTER THE *ADHĀN*

WE RELATE FROM Anas ؓ that the Messenger of Allah ﷺ said: "A supplication between the *adhān* and the *iqāmah* is never rejected."[1] Abū Dāwūd, at-Tirmidhī, an-Nasā'ī and Ibn as-Sunnī narrated it, as well as others. At-Tirmidhī described this hadith as *ḥasan ṣaḥīḥ*. At-Tirmidhī added in his version in the Book of Prayers from his *Jāmiʿ*: They asked: "What should we say, Messenger of Allah?" He said: "Ask Allah for well-being in this world and the Hereafter."

And we relate from ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ؓ that a man said: "O Messenger of Allah, the callers of the *adhān* are superior to us." The Messenger of Allah ﷺ said: "Say what they say; and when you have finished, ask and you will be given."[2] Abū Dāwūd narrated it and did not consider it weak.

And we relate from the *Sunan* of Abū Dāwūd, again from the chapter on Jihād with a *ṣaḥīḥ isnād* from Sahl ibn Saʿd ؓ that the Messenger of Allah ﷺ said: "Two supplications are never rejected"—or "Are rarely rejected": "one at the time of the call to prayer, and one at the time of strife when some do battle with others."[3]

In some reliable texts, the word *yulḥimu* with the letter *ḥāʾ* appears, whereas other narrations have the letter *jīm*. Both are clear in their meaning.

29

WHAT TO SAY AFTER THE TWO *SUNNAH RAKʿĀT* OF *ṢUBḤ*

WE RELATE FROM the book of Ibn as-Sunnī that Abū al-Malīḥ, whose name was ʿĀmir ibn Usāmah, reported from his father [from his grandfather Usāmah ibn ʿUmayr] that he performed the two *rakʿah*s of *Fajr* and the Messenger of Allah ﷺ prayed two quick *rakʿah*s near him. Then he heard him say thrice while sitting: "*O Allah, Lord of Jibrīl, Isrāfīl, Mīkāʾīl and Muḥammad the Prophet* ﷺ, *I seek refuge with You from Hell-Fire.*"[4]

1 Abū Dāwūd (521), at-Tirmidhī (212), Ibn as-Sunnī (100), *al-Futūḥāt* (2/135), and an-Nasā'ī in *ʿAmal al-yawm wa al-laylah*. Ibn Ḥajar grades it as *ḥasan*.

2 Abū Dāwūd (524) and *al-Futūḥāt* (2/137). Ibn Ḥajar states that this is a *ḥasan* hadith, reported by Abū Dāwūd and an-Nasā'ī in *al-Kubrā*, and that all of its narrators are trustworthy *ṣaḥīḥ* narrators except for one, regarding whom there is disagreement. However, there is another narrator to replace him in narrating it.

3 Abū Dāwūd (2540) According to Ibn Ḥajar this hadith is *ḥasan ṣaḥīḥ*.

4 Ibn as-Sunnī (101) and *al-Futūḥāt* (2/139). Ibn Ḥajar grades it as *ḥasan*.

اَللّٰهُمَّ رَبَّ جِبْرِيلَ وَإِسْرَافِيلَ وَمِكَائِيلَ وَمُحَمَّدٍ النَّبِيِّ
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، أَعُوذُ بِكَ مِنَ النَّارِ.

Allāhumma Rabba Jibrīla wa Isrāfīla wa Mīkā'īla wa Muḥammadin in-Nabiyyi, ṣalla-llāhu 'alayhi wa sallam, a'ūdhu bika mina-n-nār.

We relate in it [the book of Ibn as-Sunnī] from Anas ﷺ that the Prophet ﷺ said: "Whoever says thrice on Friday morning before the early morning *ṣalāh*: *I ask the forgiveness of Allah, besides Whom there is no other god, the Living, the Self-Subsisting, and I repent to Him*, Allah will forgive his sins even if they be as abundant as the foam of the sea."[1]

أَسْتَغْفِرُ اللهَ الَّذِي لَآ إِلَـهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ.

Astaghfiru-llāha-lladhī lā ilāha illā Huwa-l-Ḥayyu-l-Qayyūmu wa atūbu ilayh.

30

WHAT TO SAY WHEN COMING TO THE PRAYER LINE

WE RELATE FROM Sa'd ibn Abī Waqqāṣ ﷺ, who said that a man came to the *ṣalāh* while the Messenger of Allah ﷺ was performing *ṣalāh*. He said when he came to the prayer line: "*O Allah, grant me the best that You grant Your pious slaves.*" When the Messenger of Allah ﷺ completed the *ṣalāh* he asked: "Who spoke?" [The man] replied: "I, Messenger of Allah." He said: "Then your horse will be hamstrung and you will become a *shahīd* in the Way of Allah."[2] An-Nasā'ī and Ibn as-Sunnī narrated it. Al-Bukhārī also narrated it in his *Tārīkh*, under the entry for Muḥammad ibn Muslim ibn 'Ā'idh.

اَللّٰهُمَّ آتِنِي أَفْضَلَ مَا تُؤْتِي عِبَادَكَ الصَّالِحِينَ.

Allāhumma ātinī afḍala mā tu'tī 'ibādaka-ṣ-ṣāliḥīn.

1 Ibn as-Sunnī (82) and *al-Futūḥāt* (2/142). Ibn Ḥajar states that this is a *gharīb* hadith and its chain is weak; however, it does have supporting narrations which are *ḥasan*.

2 Ibn as-Sunnī (104), an-Nasā'ī in *as-Sunan al-kubrā* and *al-Futūḥāt* (2/143). Ibn Ḥajar classifies it as *ḥasan*.

31

WHAT TO SAY WHEN INTENDING TO STAND UP FOR *ṢALĀH*

WE RELATE FROM the book of Ibn as-Sunnī that Umm Rafī' ﷺ said: "Messenger of Allah, show me a deed for which Allah ﷻ will reward me." He said: "Umm Rafī', when you stand up for *ṣalāh* glorify Allah ﷻ ten times, say *There is no god but Allah* ten times, praise Him ten times, say *Allah is greater* ten times, and ask His forgiveness ten times. For when you glorify Allah He says: 'This is for Me.' When you say *There is no god but Allah* He says: 'This is for Me.' And when you praise Allah He says: 'This is for Me.' When you say *Allah is greater* He says: 'This is for Me.' And when you ask Him to forgive you He says: 'I have done so.'"[1]

32

THE *DU'Ā'* TO BE SAID DURING THE *IQĀMAH*

IMĀM ASH-SHĀFI'Ī NARRATES in *al-Umm* a hadith with an *isnād* that is *mursal*, according to which the Messenger of Allah ﷺ said: "Seek acceptance of *du'ā'* when armies meet, when the *iqāmah* for *ṣalāh* has been called, and when rain falls." Ash-Shāfi'ī said: "I have memorised from more than one person [reports enjoining] the seeking of acceptance when rain falls and at the time of the *iqāmah* for *ṣalāh*."[2]

33

WHAT TO SAY WHEN *ṢALĀH* BEGINS

know that this subject is very extensive. Many different authentic hadiths have been narrated about it. There are numerous subsidiary discussions in the books of jurisprudence, so we will discuss the basics and the objectives without discussing

1 Ibn as-Sunnī (105) and *al-Futūḥāt* (2/144). Ib.n Ḥajar grades it as *ḥasan*.

2 Imam ash-Shāfi'ī in *Kitāb al-Umm* (1/223–224). Ibn Ḥajar states that this is a good *maqṭū'* narration (i.e. attributed to one of the Tābi'ūn, the generation after the Companions) which falls into the category of a *mursal* narration (i.e. lacking a Companion's name in the chain of transmission).

details or uncommon rulings. I have omitted most of the evidence for the sake of brevity, because this book has not been composed to explain the evidence but merely to explain what should be practiced. And it is Allah ﷻ who grants ability and success.

34

THE *TAKBĪRĀT AL-IḤRĀM*

KNOW THAT ṢALĀH is not valid without the *takbīrāt al-iḥrām*, whether the *ṣalāh* be compulsory or supererogatory. According to the Shāfi'īs and some others, the *takbīr* is part of the *ṣalāh* and is one of its essential elements. According to Abū Ḥanīfah, it is a precondition of *ṣalāh* but not a part of it.

Know that the words of the *takbīr* are *Allah is greater*. The two forms that are permissible are: *Allah is greater* or *Allah is the Greatest.*

اَللّٰهُ أَكْبَرُ or اَللّٰهُ الأَكْبَرُ

Allāhu akbar or Allāhu-l-akbar.

Both of these forms are permissible according to ash-Shāfi'ī and Abū Ḥanīfah. According to Imam Mālik, only the first is permissible. As a precaution, one should use the first in order to avoid controversy. *Takbīr* is not permissible with any other words. If one said: 'Allah is the Sublime,' 'Allah is the Most High,' 'Allah is the Most Magnificent,' or anything like that, the *ṣalāh* would not be valid, according to ash-Shāfi'ī and the majority [of scholars], although according to Abū Ḥanīfah it would be valid. If one said: 'The Greatest is Allah'—reversing the order of the words—it would not be valid according to what is the correct position in our view. Some of our colleagues say that it would be valid, as it is valid, according to the correct position, to say: 'Upon you be peace' at the end of *ṣalāh*.

Know that the *takbīr* and all other *adhkār* [in *ṣalāh*] are not valid unless one utters them with the tongue so that he can hear himself, provided that there is no impediment. We have already explained this in the sections at the beginning of this book. If a person is mute or has some defect in his tongue, then he should move his tongue as much as he is able to and his *ṣalāh* will be valid.

Know that *takbīr* is not valid in any other language, if one is able to utter it in Arabic. If one is unable to do so, it will be valid but it will be compulsory to learn [the necessary] Arabic. If someone is negligent in learning it, his *ṣalāh* is not valid. It will be compulsory for him to repeat all the *ṣalawāt* that he performed while he was negligent.

Know that the correct and preferred view is that the *takbīrat al-iḥrām* should not be elongated, but should be kept short and said quickly. Some say that it should be

elongated; but the first view is correct. It is *mustaḥabb* to extend the rest of the *takbīrāt* until one reaches the element or part of *ṣalāh* after them, according to the correct and preferred view. It is also said that it should not be elongated. If one elongates what should not be elongated and fails to lengthen what should be lengthened, one's *ṣalāh* will not be invalid, but one will forfeit the merit [of correctness].

Note that the place to elongate the *alif* is after the *lām* in *Allāh* and nothing else should be lengthened.

It is Sunnah for the Imam to say the *takbīrat al-iḥrām* and the other *takbīrāt* aloud so that those following can hear him. Those following should say it softly in such a manner that they can hear themselves. If a follower says it loudly and the Imam says it softly the *ṣalāh* is not invalidated; but one should strive to make one's *takbīr* correct. If one elongates the initial *alif* in *Allāh* or lengthens the *bā'* in *akbar* so that it becomes *akbār*, one's *ṣalāh* will be invalid.

Know that in a *ṣalāh* which comprises two *rak'ah*s, eleven *takbīrāt* are prescribed. Those which comprise three *rak'ah*s have seventeen *takbīrāt*, while those which comprise four *rak'ah*s have twenty-two *takbīrāt*. Every *rak'ah* has five *takbīrāt*: one for the *rukū'* and four for the prostration and coming up from it, besides which there are the *takbīrāt al-iḥrām* and the *takbīr* for the first *tashahhud*.

Know also that all of these *takbīrāt* are Sunnah. If a person omits one, whether intentionally or out of forgetfulness, his *ṣalāh* will not be invalid and it is not *ḥarām* for him. He does not have to perform the prostration of forgetfulness, unless he has omitted the *takbīrat al-iḥrām*, for the unanimous opinion is that the *ṣalāh* does not begin to take place without it. And Allah knows best.

35

WHAT TO SAY AFTER THE *TAKBĪRĀT AL-IḤRĀM*

THERE ARE MANY hadiths which collectively require one to say: *Allah is greater, abundant praise is due to Allah and glory be to Allah in the morning and in the evening. I turn my face towards the One Who created the heavens and the earth, following the true religion as a Muslim; I am not one of the idolaters. Verily my* ṣalāh *and my sacrifice and my life and my death are for Allah, Lord of the Worlds, Who has no partners. Thus I have been commanded to do, and I am one of the Muslims. O Allah, You are the King; there is no god but You. You are my Lord and I am Your slave. I have wronged myself and I admit my sin; so forgive me all my sins, for no one forgives sins but You. Guide me to the best of character, for no one guides to the best of it but You; and turn the evil of it away from me, for no one turns it away except You. I am present and at Your command,*

and all good is in Your hands and no evil is attributed to You. I am from You and [am returning] to You; Blessed are You and You are Most Exalted. I ask for Your forgiveness and repent to You.

Then one should say: *O Allah, put a distance between me and my sins like the distance between the East and the West.*

O Allah, purify me of sin as a white robe is purified of dirt.

O Allah, wash me of sin with snow, water and ice.

اللهُ أَكْبَرُ كَبِيراً، وَالْحَمْدُ لِلّٰهِ كَثِيراً، وَسُبْحَانَ اللهِ بُكْرَةً وَأَصِيلاً، وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالأَرْضَ حَنِيفاً مُسْلِماً وَمَا اَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلاَتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلّٰهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ، وَأَنَا مِنَ الْمُسْلِمِينَ. اَللّٰهُمَّ أَنْتَ الْمَلِكُ لَآ إِلَـهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَاَنا عَبْدُكَ، ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذَنْبِي، فَاغْفِرْ لِي ذُنُوبِي جَمِيعاً، لَا يَغْفِرُ الذُّنُوبَ إِلَّآ أَنْتَ، وَاهْدِنِي لِأَحْسَنِ الأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَآ إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ سَيِّئَهَآ إِلَّآ أَنْتَ، لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ، وَالشَّرُّ لَيسَ إِلَيْكَ، أَنَا بِكَ وَإِلَيْكَ، تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيكَ.

اَللّٰهُمَّ بَاعِدْ بَيْنِي وبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ.

اَللّٰهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقَّي الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ.

اَللّٰهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ بِالثَّلْجِ وَالْمَاءِ وَالْبَرَدِ.

Allāhu akbaru kabīrā wa-l-ḥamdu li-Llāhi kathīrā, wa subḥāna-llāhi bukratan wa aṣīlā, wajjahtu wajhī li-lladhī faṭara-s-samāwāti wa-l-arḍa ḥanīfan musliman wa mā anā mina-l-mushrikīn, inna ṣalātī wa nusukī wa maḥyāya wa mamātī li-llāhi Rabbī-l-ʿālamīn, lā sharīka lah, wa bi-dhālika umirt, wa anā mina-l-muslimīn, Allāhumma Anta-l-Maliku lā ilāha illā Ant, Anta Rabbī wa anā ʿabduk, ẓalamtu nafsī waʿtaraftu bi-dhanbī, fa-ghfir lī dhunūbī jamīʿā, lā yaghfiru-dh-dhunūba illā Ant, wa-hdinī li-aḥsani-l-akhlāq lā yahdī li-aḥsanihā illā Ant, wa-ṣraf ʿannī sayyi'ahā, lā yāṣrifu sayyi'ahā illā Ant, labbayka wa saʿdayk, wa-l-khayru kulluhu fī yadayk, wa-sh-sharru laysa ilayk, anā bika wa ilayk, tabārakta wa taʿālayt, astaghfiruka wa atūbu ilayk.

Allāhumma bāʿid baynī wa bayna khaṭāyāya kamā bāʿadta bayna-l-mashriqi wa-l-maghrib.

Allāhumma naqqinī min khaṭāyāya kamā yunaqqi-th-thawbu-l-abyaḍu mina-d-danas.

Allāhumma-ghsilnī min khaṭāyāya bi-th-thalji wa-l-mā'i wa-l-barad.

All that we have mentioned has been established from authentic narrations from the Messenger of Allah ﷺ. There are other hadiths on this subject, including the following. ʿĀ'ishah ؓ reported that when the Messenger of Allah ﷺ started the *ṣalāh* he said: *"Glory be to You, Allah, and with Your praise, and blessed is Your Name and exalted Your Majesty; there is no god other than You."*[1] This is narrated by at-Tirmidhī, Abū Dāwūd and Ibn Mājah with weak *isnād*s. Abū Dāwūd, at-Tirmidhī and al-Bayhaqī and others consider it weak.

سُبْحَانَكَ اَللّٰهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَآ إِلَـهَ غَيْرُكَ.

Subḥānaka-llāhumma wa bi-ḥamdik, wa tabāraka-smuk, wa taʿālā jadduk, wa lā ilāha ghayruk.

Abū Dāwūd, at-Tirmidhī, an-Nasā'ī, Ibn Mājah and al-Bayhaqī quote from the narration of Abū Saʿīd al-Khudrī but they consider it weak. Al-Bayhaqī said: "Commencing with 'Glory be to You, Allah, and blessed be Your Name!' is narrated from Ibn Masʿūd and Anas in *marfūʿ* form and all of the narrations are weak. The most authentic is that narrated by ʿUmar ibn al-Khaṭṭāb ؓ."

Al-Bayhaqī narrates, with his *isnād* from ʿUmar, that [the Prophet ﷺ]performed the *takbīr* and then said: "*Glory be to You, O Allah, and with Your praise, and blessed is Your name, and lofty is Your majesty, and there is no god but You.*" And Allah knows best.

سُبْحَانَكَ اَللّٰهُمَّ وَبِحَمْدِكَ، تَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَآ إِلَـهَ غَيْرُكَ.

Subḥānaka-llāhumma wa bi-ḥamdik, tabāraka-smuk, wa taʿālā jadduk, wa lā ilāha ghayruk.

We relate in the *Sunan* of al-Bayhaqī that ʿAlī ؓ reported that when the Messenger of Allah ﷺ began the *ṣalāh* he would say: "*There is no god but You. Glory be to You. I have wronged myself and I have done evil, so forgive me, for none forgives sins except You. I have turned my face*" and so on.[2] This is a weak hadith, since the narrator, al-Ḥārith al-Aʿwar, is agreed by all to be weak. Ash-Shaʿbī calls al-Ḥārith a liar. Allah knows best.

لَآ إِلَـهَ إِلَّآ أَنْتَ سُبْحَانَكَ، ظَلَمْتُ نَفْسِي وَعَمِلْتُ سُوءاً فَاغْفِرْ لِي، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّآ أَنْتَ، وَجِّهْتُ وَجْهِي. . .

Lā ilāha illā Anta subḥānak, ẓalamtu nafsī waʿamiltu sūʾan fa-ghfir lī, innahu lā yaghfiru-dh-dhunūba illā Ant, wajjahtu wajhī. . .

Concerning the Messenger of Allah ﷺ saying "*And no evil is attributable to You*", you should know that it is the opinion of the people of truth among hadith scholars,

1 Abū Dāwūd (776), at-Tirmidhī (243), Ibn Mājah (806) from ʿĀ'ishah ؓ, Abū Dāwūd (775), at-Tirmidhī (243), and Ibn Mājah (804) from Abū Saʿīd al-Khudrī ؓ. Ibn Ḥajar grades it as *ḥasan*. This hadith is also mentioned in the *Mustadrak* (1/235) of al-Ḥākim, who classes it as *ṣaḥīḥ*, and adh-Dhahabī agrees.

2 Al-Bayhaqī (2/33) and *al-Futūḥāt* (2/178–179). Ibn Ḥajar mentions that the narrator, al-Ḥārith al-Aʿwar, was declared trustworthy by some hadith scholars.

jurists from among the Companions of the Messenger of Allah ﷺ, the generation that followed them, and the *'ulamā'* of the Muslims, that all creation—good and bad, beneficial and harmful—comes from Allah ﷻ. It is by His Will and His Decree. Once this is established, then it is essential to interpret and understand this hadith. The *'ulamā'* have mentioned some answers to this.

Firstly, and this is the best-known, an-Nadhdhār ibn Shumayl and the Imams after him say it means: 'One cannot come close to You with evil.' The second interpretation is 'It cannot go up to You' as only good words go up. Thirdly, 'It is not associated with You.' So one should not say: 'O Creator of evil', although He is its Creator, or: 'O Creator of pigs', although He is their Creator. Lastly, 'It is not evil in relation to Your Wisdom, because You do not create anything in vain.' And Allah knows best.

It is *mustaḥabb* for a person performing *ṣalāh* alone and for the Imam, if the followers allow him, to recite in the opening supplication all of the *adhkār* mentioned above. If the followers do not give the Imam permission, he should not make the *ṣalāh* long but should restrict himself to some of those *adhkār*. It is best for him to confine himself to saying: *I turn my face . . . one of the Muslims.*[1] Similarly, a person praying alone should also confine himself to this.

Know that these *adhkār* are *mustaḥabb* in both the compulsory and voluntary *ṣalawāt*. If a person leaves them out in the first *rak'ah*, whether intentionally or unintentionally, he should not do them afterwards because he has omitted them from their proper place. If he does so, it will be *makrūh* but his *ṣalāh* will not be invalid. If he leaves them out after the *takbīr* until after starting the recitation and the seeking of protection, then he has missed their place and he should not recite them, although if he does recite it [then], his *ṣalāh* will not be invalid. If he comes in late to join the *ṣalāh* and he finds the Imam in one of the *rak'ah*s, he should recite the *adhkār*, unless he fears that he will miss *al-Fātiḥah* (the opening chapter) by reciting them. He should instead engage in reciting *al-Fātiḥah*, as it is more important, being compulsory, while these *adhkār* are Sunnah. If a late comer joins the Imam in *rukū'*, prostration or sitting, he should perform the *takbīrat al-iḥrām* and recite the *dhikr* that the Imam is occupied with. He should not recite the opening *du'ā'* at that point or after it.

Our [Shāfi'ī] colleagues disagree as to whether or not the opening *du'ā'* is *mustaḥabb* in the funeral *ṣalāh*. The more correct view is that it is not *mustaḥabb*, because the prayer is based on brevity. The opening *du'ā'* is Sunnah and not compulsory, and if one leaves it out he does not have to prostrate for forgetfulness. It is Sunnah to say it softly. To say it aloud is *makrūh* but does not invalidate the *ṣalāh*.

The majority of [our colleagues] say that ash-Shāfi'ī has two *mas'alah*s. The first is that he makes no difference between silent and loud recitations; and this is found in [*Kitāb*] *al-Umm*. The second is that he deems it Sunnah to recite aloud; this is found

1 "*I turn my face towards the One Who created the heavens and the earth, following the true religion as a Muslim; I am not one of the idolaters. Verily my ṣalāh, my sacrifice, my life and my death are for Allah the Lord of the Worlds. He has no partners. Thus I have been commanded to do, and I am one of the Muslims.*" For the Arabic see the beginning of the chapter.

in [the book] *al-Imlā'*. Others hold that there are two opinions: the first is that it is better to recite out loud and the second that it is better to recite silently.

The correct view in general is that one should recite out loud. This was pronounced correct and authentic by Shaykh Abū Ḥāmid al-Isfarā'inī, the Imam of our colleagues from Iraq, and that is what Abū Hurayrah used to do. Ibn 'Umar, however, used to recite softly, and this is the most correct view, according to the majority of our colleagues, and is to be preferred. Allah knows best.

36

SEEKING PROTECTION FROM SHAYṬĀN AFTER THE OPENING *DU'Ā'*

KNOW THAT TO seek protection from Shayṭān after the opening *du'ā'* is Sunnah by agreement [of Shāfi'ī scholars]. It is a prelude to recitation. Allah ﷻ says: "**And when you recite the Qur'ān, seek protection from Shayṭān the rejected.**"[1]

﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾

Fa-idhā qara'ta-l-Qur'āna fa-sta'idh bi-llāhi mina-sh-shayṭāni-r-rajīm.

The meaning of this, according to the majority of the *'ulamā'*, is: "If you intend to recite the Qur'ān, seek the protection. . .." The preferred words for seeking protection are: *I seek protection in Allah from Shayṭān the rejected.* One may also say: *I seek protection in Allah, the All-Hearing and the All-Knowing, from Shayṭān the rejected*; there is no harm in this, but the better-known and preferred of these formulae is the first.

أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ. أَعُوذُ بِاللهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

A'ūdhu bi-llāhi mina-sh-shayṭāni-r-rajīm. A'ūdhu bi-llāhi-s-Samī'i-l-'Alīmi mina-sh-shayṭāni-r-rajīm.

We relate in the *Sunan*s of Abū Dāwūd, at-Tirmidhī, an-Nasā'ī, Ibn Mājah, al-Bayhaqī and others that the Messenger of Allah ﷺ said before his recitation in *ṣalāh*: "*I seek protection in Allah, from Shayṭān the rejected; from his conceit, his [obscene] poetry and his slander.*"[2] Another narration has: "*I seek refuge in Allah the All-Hearing and All-knowing from the accursed Shayṭān, his [obscene] poetry, his pride and his madness.*"

1 Qur'ān 16:98.

2 Abū Dāwūd (764), at-Tirmidhī (242), al-Bayhaqī, and an-Nasā'ī in *al-Kubrā*. Ibn Ḥajar grades it as *ḥasan* and mentions narrations which support it.

أَعُوذُ بِاللهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ، مِنْ نَفْخِهِ وَنَفْثِهِ وَهَمْزِهِ.

A'ūdhu bi-llāhi-s-Samī'i-l-'Alīmi mina-sh-shayṭāni-r-rajīm, min nafkhihi wa nafathihi wa hamzih.

The commentary on this verse, as stated, has been narrated in the hadith that '*hamzuhu*' means 'his madness,' '*nafkhuhu*' means 'his arrogance' and '*nafaṭhuhu*' means 'his poetry' and Allah knows best.

Know that seeking protection (*ta'awwudh*) is *mustaḥabb* and not compulsory. If one leaves it out he is not sinning and his *ṣalāh* is not invalid. If one does not say it in the first *rak'ah*, he should say it in the second, and if one does not say it then, he should do so after that. If one seeks protection in the first, does he have to say it in the second? There are two opinions. The more correct view is that it is *mustaḥabb* but is more emphasised in the first. If one seeks protection in those *ṣalawāt* which are silent, he should do so silently. If one does so in those in which the recitation is aloud, should he say it aloud? There is disagreement on this. Some of our [Shāfi'ī] colleagues say that one should say it softly. The majority say that ash-Shāfi'ī had two rulings on the issue. The first is that saying it aloud and silently are equal, and that is from the text that is in *al-Umm*. The second is that saying it aloud is the Sunnah, and that is from text of *al-Imlā'*. Some of them say that the two rulings are: first, out loud, and second, silently.

The sound position overall is that one should say it out loud, and Shaykh Abū Ḥāmid al-Isfarā'īnī, the imam of our Iraqi colleagues and the companion of al-Maḥāmilī and others, corroborated this. That is what Abū Hurayrah ﷺ used to do, and Ibn 'Umar ﷺ used to do it silently, which is the more correct position acording to the majority of our colleagues and is the chosen position; and Allah knows best.

37

RECITATION OF QUR'ĀN AFTER SEEKING PROTECTION

KNOW THAT IT is compulsory to recite Qur'ān in *ṣalāh* according to the consensus, which is supported by the Qur'ānic text. This is our view and the view of the majority. The recitation of the opening chapter (*al-Fātiḥah*) is compulsory and nothing else will suffice instead on the part of those who have the ability to recite it. This is because of the authentic hadith in which the Messenger of Allah ﷺ said: "*Ṣalāh* does not take place without the *Fātiḥah* of the Book." Ibn Khuzaymah and Abū Ḥātim ibn Ḥibbān—with an *i* after the *ḥ*—*both* narrated it in their *Ṣaḥīḥ*s. In both *Ṣaḥīḥ*s, this is related from the Messenger of Allah ﷺ: "There is no *ṣalāh* without the *Fātiḥah* of the Book."

To say 'In the name of Allah, the Beneficent, the Merciful' is compulsory because it is a complete verse at the beginning of *al-Fātiḥah*.

﴿بِسْمِ اللهِ الرَّحْمَـٰنِ الرَّحِيمِ﴾

Bismi-llāhi-r-Raḥmāni-r-Raḥīm.

It is compulsory to recite *al-Fātiḥah* with all of the doubled consonants (*tashdīd*). There are fourteen: three in the name (*basmalah*) and the rest after it. If a person fails to pronounce one of the *tashdīd*s, his recitation is invalid [according to the Shāfi'ī position]. It is mandatory to recite it uninterrupted and in order. If a person changes the order or interrupts it, his recitation is not valid. He is excused for remaining silent for as long as it takes to draw a breath. If a person following the Imam in *ṣalāh* makes the prostration for recitation with the Imam, or hears the *Āmīn* of the Imam and says *Āmīn* because of his *Āmīn*, or asks for mercy or seeks protection from Hell-Fire because of the recitation of the Imam, that [ruling about interrupting the recitation] does not apply. The recitation of a follower in *ṣalāh* who is in the process of reciting *al-Fātiḥah* is not unacceptable in these two instances because he has an excuse.

If a person recites *al-Fātiḥah* ungrammatically in a way that distorts its meaning, his *ṣalāh* is invalid. If it does not distort its meaning, his recitation is valid. Examples of mispronunciation that distort the meaning are saying: *an'amtu* (I have favoured) or *an'amti* (You [fem.] have favoured), or *iyyāki na'budu* (You [fem.] alone do we worship). Among the things which do not distort the meaning is saying: *Rabbu-l-'ālamīn* or *Rabba-l-'ālamīn* with a *u* on the *bā'* or an *a*. If a person says: *wa la-ẓ-ẓāllīn* his *ṣalāh* is invalid according to the weightier of two views, unless he is unable to pronounce the *ḍād* even after receiving instruction, in which case he is excused.

If a person has not perfected [his pronunciation of] *al-Fātiḥah*, he may recite other verses of the Qur'ān which are equivalent to it [in length]. If he has not perfected [his knowledge of] anything from the Qur'ān he may recite any *dhikr*, like *tasbīḥ* or *tahlīl*, which is equivalent to reciting the verses of *al-Fātiḥah*. If he has not perfected any *dhikr* and the time to learn any is restricted, then he should stand for as long as it takes to recite and then bow. His *ṣalāh* will be accepted provided he has not been neglectful and negligent in learning. If he has been neglectful in learning *al-Fātiḥah*, it will be compulsory for him to repeat it. When he is able to learn, it is compulsory for him to learn *al-Fātiḥah*. If he has perfected *al-Fātiḥah* in any language other than Arabic but he has not learnt it in Arabic, it will not be permissible for him to recite it. He should substitute for it one of the things mentioned above.

After *al-Fātiḥah*, one should recite a chapter or part of a chapter. This is Sunnah and if a person omits it, his *ṣalāh* is still valid and he does not have to prostrate for forgetfulness, whether his *ṣalāh* was compulsory or supererogatory. It is not *mustaḥabb* to recite a chapter in the funeral *ṣalāh*, according to the most authoritative view, because it is based on brevity. One has a choice: if he wants he may recite a chapter, and if he wants he may recite part of a chapter. A short chapter is better than its equivalent from a longer chapter. It is *mustaḥabb* to recite the chapters according to their order

in the Qur'ān. One should recite in the second *rak'ah* a chapter that comes after the chapter recited in the first *rak'ah*, so that they be sequential. If he goes against this order it is still permissible. It is Sunnah to recite this chapter after *al-Fātiḥah*, so if one recites it before *al-Fātiḥah* he will not be considered as having recited a chapter.

It is *mustaḥabb* to recite the *sūrah*s according to the order of the *muṣḥaf* and to recite in the second a *sūrah* after the first *sūrah* that follows it. If he diverges from this, it is valid. It is Sunnah that the *sūrah* come after *al-Fātiḥah*, but if it comes before *al-Fātiḥah* it is not reckoned that one has recited a *sūrah*.

Know that what we have mentioned about recitation of the *sūrah* being *mustaḥabb* applies to the imam, a person who reciting alone and a person who follows the imam in that which the imam recites silently. As for that in which the imam recites aloud, then the person who follows the imam does not do more than recite *al-Fātiḥah* if he has heard the imam's recitation. But if he has not heard him or has heard him recite so quietly that he cannot understand him, then it is *mustaḥabb* for him to recite a *sūrah*, according to the soundest view, as long as he does not disturb others.

It is Sunnah that the chapter in *Ṣubḥ* and *Ẓuhr* be one of the longer chapters,[1] in *'Aṣr* and *'Ishā'* one of the medium-length chapters[2] and in *Maghrib* one of the shorter chapters.[3] The Imam should recite the shorter ones, unless he knows that the followers prefer them to be longer. It is Sunnah to recite *Sūrat as-Sajdah* in the first *rak'ah* of *Ṣubḥ* on Friday and *Sūrat al-Insān* in the second. One should recite them in their entirety. What some people do, reciting part of them, is contrary to the Sunnah. It is Sunnah, in the *ṣalāh* of *'Īd* and the *ṣalāh* asking for rain, to recite *Qāf* in the first *rak'ah* after *al-Fātiḥah* and *al-Qamar* in the second. If one wishes, he may recite *al-A'lā* and in the second *al-Ghāshiyah*. Both of these are Sunnah. It is Sunnah to recite *al-Jumu'ah* in the first *rak'ah* of the *ṣalāh* of *Jumu'ah* and *al-Munāfiqūn* in the second. If one wishes one may recite *al-A'lā* in the first and *al-Insān* in the second. Both are Sunnah.

One should beware of confining himself to part of a *sūrah* in these places, but if he wishes to lighten it, he should proceed slowly in his recitation without such a haste as would lead to him mispronouncing the letters.

It is Sunnah to recite *Say, 'We believe in Allah and what has been sent down to us. . .* (2:135) after *al-Fātiḥah* in the first *rak'ah* of Sunnah *ṣalāh* of *Fajr* and *Say, 'People of the Book, come to a common declaration . . .*(3: 64) in the second. If a person wishes he may recite *Sūrat al-Kāfirūn* in the first and *Sūrat al-Ikhlāṣ* in the second. It is authentically recorded in the *Ṣaḥīḥ* of Muslim that the Messenger of Allah ﷺ did both.

قُولُوٓاْ آمَنَّا بِاللهِ وَمَآ أُنزِلَ إِلَيْنَا . . .

Qūlū āmannā bi-llāhi wa mā unzila ilaynā . . .

قُلْ يَٰٓأَهْلَ الْكِتَابِ تَعَالَوْاْ إِلَىٰ كَلَمَةٍ سَوَآءٍ . . .

1 طوال المفصل—The *Ṭiwāl al-Mufaṣṣal* are the chapters from al-Ḥujurāt to al-Burūj.
2 أوساط المفصل—The *Awsāṭ al-Mufaṣṣal* are from aṭ-Ṭāriq to al-Bayyinah.
3 قصار المفصل—The *Qiṣār al-Mufaṣṣal* are from az-Zalzalah to an-Nās.

Qul Yā ahla-l-Kitāb ta'ālaw ilā kalimatin sawā'. . .

In the two Sunnah *rak'ah*s of *Maghrib* and the two *rak'ah*s of *ṭawāf* and *istikhārah*, one should recite *al-Kāfirūn* in the first and *al-Ikhlāṣ* in the second.

In the *Witr ṣalāh* one should recite *Sūrat al-A'lā* after *al-Fātiḥah* in the first *rak'ah*, *al-Kāfirūn* in the second, and *al-Ikhlāṣ* in the third, together with the *Mu'awwidhatayn* (Surahs 113–114). All of this that we have mentioned has been narrated in hadiths from the *Ṣaḥīḥ* collections and elsewhere which are well-known and because of their fame we have no need to mention them. And Allah knows best.

If a person leaves out *Sūrat al-Jumu'ah* in the first *rak'ah* of *Jumu'ah*, he should recite it in the second with *Sūrat al-Munāfiqūn*. Likewise, in the *ṣalāh* of *'Īd* or the *ṣalāh* for rain, in *Witr* and the Sunnah of *Fajr* and others that we have mentioned, those things that are of the same sense, if one leaves out what is Sunnah in the first he should recite it with what is Sunnah in the second, so that his *ṣalāh* is not devoid of those two chapters. If a person recites *al-Munāfiqūn* in the first *rak'ah* of *Jumu'ah* he should recite *al-Jumu'ah* in the second and not repeat *al-Munāfiqūn*. The proof of this has been discussed in the commentary on *al-Muhadhdhab*.

It has been established in authentic narrations that the Messenger of Allah ﷺ used to make the first *rak'ah* of *Ṣubḥ* and other *ṣalāh*s longer than the second. Most of our [Shāfi'ī] colleagues prefer to interpret this, and they say that the first should not be longer than the second. The people of precise investigation take the position that lengthening the first is *mustaḥabb* because of this authentic hadith. They agree that the third and the fourth *rak'ah*s should be shorter than the first and the second. The soundest position is that reciting a chapter of the Qur'ān in them is not *mustaḥabb*, but if we say that it is *mustaḥabb* then the soundest position is that the third should be like the fourth, but some have said that it should be made longer than it.

The *'ulamā'* agree unanimously that recitation should be audible in the *ṣalāh* of *Ṣubḥ* and in the first two *rak'ah*s of *Maghrib* and *'Ishā'* ; and that recitation should be silent in *Ẓuhr* and *'Aṣr*, in the third *rak'ah* of *Maghrib* and in the third and fourth *rak'ah*s of *'Ishā'*. They agree that recitation should be audible in *Jumu'ah*, the two *'Īd*s, *Tarāwīḥ*, and the *Witr* after it. This is *mustaḥabb* for the Imam and for anyone performing *ṣalāh* alone. There is consensus that when following the Imam one should not recite any of this aloud. It is Sunnah to recite audibly in the *ṣalāh* for lunar eclipse and silently in the *ṣalāh* for solar eclipse, and to recite audibly in the *ṣalāh* for rain and in the funeral *ṣalāh*, whether it be performed in the day or the night. The daytime *Nawāfil* prayers should not be recited out loud, except those for the *'Īd* and for rain.

Our colleagues disagree about *Nawāfil* prayers at night: some say that they should not be recited out loud, while others say that they should. The third view—which is the view of al-Qāḍī Ḥusayn and al-Baghāwī—is that they should be recited somewhere between loud and silent. If a person misses a prayer at night he should make it up during the day, or [if he misses a prayer] during the day he should make it up at night. Does one take into consideration the loud or silent recitation of the time he missed the *ṣalāh* or the time he fulfils it? There are two opinions. The more obvious is that

one should take into consideration the time of fulfilling it. Another version is that one should recite it silently under all circumstances. Reciting out loud or silently according to circumstances is Sunnah and not *wājib*. So if a person recites out loud when he should have recited silently, or vice versa, his *ṣalāh* is still valid, and although this is *makrūh* he will not have to prostrate for forgetfulness. We have stated previously that in the silent recitation during *Fajr*, the Qur'ān and the *adhkār* that are prescribed in *ṣalāh* have to be loud enough so that the reciter can hear himself. If he cannot hear himself and there is no impediment, his recitation and his *dhikr* are not valid.

According to our [Shāfi'ī] colleagues: "It is *mustaḥabb* for the Imam in *ṣalāh* performed out loud to make four silent pauses. The first is after the *takbīrat al-iḥrām*, so that one may recite the opening *du'ā'*. The second is a slight pause between the completion of *al-Fātiḥah* and the *Āmīn* so that it may be known that the *Āmīn* is not part of *al-Fātiḥah*. The third pause is after the *Āmīn* so that the follower may recite *al-Fātiḥah*. The fourth is after the recitation of the chapter so that he may separate the recitation from the *takbīr* of going into *rukū'*.

When one has finished *al-Fātiḥah* it is *mustaḥabb* to say *Āmīn*. There are many authentic and well-known hadiths about its virtue and great reward. This *Āmīn* is *mustaḥabb* for everyone who recites, whether in *ṣalāh* or outside it. There are four variants, the most eloquent and the best known of which is *Āmīn* with an elongation and without doubling of the letter [*mīm*]. The second is *Amīn* without elongation and without doubling of the letter [*mīm*]. The third is *Āmīn* with *imālah*[1]. The fourth is *Āmmīn* with an elongation and with doubling of the letter [*mīm*]. The first two are well-known. Al-Wāḥidī cited the third and the fourth at the beginning of *al-Basīṭ*. The first is the most preferable one.

The *Āmīn* is *mustaḥabb* for the Imam, those following him, and those performing *ṣalāh* alone in any *ṣalāh* in which recitation is done out loud. The correct view is that the follower should say the *Āmīn* whether the congregation be large or small. It is *mustaḥabb* that the *Āmīn* of those following should coincide with the *Āmīn* of the Imam, and not come before him or after him. There is no place in the *ṣalāh* where the utterance of a follower may coincide with that of the Imam except when saying *Āmīn*; the rest should come after the Imam.

It is Sunnah for anyone reciting [Qur'ān], whether in *ṣalāh* or outside it, when he hears or recites a verse about mercy, to ask of Allah ﷻ from His bounty; and when he hears or recites a verse about punishment to ask His protection from Hell-Fire or from punishment, or from evil and iniquity, or to say: *O Allah, I ask You for well-being* or something like that.

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ.

Allāhumma innī as'aluka-l-'āfiyah.

1 Pronouncing the *a* inclining towards an *i* like *Aymīn* where the first vowel is like the sound of the English word 'eh'. Saying *Āmīn* aloud is *makrūh* for Mālikīs following an Imam (Editors).

If one hears or recites a verse that glorifies Allah ﷻ, he should glorify Him and say: *Peerless and Exalted is He.*

سُبْحَانَهُ وَتَعَالَى.

Subḥānahu wa ta'ālā.

He may also say: *Blessed is Allah, Lord of the Worlds.*

تَبَارَكَ اللهُ رَبُّ الْعَالَمِينَ.

Tabāraka-llāhu Rabbu-l-'ālamīn.

He may also say: *Glorious is the Vastness of our Lord.*

جَلَّتْ عَظَمَةُ رَبِّنَا.

Jallat 'aẓamatu Rabbinā.

Ḥudhayfah ibn al-Yamān ﷺ said: "I performed *ṣalāh* with the Messenger ﷺ one night and he started *al-Baqarah*. I said to myself: 'He will perform *rukū'* after one hundred verses.' Then he continued and I said: 'He will pray the *rak'ah* with it.' He continued. I said to myself: 'He will perform *rukū'* with it.' Then he started *an-Nisā'* and recited it all. Then he started *Āl 'Imrān* and recited it all. He recited slowly, when he came to a verse in which there was glorification he glorified Allah, when he came to a request he made a supplication, and when he came to a verse of seeking protection he sought protection."[1] Muslim narrated it in his *Ṣaḥīḥ*.

Our Shāfi'ī colleagues say that this glorification, asking and seeking protection is *mustaḥabb* whether reciting in *ṣalāh* or outside it, and for the Imam, a follower and a person performing *ṣalāh* alone, because it is a *du'ā'* and they are equal in it as they are in saying *Āmīn*.[2]

It is *mustaḥabb* [for Shāfi'īs], when one recites: "Is not Allah the wisest of judges?"[3] to say: *Yes, and I am one who testifies to that.*

﴿أَلَيْسَ اللهُ بِأَحْكَمِ الْحَاكِمِينَ﴾

بَلَى، وَأَنَا عَلَىٰ ذَلِكَ مِنَ الشَّاهِدِينَ.

A-laysa-llāhu bi-aḥkami-l-ḥākimīn.

Balā, wa anā 'alā dhālika mina-sh-shāhidīn.

It is *mustaḥabb* [for Shāfi'īs], when one recites: "Has not that One the power to give life to the dead?"[4] to say: *Yes indeed; I bear witness.*

1 Muslim (772), Abū Dāwūd (871), and an-Nasā'ī (2/176).
2 In the Ḥanafī *madhhab*, however, to do so invalidates the *ṣalāh*.
3 Qur'ān 95:8.
4 Qur'ān 75:40.

﴿أَلَيْسَ ذَٰلِكَ بِقَـٰدِرٍ عَلَىٰٓ أَن يُحْيِـَۧ ٱلْمَوْتَىٰ﴾

بَلَى، أَشْهَدُ.

A-laysa dhālika bi-qādirin ʿalā an yuḥyiya-l-mawtā.

Balā, ashhadu.

It is *mustaḥabb* [for Shāfiʿīs], when one recites: "So in what message after this will they believe?"[1] to say: *I believe in Allah.*

﴿فَبِأَيِّ حَدِيثٍۭ بَعْدَهُۥ يُؤْمِنُونَ﴾

آمَنتُ بِاللهِ.

Fa-bi-ayyi ḥadīthin baʿdahu yuʾminūn.

Āmantu bi-llāh.

It is *mustaḥabb* [for Shāfiʿīs], when one recites: "Glorify the name of your Guardian-Lord, the Most High,"[2] to say: *Glorious is your Lord, the Most High.*

﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾

Sabbiḥi-sma Rabbika-l-Aʿlā.

سُبْحَانَ رَبِّيَ الأَعْلَى.

Subḥāna Rabbiya-l-Aʿlā.

One should, if following the Shāfiʿī *madhhab,* say all of the above, whether reciting in *ṣalāh* or not. I have explained the proof for this in the book *at-Tibyān fī ādāb ḥamalat al-Qurʾān.*

38

THE *ADHKĀR* OF *RUKŪʿ*

AUTHENTIC REPORTS OF the Messenger of Allah ﷺ support the view that he used to pronounce *takbīr* for each *rukūʿ,* and that it is Sunnah. Leaving it out is *makrūh*

1 Qurʾān 7:186.
2 Qurʾān 87:1.

tanzīhī; it does not invalidate the *ṣalāh* and one does not have to prostrate for forgetfulness. That is the ruling for all the *takbīrat* of *ṣalāh* except the *takbīrat al-iḥrām,* which is an essential part of the *ṣalāh* without which it is not valid. We have discussed the number of the *takbīrāt* in the first chapter on entering into *ṣalāh.*

Imam Aḥmad has a report which states that all these *takbīrāt* are compulsory. Is it *mustaḥabb* to prolong this *takbīr*? Ash-Shāfiʿī has two opinions. The later and more authoritative is that it is *mustaḥabb* to prolong it until one reaches the point of *rukūʿ,* and then one should engage in the *adhkār* of *rukūʿ* so that no part of his *ṣalāh* is devoid of the remembrance of Allah. This is unlike the *takbīrat al-iḥrām.* The correct view is that one should not prolong it, for that requires the formulation of intention; if one prolongs it, it will become difficult, but if he shortens it, it will be easy. The same ruling applies to the rest of the *takbīrāt.* We have already discussed this in the chapter on the *takbīrat al-iḥrām.* And Allah knows best.

When a person has bowed fully in *rukūʿ,* he should engage in the *adhkār* of *rukūʿ* and say: *Glory be to my Lord, the Tremendous. Glory be to my Lord, the Tremendous. Glory be to my Lord, the Tremendous.*

سُبْحَانَ رَبِّيَ الْعَظِيمِ، سُبْحَانَ رَبِّيَ الْعَظِيمِ، سُبْحَانَ رَبِّيَ الْعَظِيمِ.

Subḥāna Rabbiya-l-ʿAẓīm, subḥāna Rabbiya-l-ʿAẓīm, subḥāna Rabbiya-l-ʿAẓīm.

It is recorded in the *Ṣaḥīḥ* of Muslim that Ḥudhayfah رضي الله عنه reported that the Messenger of Allah ﷺ, in his long *rukūʿ*—which was as long as the recitation of the chapters *al-Baqarah, an-Nisāʾ* and *Āl ʿImrān*—said: "*Glory be to my Lord, the Great.*"[1] This means that he ﷺ repeated "*Glory be to my Lord, the Tremendous*" in it, as is explained in the *Sunan* of Abū Dāwūd.

It is reported in the *Sunan* books that he ﷺ said: "When any of you says *Glory be to my Lord, the Tremendous* thrice, he has made his *rukūʿ* complete."[2]

It is recorded in both *Ṣaḥīḥ*s that ʿĀʾishah رضي الله عنها reported that the Messenger of Allah ﷺ said in his *rukūʿ* and *sujūd*: "*Glory be to You, Allah our Lord, and to You be all praise. O Allah, forgive me.*" He interpreted the Qurʾān.[3]

سُبْحَانَكَ اللّٰهُمَّ رَبَّنَا وَبِحَمْدِكَ، اَللّٰهُمَّ اغْفِرْ لِي.

Subḥānaka-llāhumma Rabbanā wa bi-ḥamdik, Allāhumma-ghfir lī.

It is recorded in the *Ṣaḥīḥ* of Muslim that ʿAlī رضي الله عنه reported that when the Messenger of Allah ﷺ performed *rukūʿ* he used to say: "*O Allah, to You have I made* rukūʿ, *in You I believe, and to You have I submitted. My hearing, sight, brain, bones and nerves are humble to You.*"[4]

1 Muslim (772), Abū Dāwūd (871), and an-Nasāʾī (3/226).
2 Abū Dāwūd (886), at-Tirmidhī (261), and Ibn Mājah (890) from Ibn Masʿūd. At-Tirmidhī states that its chain of narration is not continuous, because ʿAwn never met Ibn Masʿūd.
3 Al-Bukhārī (794), Muslim (484), Abū Dāwūd (877), and an-Nasāʾī (2/219).
4 Muslim (771).

اللّٰهُمَّ لَكَ رَكَعْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، خَشَعَ لَكَ سَمْعِي وَبَصَرِي وَمُخِّي وَعَظْمِي وعَصَبِي.

Allāhumma laka raka't, wa bika āmant, wa laka aslamt, khasha'a laka sam'ī wa baṣarī wa mukhkhī wa 'aẓmī wa 'aṣabī.

In the books of the *Sunan* it reads: "*My hearing, sight, brain, bones, nerves and all that my feet rise are humble to Allah, Lord of the Worlds.*"

خَشَعَ سَمْعِي وَبَصَرِي وَمُخِّي وَعَظْمِي، وَمَا اسْتَقَلَّتْ بِهِ قَدَمِي لِلّٰهِ رَبِّ الْعَالَمِينَ.

Khasha'a sam'ī wa baṣarī wa mukhkhī wa 'aẓmī wa mastaqallat bihi qadamī li-llāh Rabbī-l-'ālamīn.

It is recorded in the *Ṣaḥīḥ* of Muslim that 'Ā'ishah ﵂ reported that the Messenger of Allah ﷺ used to say in his *rukū'* and *sujūd*: "*Most Glorious and Most Holy, Lord of the angels and the Spirit.*"[1] Scholars of the Arabic language say that '*Subbūḥun Quddūsun*', with the *ḍammah* on the first of the two but sometimes *fatḥah*, and these are two variants, the best, most well-known and most often used is that with the *ḍammah*.

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَآئِكَةِ وَالرُّوحِ.

Subbūḥun Quddūsun Rabbu-l-malā'ikati wa-r-rūḥ.

We relate from 'Awf ibn Mālik ﵁ who said: "I stood with the Messenger of Allah ﷺ and he stood up and recited *Sūrat al-Baqarah* (the Chapter of the Cow). He did not come to any verse of mercy without stopping and asking for it, and he did not come to any verse of punishment without stopping to seek protection from it. Then he bowed for the same length of time as he stood. He said in his *rukū'*: '*Glory be to the Owner of might, dominion, grandeur and immensity.*' Then he said the same in his *sujūd*."[2] This hadith is *ṣaḥīḥ* and Abū Dāwūd and an-Nasā'ī narrated in their *Sunans* as well as at-Tirmidhī in his *Shamā'il* with *ṣaḥīḥ isnāds*.

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَآءِ وَالْعَظَمَةِ.

Subḥāna Dhi-l-jabarūti wa-l-malakūti wa-l-kibriyā'i wa-l-'aẓamah.

We relate in the *Ṣaḥīḥ* of Muslim that Ibn 'Abbās ﵄ reported that the Messenger of Allah ﷺ said: "As for the *rukū'*, magnify the Lord in it."[3]

Know that this last hadith expresses the essence of this chapter, which is to magnify and glorify the Lord ﷻ in *rukū'* using any words and expressions. However, the best thing is to combine all of these *adhkār*, if possible, in such a manner as not to cause difficulty to others. Preference should be given to the *tasbīḥ*. If one wishes to limit

1 Muslim (487), Abū Dāwūd (872), and an-Nasā'ī (2/224).
2 Abū Dāwūd (873) and an-Nasā'ī (2/191).
3 Muslim (479), Abū Dāwūd (876), and an-Nasā'ī (2/189).

oneself [to one *dhikr*], then *tasbīḥ* is *mustaḥabb*. The minimum required is three *tasbīḥāt*. If a person limits himself to saying it once, he will have fulfilled the essence of *tasbīḥ*. It is *mustaḥabb*, if one limits oneself to only a few, to employ the others at other times. In this way one will employ all of them. One should do the same with the *adhkār* mentioned in the other chapters.

Know that the *dhikr* in *rukū'* is Sunnah in our opinion and according to the majority of *'ulamā'*. If a person leaves it out, whether intentionally or out of forgetfulness, his *ṣalāh* will not be invalid, he will not be sinning, and he will not have to prostrate for forgetfulness. Imam Aḥmad ibn Ḥanbal and others are of the opinion that it is *wājib*. Therefore it is imperative for the worshipper to be mindful of it, because of the authentic and explicit hadiths that command one to do it, such as the saying of the Messenger of Allah ﷺ: "As for the *rukū'*, magnify the Lord in it." This should be done in order not to be unaffected by the difference of opinion between the *'ulamā'*, may Allah have mercy on them. And Allah knows best.

It is *makrūh* to recite Qur'ān in *rukū'* and *sujūd*, although if one recites anything besides *al-Fātiḥah* his *ṣalāh* is not invalidated. Likewise, if one recites *al-Fātiḥah* his *ṣalāh* will not be invalidated, according to the most reliable opinions. Some of our [Shāfi'ī] colleagues are of the opinion that it is invalidated.

We relate from 'Alī ﵁, that he said: "The Messenger of Allah ﷺ forbade us to recite [Qur'ān] whilst in *rukū'* and *sujūd*."[1]

Ibn 'Abbās ﵄ reported that the Messenger of Allah ﷺ said: "I have been forbidden to recite the Qur'ān whilst in *rukū'* and *sujūd*."[2]

39

WHAT TO SAY WHEN RAISING THE HEAD FROM *RUKŪ'* AND STANDING UPRIGHT

IT IS SUNNAH to say when lifting the head: *Allah has heard the one who praised Him.* It is also permissible to say: *The one who praised Allah, He has heard him*, as ash-Shāfi'ī stated in *al-Umm*.

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ.

Sami'a-llāhu li-man ḥamidah.

When standing upright one should say: *O our Lord, to You belongs praise, praise that is good and blessed—praise to fill the heavens and the earth and all that is between*

1 Muslim (480), Abū Dāwūd (4044), and an-Nasā'ī (2/188–189).
2 Muslim (480).

them, and to fill whatever You desire besides. You are most worthy of adulation and praise; You are entitled to whatever the servant says, and all of us are servants to You. O Allah, none can withhold what You grant and none can grant what You withhold. The might of the mighty does not avail him before You.

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ حَمْداً طَيِّباً مُبَارَكاً فِيهِ، مِلْءَ السَّمَوَاتِ وَمِلْءَ الأَرْضِ وَمَا بَيْنَهُمَا، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلَ الثَّنَاءِ وَالْمَجْدِ، أَحَقُّ مَا قَالَ الْعَبْدُ وَكُلُّنَا لَكَ عَبْدٌ لَا مَانِعَ لِمَآ أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

Allāhumma Rabbanā laka-l-ḥamd ḥamdan ṭayyiban mubārakan fīh, mil'a-s-samāwāti wa mil'a-l-arḍi wa mā baynahumā, wa mil'a mā shi'ta min shay'in ba'd. ahla-th-thanā'i wa-l-majd, aḥaqqu mā qāla-l-'abdu—wa kullunā laka 'abdun—lā māni'a li-mā a'ṭayt, wa lā mu'ṭiya li-mā mana't, wa lā yanfa'u dha-l-jaddi minka-l-jadd.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ used to say: "*Allah has heard the one who praised Him*" when he rose from *rukū'*. Then he used to say, when he stood up: "*Our Lord, to You belongs praise.*" According to another report he said: "*And to You belongs praise*", adding the word "*And*". Both of these are good; they have been reported by a number of the Companions ﷺ.[1]

We relate in the *Ṣaḥīḥ* of Muslim that 'Alī ﷺ and Ibn Abī Awfā ﷺ reported that when the Messenger of Allah ﷺ rose from *rukū'* he would say: "*Allah has heard the one who praised Him. O our Lord, to You belongs praise—praise to fill the heavens and the earth, and whatever You desire besides.*"[2]

سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَبَّنَا لَكَ الْحَمْدُ، مِلْءَ السَّمَاوَاتِ وَمِلْءَ الأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ.

Sami'a-llāhu li-man ḥamidah, Rabbanā laka-l-ḥamd, mil'a-s-samāwāti wa mil'a-l-arḍi wa mil'a mā shi'ta min shay'in ba'd.

We also relate from the *Ṣaḥīḥ* of Muslim that Abū Sa'īd al-Khudrī ﷺ reported that when the Messenger of Allah ﷺ raised his head from *rukū'* he would say: "*O Allah, our Lord, to You belongs praise—praise to fill the heavens and the earth and all that is between them, and whatever You desire besides. You are worthy of adulation and praise. You are best entitled to whatever the servant says, and all of us are servants to You. O Allah, none can withhold what You grant and none can grant what You withhold. The might of the mighty does not avail him before You.*"[3]

1 Al-Bukhārī (784) and Muslim (392).
2 Muslim (476), Abū Dāwūd (846), and at-Tirmidhī (3541).
3 Muslim (477), Abū Dāwūd (847), and an-Nasā'ī (2/198–199).

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَاوَاتِ وَالأَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلَ الثَّنَاءِ وَالْمَجْدِ، أَحَقُّ مَا قَالَ الْعَبْدُ—وَكُلُّنَا لَكَ عَبْدٌ—اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

Allāhumma Rabbanā laka-l-ḥamdu mil'a-s-samāwāti wa-l-arḍ, wa mil'a mā shi'ta min shay'in ba'd, Ahl ath-thanā'ī wa-l-majd, aḥaqqu mā qāla-l-'abdu—wa kullunā laka 'abd—Allāhumma lā māni'a li-mā a'ṭayt, wa lā mu'ṭiya li-mā mana't, wa lā yanfa'u dhā-l-jaddi minka-l-jadd.

We relate in the *Ṣaḥīḥ* of Muslim that Ibn 'Abbās ﷺ reports that he ﷺ said: "*O our Lord, to You belongs praise—praise to fill the heavens and the earth and all that is between them, and to fill whatever You desire besides.*"[1]

رَبَّنَا وَلَكَ الْحَمْدُ، مِلْءَ السَّمَوَاتِ وَمِلْءَ الأَرْضِ وَمَا بَيْنَهُمَا، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ.

Rabbanā wa laka-l-ḥamdu mil'a-s-samāwāti wa mil'a-l-arḍi wa mā baynahumā, wa mil'a mā shi'ta min shay'in ba'd.

And we relate from the *Ṣaḥīḥ* of al-Bukhārī that ar-Rifā'ah ibn Rāfi' az-Zuraqī ﷺ narrated: "One day we were performing *ṣalāh* with the Messenger of Allah ﷺ and he said: '*Allah has heard the one who praised Him.*' A man said: '*O our Lord, to You belongs praise, praise that is abundant, good and blessed.*' When he ﷺ turned around he ﷺ said: 'Who was it who spoke?' The man said: 'It was I.' He ﷺ said: 'I saw about thirty angels hastening to see which of them would write it first.'"[2]

رَبَّنَا وَلَكَ الْحَمْدُ، حَمْداً كَثِيراً طَيِّباً مُبَارَكاً فِيهِ.

Rabbanā wa laka-l-ḥamdu ḥamdan kathīran ṭayyiban mubārakan fīh.

Know that it is *mustaḥabb* to combine all the *adhkār* mentioned, as we stated about the *adhkār* of *rukū'*. If one wishes to shorten them, he should shorten them to: *Allah has heard the one who praised Him. Our Lord, to You belongs praise—praise to fill the heavens and the earth and all that is between them, and to fill whatever You desire besides.*

سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَوَاتِ وَمِلْءَ الأَرْضِ وَمَا بَيْنَهُمَا، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ.

Sami'a-llāhu li-man ḥamidah, Rabbanā laka-l-ḥamdu mil'a-s-samāwāti wa mil'a-l-arḍi wa mā baynahumā, wa mil'a mā shi'ta min shay'in ba'd.

1 Muslim (478) and an-Nasā'ī (2/198).
2 Al-Bukhārī (799), *al-Muwaṭṭa'* (1/212), Abū Dāwūd (770), at-Tirmidhī (404), and an-Nasā'ī (2/196).

If one wants to shorten them even more, he should say: *Allah has heard the one who praised Him. Our Lord, to You belongs praise.*

سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَبَّنَا لَكَ الْحَمْدُ.

Sami'a-llāhu li-man ḥamidah, Rabbanā laka-l-ḥamd.

Know that these *adhkār* are *mustaḥabb* for the Imam and those following, and for those praying alone. However, the Imam should not utter all of them unless he knows from the condition of the followers that they prefer prolongation. Note also that this *dhikr* is Sunnah and not *wājib*; so if one leaves it out, that is *makrūh* but one does not have to prostrate for forgetfulness. It is *makrūh* to recite Qur'ān while standing up at this point of the prayer, just as it is *makrūh* in *rukū'* and *sujūd*. And Allah knows best.

40

THE *ADHKĀR* OF *SUJŪD*

AFTER COMPLETING THE *adhkār* of standing, one should pronounce *takbīr* and go down into *sujūd*, prolonging the *takbīr* until he places his forehead on the ground. We have already mentioned the ruling that this *takbīr* is Sunnah, and that if one leaves it out his *ṣalāh* will not be invalidated and he does not have to prostrate for forgetfulness. When he prostrates, he should utter the *adhkār* of *sujūd*, of which there are many:

Such as that which we have related in the *Ṣaḥīḥ* of Muslim from the preceding narration of Ḥudhayfah ﷺ about *rukū'* in the description of the *ṣalāh* of the Messenger of Allah ﷺ when he recited the chapters *al-Baqarah* and *Āl 'Imrān* in a single *rak'ah*. He did not come to any verse about mercy without asking for it and he did not come to any verse of punishment without seeking protection from it. Then he performed *sujūd* and said "*Glory be to my Lord, the Most High.*" His *sujūd* was close to his standing [in duration].[1]

سُبْحَانَ رَبِّيَ الأَعْلَى.

Subḥāna Rabbiya-l-A'lā.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that 'Ā'ishah ﷺ reported that the Messenger of Allah ﷺ used to say in his *rukū'* and *sujūd*: "*Glory be to You, Allah our Lord, and to You be all praise. O Allah, forgive me.*"[2]

1 Muslim (772).

2 Al-Bukhārī (794) Muslim (484).

سُبْحَانَكَ اَللّٰهُمَّ رَبَّنَا وَبِحَمْدِكَ، اَللّٰهُمَّ اغْفِرْ لِي.

Subḥānaka-llāhumma Rabbanā wa bi-ḥamdik, Allāhumma-ghfir lī.

We relate from the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that according to 'Ā'ishah ﷺ, the Messenger of Allah ﷺ used to say in his *rukū'* and *sujūd*: "*Most Glorious and Most Holy, Lord of the angels and the spirit.*"[1]

سُبُّوحٌ قُدُّوسٌ، رَبُّ الْمَلاَئِكَةِ وَالرُّوحِ.

Subūḥun Quddūsun, Rabbu-l-malā'ikati wa-r-rūḥ.

We relate in the *Ṣaḥīḥ* of Muslim as well as from 'Alī ﷺ that when the Messenger of Allah ﷺ prostrated he said in his *sujūd*: "*O Allah, to You have I prostrated and in You I believe and to You I submit. My face has prostrated to the One Who created and shaped it and formed my hearing and sight. Blessed is Allah, the Best of Creators.*"[2]

اَللّٰهُمَّ لَكَ سَجَدْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، سَجَدَ وَجْهِي لِلَّذِي
خَلَقَهُ فَصَوَّرَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ، فَتَبَارَكَ اللهُ أَحْسَنُ الخَالِقِينَ.

Allāhumma laka sajadt, wa bika āmant, wa laka aslamt, sajada wajhī li-lladhī khalaqahu fa-ṣawwarah, wa shaqqa sam'ahu wa baṣarah, fa-tabāraka-llāhu Aḥsanu-l-Khāliqīn.

We relate a *ṣaḥīḥ* hadith from the *Sunan* books mentioned previously that 'Awf ibn Mālik ﷺ reported that the Messenger of Allah ﷺ made his *rukū'* long and said in it: "*Glory be to the Owner of might, dominion, grandeur and immensity.*" Then he said the same in his *sujūd*.[3]

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ.

Subḥāna Dhi-l-jabarūti wa-l-malakūti wa-l-kibriyā'i wa-l-'aẓamah.

In the *Sunans* it is reported that the Messenger of Allah ﷺ said: "When any of you prostrates, let him say: *Glory be to my Lord, Most High* thrice; and that is the least [he should do]."[4]

سُبْحَانَ رَبِّيَ الأَعْلَى.

Subḥāna Rabbiya-l-A'lā.

1 Muslim (487).

2 Muslim (771), Abū Dāwūd (760), at-Tirmidhī (3417), an-Nasā'ī (2/130).

3 Abū Dāwūd (873), an-Nasā'ī (2/191), and at-Tirmidhī.

4 Abū Dāwūd (886), at-Tirmidhī (261), and Ibn Mājah (890), from 'Abdullāh ibn Mas'ūd. At-Tirmidhī states that this is the practice of the people of knowledge, and that they regard it as advisable that a person say no less than three *tasbīḥāt* each in *rukū'* and *sujūd*.

And we relate from the *Ṣaḥīḥ* of Muslim that ʿĀ'ishah ﵂ said: "One night, I could not see the Messenger of Allah ﷺ, so I searched for him. He was performing *rukūʿ* or *sujūd* and saying: '*Glory be to You and to You be praise. There is no god but You.*'"

سُبْحَانَكَ وَبِحَمْدِكَ، لَآ إِلَـٰهَ إِلَّا أَنْتَ.

Subḥānaka wa bi-ḥamdik, lā ilāha illā Ant.

According to a report in Muslim, [ʿĀ'ishah ﵂ said]: "I laid my hands on the soles of his outstretched feet whilst he was in the mosque. He was saying: '*O Allah, I seek protection in Your pleasure from Your wrath and in Your forgiveness from Your punishment. I seek protection from You through You. I cannot enumerate Your praise. You are as You have praised Yourself.*'"[1]

اَللّٰهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَأَعُوذُ بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ.

Allāhumma innī aʿūdhu bi-riḍāka min sakhaṭik, wa aʿūdhu bi-muʿāfātika min ʿuqūbatik, wa aʿūdhu bika mink. Lā uḥṣī thanā'an ʿalayk. Anta kamā athnayta ʿalā nafsik.

We relate in the *Ṣaḥīḥ* of Muslim that Ibn ʿAbbās ﵄ reported that the Messenger of Allah ﷺ said: "As for the *rukūʿ*, magnify the Lord in it and as for the *sujūd*, exert yourself in *duʿā'*, for it is most likely (*qaman*) to be accepted."[2]

One says '*qaman*' with *fatḥah* or ['*qamin*' with] *kasrah* on the letter *mīm*. One may also pronounce it '*qamīn*'. Its meaning is 'deserving' or 'worthy'.

We relate in the *Ṣaḥīḥ* of Muslim that Abū Hurayrah ﵁ reported that the Messenger of Allah ﷺ said: "The closest that the slave can be to his Lord is when he is prostrating, so make abundant supplication."[3]

And we relate from Abū Hurayrah ﵁ that the Messenger of Allah ﷺ used to say in his *sujūd*: "*O Allah, forgive me my sins, the minor and the major thereof, the first and the last thereof, the open and the hidden thereof.*"[4] The words *diqqahu* and *jillahu* (with the *kasrah* on the first part) mean 'little' and 'much'.

اَللّٰهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ، دِقَّهُ وَجِلَّهُ، وَأَوَّلَهُ وَآخِرَهُ، وَعَلَانِيَتَهُ وَسِرَّهُ.

Allāhumma-ghfir lī dhanbī kullah, diqqahu wa jillah, wa awwalahu wa ākhirah, wa ʿalāniyatahu wa sirrah.

Know that it is *mustaḥabb* to combine in *sujūd* all that we have mentioned. If one is not able to utter them all at once, he should utter them at different times, as we have stated in the previous chapters. If one shortens this *dhikr*, he should shorten it

1 Muslim (486), *al-Muwaṭṭa'* (1/214), Abū Dāwūd (879), at-Tirmidhī (3491), and an-Nasā'ī (2/225).
2 Muslim (479), Abū Dāwūd (876), and an-Nasā'ī (2/189).
3 Muslim (482).
4 Muslim (483) and Abū Dāwūd (878).

to *tasbīḥ* and a little *duʿā'*. He should first utter the *tasbīḥ*. The ruling about recitation of the Qur'ān is the same as that which we have mentioned about *rukūʿ*.

The *'ulamā'* disagree as to whether *sujūd* is better than standing in *ṣalāh*. Ash-Shāfiʿī and those who agree with him say that standing is better, because of the saying of the Messenger of Allah ﷺ: "The best *ṣalāh* is that in which the worshipper stands for a long while." This is because the *dhikr* of standing is the Qur'ān and the *dhikr* of *sujūd* is *tasbīḥ*; and the Qur'ān is superior. That which is lengthened is better.

Some of the *'ulamā'* are of the opinion that *sujūd* is better, because of the saying of the Messenger of Allah ﷺ in the hadith mentioned earlier: "The closest that the slave can be to his Lord is when he is prostrating."

Imam Abū ʿĪsā at-Tirmidhī says in his book: "On this point, some of the people of knowledge have said that prolonging the standing in the prayer is better than a great many *rukūʿs* and *sujūds*. Others have said that a great many *rukūʿs* and *sujūds* are both better than prolonging the *qiyām* (standing). Aḥmad ibn Ḥanbal said that two hadiths have been narrated from the Prophet ﷺ on this matter. Ibn Ḥanbal did not give his ruling on it. Isḥāq said: 'During the day, many *rukūʿs* and *sujūds* are preferable; but at night, prolonging the *qiyām* is preferable, except if there is a part of the night that one completes, in which case many *rukūʿs* and *sujūds* in this regard are preferable, in my view, because one has completed his portion and has gained the reward for doing many many *rukūʿs* and *sujūds*.'"

According to at-Tirmidhī, Isḥāq only said this because the Prophet's ﷺ prayer at night was described as 'prolonging the *qiyām*'.

As for prolonging the *qiyām* during the day, he ﷺ has not been described as doing this in his prayer as he did in the night.

When one prostrates during recitation of the Qur'ān, it is *mustaḥabb* to say in *sujūd* what we have mentioned about the *sujūd* for *ṣalāh*. It is *mustaḥabb* to say with it: *O Allah, make it a treasure for me in Your keeping, magnify my reward for it with You, remove from me my sins because of it, and accept it from me as You accepted it from Dāwūd, upon him be peace.*

اَللّٰهُمَّ اجْعَلْهَا لِي عِنْدَكَ ذُخْرًا، وَأَعْظِمْ لِي بِهَا أَجْرًا، وَضَعْ عَنِّي بِهَا وِزْرًا، وَتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَهَا مِنْ دَاوُدَ عَلَيْهِ السَّلَامُ.

Allāhumma-j'alhā lī ʿindaka dhukhrā, wa aʿẓim lī bi-hā ajrā, wa ḍaʿannī bi-hā wizrā, wa taqabbalhā minnī kamā taqabbaltahā min Dāwūd ʿalayhi-s-salam.

Ash-Shāfiʿī held that it is also *mustaḥabb* to say: "Glory to our Lord! Truly the promise of our Lord is ever fulfilled."[1]

﴿سُبْحَـٰنَ رَبِّنَآ إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا﴾

Subḥāna Rabbinā in kāna waʿdu Rabbinā la-mafʿūlā.

1 Qur'ān 17:108.

We relate in the *Sunans* of Abū Dāwūd, at-Tirmidhī and an-Nasā'ī that 'Ā'ishah ﵂ reported that the Messenger of Allah ﷺ used to say in *sujūd* when reciting Qur'ān: "*My face has prostrated to the One Who created it and formed its hearing and sight by His Might and His Power.*"[1] At-Tirmidhī said this is a *ṣaḥīḥ* hadith. Al-Ḥākim added: '*Tabāraka-llāhu Aḥsanu-l-Khāliqīn*' (blessed be Allah, the Best of Creators) and said that this addition complies with the qualifications of both *Ṣaḥīḥs*.

سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ.

Sajada wajhī li-lladhī khalaqah, wa shaqqa sam'ahu
wa baṣarahu bi-ḥawlihi wa quwwatih.

Al-Ḥākim adds: "So blessed is Allah, the Best of Creators."[2]

﴿فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾

Fa-tabāraka-llāhu Aḥsanu-l-Khāliqīn.

His words 'O Allah, make it a treasure from me to You. . .' are narrated by at-Tirmidhī in *marfū'* form from Ibn 'Abbās ﵄ with a *ḥasan isnād*. According to al-Ḥākim, this hadith is *ṣaḥīḥ*. And Allah knows best.

WHAT TO SAY WHEN RAISING THE HEAD FROM *SUJŪD* AND WHILE SITTING BETWEEN THE TWO *SUJŪDS*

IT IS SUNNAH to pronounce *takbīr* when starting to rise, and to prolong the *takbīr* until sitting upright. We have previously explained the number of *takbīrāt*, the difference of opinion about prolonging it, and the kind of prolongation which nullifies it. When one has completed the *takbīr* and sits up straight, it is Sunnah to make *du'ā'*.

We relate in the *Sunans* of Abū Dāwūd, at-Tirmidhī, an-Nasā'ī and al-Bayhaqī, as well as others, that Ḥudhayfah ﵁, in the hadith cited earlier, described the long *ṣalāh* of the Messenger of Allah ﷺ in which he recited the *Sūrahs al-Baqarah, an-Nisā'* and *Āl 'Imrān* and in which his *rukū'* and his *sujūd* were as long as the time he spent standing. He ﷺ said between the two prostrations: "*Lord forgive me, Lord forgive me*", and he sat for as long as his *sujūd*.[3]

1 Abū Dāwūd (1414), at-Tirmidhī (580), an-Nasā'ī (2/222), and al-Ḥākim in *al-Mustadrak* (1/220), who grades it as *ṣaḥīḥ*, and adh-Dhahabī agrees.

2 Qur'ān 23:14.

3 Muslim (772), Abū Dāwūd (871), and an-Nasā'ī (3/226).

رَبِّ اغْفِرْ لِي، رَبِّ اغْفِرْ لِي.

Rabbi-ghfir lī, Rabbi-ghfir lī.

We relate in the *Sunan* of al-Bayhaqī that Ibn 'Abbās ﵄ narrated the hadith about spending the night with his maternal aunt Maymūnah ﵂ and the *ṣalāh* of the Messenger of Allah ﷺ at night. [Ibn 'Abbās] recounted that when he ﷺ lifted his head from *sujūd* he said: "*Lord, forgive me, have mercy on me, be charitable to me, elevate me, sustain me and guide me.*"[1]

رَبِّ اغْفِرْ لِي، وَارْحَمْنِي، وَاجْبُرْنِي، وَارْفَعْنِي، وَارْزُقْنِي، وَاهْدِنِي.

Rabbi-ghfir lī, wa-rḥamnī, wa-jburnī, wa-rfa'nī, wa-rzuqnī, wa-hdinī.

According to a report by Abū Dāwūd he added: "*And grant me health and well-being*"; and the *isnād* is *ḥasan*. And Allah knows best.

وَعَافِنِي.

Wa 'āfinī.

When performing the second *sujūd*, the worshipper should say whatever he said in the first. When he lifts his head he should rise pronouncing *takbīr* and sit in a relaxed position, coming to a complete stop. Then he should stand up for the second *rak'ah* and prolong the *takbīr* in which he rises from *sujūd* until he stands upright. The prolongation should be after the *lām* in *Allah*. This is the most correct of views from our [Shāfi'ī] colleagues. They also have another view, which is that one should raise one's head without making *takbīr* sitting in the *istirāḥah* position so that as he begins to rise, he pronounces the *takbīr*. A third view is that one should rise from *sujūd* saying *takbīr* so that when he sits, he stops the *takbīr* and then rises without saying *takbīr*. It makes no difference if one does not complete two *takbīrs* in this position. Our colleagues say that the first view is the most correct, so that no part of the prayer is forgotten.

Know that sitting in repose during *ṣalāh* is a Sunnah established from the practices of the Messenger of Allah ﷺ in the *Ṣaḥīḥ* of al-Bukhārī and others. Our doctrine is that it is *mustaḥabb* because of this authentic Sunnah. Then it is Sunnah after the second *sujūd* of every *rak'ah* after which one stands up. It is not *mustaḥabb* after the *sujūd* of recitation in *ṣalāh*.[2] And Allah knows best.

1 *Sunan al-Bayhaqī* (2/122).

2 In one of the manuscripts of the *Adhkār* of Imam an-Nawawī it states: "I have also explained this in *Sharḥ al-Muhadhdhab* and *Sharḥ al-Bukhārī*. My intention in [writing] this book is to mention only specific *adhkār*." The commentary on the *Ṣaḥīḥ* of al-Bukhārī which Imam an-Nawawī refers to was started by him, but he passed away before he could complete it.

42

THE *ADHKĀR* OF THE SECOND *RAK'AH*

know that the *adhkār* in the first *rak'ah* which we have mentioned should also be performed in the second, in both the compulsory and the supererogatory *ṣalāh*. The other rulings also apply. However, there are certain secondary factors. First, the first *rak'ah* has the *takbīrat al-iḥrām,* which is a vital element of *ṣalāh*. That is not the case in the second; the previous *takbīr* is done while coming up from *sujūd*, and is Sunnah. Second, the opening *du'ā'* is not prescribed in the second, unlike the first. Third, as we have already previously mentioned that protection should be sought in the first about which there is no disagreement. As regards the second there is disagreement; the more authoritative view is that one should seek protection in it. Fourth, the preferable view is that there should be less recitation in the second *rak'ah* than in the first, about which there is the disagreement already discussed. And Allah knows best.

43

THE *QUNŪT* IN THE *ṢUBḤ ṢALĀH*

KNOW THAT *QUNŪT* is a *Sunnah* in the *ṣalāh* of *Ṣubḥ* because of the *ṣaḥīḥ* hadith concerning *qunūt* from Anas ﷺ, who reported that the Messenger of Allah ﷺ continued to supplicate with *qunūt* in *Ṣubḥ* until his death.[1]

In our [Shāfi'īs'] opinion, *qunūt* supplication is prescribed in *Ṣubḥ* and is an emphasised Sunnah. If a person omit it, that does not nullify his *ṣalāh* but one must prostrate for forgetfulness, whether one omitted it intentionally or unintentionally. As for the other *ṣalawāt* besides *Ṣubḥ*, should one supplicate with *qunūt* in them? Ash-Shāfi'ī, may Allah have mercy on him, has three opinions. The most authoritative and well-known is that when a calamity befalls the Muslims they may supplicate with *qunūt*; otherwise they may not. The second is that they may supplicate with *qunūt* in any circumstances. The third is that they may not supplicate with *qunūt*. And Allah knows best.

It is *mustaḥabb*, in our opinion, to supplicate in the last *rak'ah* of the *Witr ṣalāh* during the latter half of the month of Ramaḍān. There is also an opinion that one

1 Al-Ḥākim (1/225) and *al-Futūḥāt* (2/286). Ibn 'Allān states that an-Nawawī said in *al-Khulāṣah* that this hadith is *ṣaḥīḥ*, being reported by groups of the *ḥuffāẓ* (plural of *ḥāfiẓ*) who grade it as *ṣaḥīḥ*. Among those who declared it to be *ṣaḥīḥ* are Abū 'Abdullāh Muḥammad ibn 'Alī al-Balkhī, al-Ḥākim in *al-Mustadrak*, and al-Bayhaqī in one of his books. It is also reported by ad-Dāraquṭnī via various routes with *ṣaḥīḥ* chains.

may supplicate in it throughout the month of Ramaḍān. And a third point of view is that it may done throughout the year, and that is the position of Abū Ḥanīfah; but what is most recognized in our [Shāfi'ī] *madhhab* is the first, and Allah knows best.

Know that the correct place for the *qunūt* in the *Ṣubḥ ṣalāh* is after rising from *rukū'* in the second *rak'ah*. According to Mālik, one should supplicate before the *rukū'*. Our colleagues hold that if a person following the Shāfi'ī *madhhab* supplicates before the *rukū'* it is not be taken into consideration. According to another opinion, however, it is taken into consideration. The most authoritative view is that the worshipper should repeat it after the *rukū'* and prostrate for forgetfulness, but some say one should not prostrate. The preferred wording is given below.

We relate a *ṣaḥīḥ* hadith from the *Sunan*s of Abū Dāwūd, at-Tirmidhī, an-Nasā'ī, Ibn Mājah, al-Bayhaqī and others, with a *ṣaḥīḥ isnād* from al-Ḥasan ibn 'Alī ﷺ who narrated: "The Messenger of Allah ﷺ taught me what to say in *Witr: O Allah, guide me among those whom You have guided; grant me health and well-being among those whom You have granted well-being; and take charge of my affairs among those whose affairs You have taken charge of. Bless me in that which You have granted me, and protect me from the evil that You have decreed. For You decree and You are not decreed against, and those whom You have protected are not humiliated. Blessed are You, our Lord, and Exalted.*"[1]

اَللّٰهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، وَإِنَّهُ لا يَذِلُّ مَنْ وَالَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ.

Allāhumma-hdinī fī-man hadayt, wa 'āfinī fī-man 'āfayt, wa tawallanī fī-man tawallayt, wa bārak lī fī-mā a'ṭayt, wa qinī sharra mā qaḍayt, fa-innaka taqḍī wa lā yuqḍā 'alayk, wa innahu lā yadhillu man wālayt, tabārakta Rabbanā wa ta'ālayt.

At-Tirmidhī declared this hadith to be *ḥasan*. He said: "We do not know of anything conveyed from the Messenger of Allah ﷺ about the *qunūt* that is better than this."

According to a report by al-Bayhaqī on the authority of Muḥammad ibn al-Ḥanafiyya, the son of 'Alī ibn Abī Ṭālib ﷺ, he said: "This *du'ā'* is the *du'ā'* that my father used to supplicate with in the *qunūt* of *Fajr ṣalāh*. It is *mustaḥabb* to say after this *du'ā'*: *O Allah, send blessings and salutations upon Muḥammad and upon the family of Muḥammad.*"

اَللّٰهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مَحَمَّدٍ وَسَلِّمْ.

Allāhumma ṣalli 'alā Muḥammadin wa 'alā āli Muḥammadin wa sallim.

1 Abū Dāwūd (1425), at-Tirmidhī (464), an-Nasā'ī (3/248), and Ibn Mājah (1178). Ibn Ḥajar grades it as *ḥasan ṣaḥīḥ*.

It is narrated in another report by an-Nasā'ī of this hadith with a *ḥasan isnād*: "*And may Allah bless the Prophet.*"

وَصَلَّى اللهُ عَلَى النَّبِيِّ.

Wa ṣalla-llāhu ʿala-n-Nabiyyi .

Our [Shāfiʿī] colleagues say that it is good to supplicate with the *qunūt* that ʿUmar ibn al-Khaṭṭāb ﷺ supplicated with. He used to supplicate in *Ṣubḥ* after *rukūʿ*, saying: "*O Allah, we seek Your help, we beg Your forgiveness, we are not ungrateful to You, we believe in You and we abjure those who sin against You. O Allah, You alone do we worship, to You do we pray and prostrate and for You we strive and hasten. We hope for Your Mercy and we dread Your punishment. Surely Your just punishment will befall the unbelievers. O Allah, punish the disbelievers who hinder Your path, deny Your Messengers, and fight Your friends. O Allah, forgive the believing men and women and the Muslim men and women. Rectify their affairs and put mutual love, faith and wisdom in their hearts. Make them firm in the nation of the Messenger of Allah ﷺ and inspire them to fulfil Your pact which You have taken with them, and assist them against Your enemies and their enemies, O God of Truth. And make us to be among them.*"[2]

اَللّٰهُمَّ إِنَّا نَسْتَعِينُكَ، وَنَسْتَغْفِرُكَ وَلَا نَكْفُرُكَ، وَنُؤْمِنُ بِكَ، وَنَخْلَعُ مَنْ يَفْجُرُكَ، اَللّٰهُمَّ إِيَّاكَ نَعْبُدُ، وَلَكَ نُصَلِّي وَنَسْجُدُ، وَإِلَيْكَ نَسْعَىٰ وَنَحْفِدُ، نَرْجُو رَحْمَتَكَ وَنَخْشَىٰ عَذَابَكَ، إِنَّ عَذَابَكَ الْجِدَّ بِالْكُفَّارِ مُلْحِقٌ، اَللّٰهُمَّ عَذِّبِ الْكَفَرَةَ الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِكَ، وَيُكَذِّبُونَ رُسُلَكَ، وَيُقَاتِلُونَ أَوْلِيَاءَكَ، اَللّٰهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ، وَأَصْلِحْ ذَاتَ بَيْنِهِمْ، وَأَلِّفْ بَيْنَ قُلُوبِهِمْ، وَاجْعَلْ فِي قُلُوبِهِمُ الْإِيمَانَ وَالْحِكْمَةَ، وَثَبِّتْهُمْ عَلَىٰ مِلَّةِ رَسُولِكَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمْ، وَأَوْزِعْهُمْ أَنْ يُوفُوا بِعَهْدِكَ الَّذِي عَاهَدْتَهُمْ عَلَيْهِ، وَانْصُرْهُمْ عَلَى عَدُوِّكَ وَعَدُوِّهِمْ، إِلَـٰهَ الْحَقِّ، وَاجْعَلْنَا مِنْهُمْ.

Allāhumma innā nastaʿīnuk, wa nastaghfiruka wa lā nakfuruk, wa nuʾminu bik, wa nakhlaʿu man yafjuruk. Allāhumma iyyāka naʿbudu wa laka nuṣallī wa nasjud, wa ilayka nasʿā wa naḥfid, narjū raḥmataka wa nakhshā ʿadhābak, inna ʿadhābaka-l-jidda bi-l-kuffāri mulḥiq. Allāhumma ʿadhdhibi-l-kafarata-lladhīna yaṣuddūna ʿan sabīlik, wa yukadhdhibūna Rusulak, wa yuqātilūna awliyāʾak. Allāhumma-ghfir li-l-muʾminīna wa-l-muʾmināt, wa-l-muslimīna wa-l-muslimāt, wa aṣliḥ dhāta baynihim, wa allif bayna qulūbihim, wa-jʿal fi qulūbihimu-l-īmāna

1 *Al-Futūḥāt* (2/299). Ibn Ḥajar states that the basis of this hadith is *ḥasan*. It was reported via numerous chains from al-Ḥasan; however, the additional wording in this chain is *gharībah* (unusual) and not well-established. Furthermore, the chain contains unknown narrators and has a break in its continuity, which means that this chain does not fulfil the criteria of *ḥasan* hadiths.

2 *Sunan al-Bayhaqī* (2/210–211).

wa-l-ḥikmah, wa thabbit-hum ʿalā millati Rasūlika ṣallā'llāhu ʿalayhi wa sallam, wa awziʿhum an yūfū bi-ʿahdika-lladhī ʿāhadtahum ʿalayh, wa-nṣurhum ʿalā ʿaduwwika wa ʿaduwwihim, Ilāha-l-Ḥaqq, wa-jʿalnā minhum.

Know that what is transmitted from ʿUmar is [the wording] 'punish the disbelievers of the People of the Book' because the struggle at that time was with the disbelievers of the People of the Book. However, today it is better to say 'punish the disbelievers. . .', as this is more general.

His saying 'we abjure' (*nakhlaʿu*) means 'we reject'; 'those who sin against You' means 'those who disbelieve in Your attributes'; 'we hasten' means 'we urge and hurry'; 'stern' (*al-jidd*) with *kasrah* on the letter *jīm* means 'rightful'; 'befalling' (*mulḥiq*) has a *kasrah* on the letter *ḥā'* as is well-known, or [*mulḥaq*]with *fatḥah* as mentioned by Ibn Qutaybah and others; 'rectify their affairs' means 'rectify their concerns and relationships'; 'wisdom' means 'avoiding any repugnant thing that is prohibited'; 'inspire them' means 'arouse them'; and 'make us amongst them' means 'amongst those who possess such characteristics'.

Our [Shāfiʿī] colleagues hold that to combine the *qunūt* of ʿUmar and the one quoted before it is *mustaḥabb*. If one combines the two, he should defer the *qunūt* of ʿUmar. If one shortens it, he should shorten it to the first. It is only *mustaḥabb* to combine them when praying alone or if one is the Imam of people who prefer it to be prolonged. And Allah knows best.

Know that no *duʿā'* is specified in the *qunūt* according to the preferred *madhhab*. Any *duʿā'* that one supplicates with will suffice for *qunūt*, even if one supplicates with a verse or verses of the Qur'ān which contain *daʿawāt*. However, the best is that which is conveyed from the Sunnah. One group of our colleagues are of the opinion that it is specified and nothing else will suffice.

Know that if the person praying is the Imam it is *mustaḥabb* for him to use the plural and say: 'O Allah, guide us.' If he says: 'O Allah, guide me,' the *qunūt* will have effect but it is *makrūh*, because it is *makrūh* for the Imam to single himself out in *duʿā'*.

And we relate from the *Sunan*s of Abū Dāwūd and at-Tirmidhī that Thawbān ﷺ related that the Messenger of Allah ﷺ said: "One should not lead people in *ṣalāh* and single himself out in *duʿā'*, so excluding them. If he does, then he has cheated them."[1] According to at-Tirmidhī, this hadith is *ḥasan*.

Our [Shāfiʿī] colleagues have three opinions about lifting the hands in the *qunūt* and passing them over the face. The most authoritative is that one should raise his hands but not pass them over the face. The second opinion is that one should raise them and pass them over the face. The third is that one should neither raise them nor pass them over the face. They agree that one should not pass the hands over anything but the face, such as the chest. They consider that to be *makrūh*.

About reciting the *qunūt* loudly or softly, our colleagues have expressed the following opinions. According to the first, if the worshipper prays alone he should recite

1 Abū Dāwūd (90) and at-Tirmidhī (357). It is also reported by Aḥmad in *al-Musnad* (5/250) from the hadith of Abū Umāmah.

it silently, but if he is the Imam then he should recite it loudly. This is the preferred and correct view, which is held by the majority. The other opinion is that one should recite it silently like all the other *da'awāt* in *ṣalāh*. Even if the Imam does not recite the *qunūt* aloud, the followers should recite it silently, like all the *da'awāt* in *ṣalāh*. They should follow the Imam's words silently. If the Imam recites the *qunūt* loudly and the follower can hear him, he should say *Āmīn* to his *du'ā'* and join him in the praise at the end of it. If he cannot hear him, he should recite it silently. One view is that he should say *Āmīn*. Another is that he should join him, together with those who can hear him. The first view is preferable.

As for saying *qunūt* in a *ṣalāh* other than *Ṣubḥ*, if it is to be said aloud—that is, in *Maghrib* or *'Ishā'*—then it will be the same as in *Ṣubḥ*. In *Ẓuhr* and *'Aṣr* one recites the *qunūt* silently. Others say that it is the same as *Ṣubḥ*. The authentic hadith about the *qunūt* of the Messenger of Allah ﷺ for the reciters of the Qur'ān who were killed at Bi'r Mā'ūnah indicates that he said the *qunūt* aloud in all of the *ṣalawāt*. In the *Ṣaḥīḥ* of al-Bukhārī, in the chapter of the commentary on the verse "**You have nothing to do with the matter**", Abū Hurayrah states that the Messenger of Allah ﷺ recited the *qunūt* aloud in the *qunūt* because of some disastrous occurrence.[1]

44

THE *TASHAHHUD* IN *ṢALĀH*

KNOW THAT IF the *ṣalāh* has only two *rak'ah*s, like the *Ṣubḥ* or supererogatory (*nāfil*), then there is only one *tashahhud*. If it has three or four *rak'ah*s, then there are two *tashahhud*s: the first and the last.

A person who arrives late for *ṣalāh* may conceivably perform three *tashahhud*s. It is also conceivable that he may perform four *tashahhud*s in *Maghrib*. If he joins the Imam after *rukū'* in the second *rak'ah*, he follows him in the first and second *tashahhud* but he has completed only one *rak'ah* of the *ṣalāh*. When the Imam pronounces the *salām*, he should rise to complete the *rak'ah*s that remain. He prays one *rak'ah* and says *tashahhud* after it, for it is his second. Then he prays the third and says *tashahhud* after it. If he offers a *nāfil ṣalāh* and performs more than four *rak'ah*s, even if he makes the intention to pray one hundred *rak'ah*s, the preferred view is that he should restrict himself to two *tashahhud*s. He should perform all that he intended to perform except for two *rak'ah*s, then say *tashahhud*, then perform the final two *rak'ah*s and say *tashahhud* again and *salām*. A group of our colleagues say that it is not permissible to say more than two *tashahhud*s and it is not permissible that there be more than two *rak'ah*s between the first and the second *rak'ah*. It is permissible that

1 Al-Bukhārī (4560).

there be only one *rak'ah*. If a person prays more than two *rak'ah*s or there are more than two *rak'ah*s between them, his *ṣalāh* is invalid. Others say that it is permissible to say *tashahhud* in every *rak'ah*. The correct view is that it is permissible after every two *rak'ah*s, not every one. And Allah knows best.

The last *tashahhud* is *wājib* according to ash-Shāfi'ī, Aḥmad and the majority of the *'ulamā'*. It is *Sunnah* according to Abū Ḥanīfah and Mālik. The first *tashahhud* is *Sunnah* according to ash-Shāfi'ī, Mālik, Abū Ḥanīfah and many other *'ulamā'*. According to Aḥmad it is *wājib*. So, according to ash-Shāfi'ī, if a person leaves it out his *ṣalāh* will be valid but he must prostrate for forgetfulness, whether he left it out intentionally or unintentionally. And Allah knows best.

As for the wording of the *tashahhud*, there are three *tashahhud*s that have been reported from the Messenger of Allah ﷺ.

First is the report of Ibn Mas'ūd ﷺ that the Messenger of Allah ﷺ said: "*Greetings* (taḥiyyāt) *belong to Allah, as do prayers* (ṣalawāt) *and good things* (ṭayyibāt). *Peace be upon you, O Prophet, and the mercy and blessings of Allah. Peace be upon us and upon the righteous servants of Allah. I bear witness that there is no god but Allah, and I bear witness that Muḥammad is His slave and Messenger.*"[1] Al-Bukhārī and Muslim reported this in their *Ṣaḥīḥ*s.

التَّحِيَّاتُ لِلّٰهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللهِ الصَّالِحِينَ،
أَشْهَدُ أَنْ لَآ إِلَـٰهَ إِلَّا اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ.

At-taḥiyyātu li-llāh, wa-ṣ-ṣalawātu wa-ṭ-ṭayyibāt, as-salāmu 'alayka ayyuha-n-Nabiyyu wa rahmatu-llāhi wa barakātuh, as-salāmu 'alaynā wa 'alā 'ibādi-llāhi-ṣ-ṣāliḥīn, ashhadu an lā ilāha illa-llāh, wa ashhadu anna Muḥammadan 'abduhu wa Rasūluh.

The second is the report of Ibn 'Abbās ﷺ from the Messenger of Allah ﷺ: "*Blessed greetings and excellent prayers belong to Allah. Peace be upon you, O Prophet, and the mercy and blessings of Allah. Peace be upon us and upon the righteous servants of Allah. I bear witness that there is no god but Allah and I bear witness that Muḥammad is the Messenger of Allah.*"[2] Muslim narrated this hadith in his *Ṣaḥīḥ*.

التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلّٰهِ، السَّلَامُ عَلَيْكَ أَيُّهَا
النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللهِ الصَّالِحِينَ،
أَشْهَدُ أَنْ لَآ إِلَـٰهَ إِلَّا اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ

At-taḥiyyātu-l-mubārakātu-ṣ-ṣalawātu-ṭ-ṭayyibātu li-llāh, as-

1 Al-Bukhārī (831), Muslim (402), Abū Dāwūd (968), at-Tirmidhī (289), and an-Nasā'ī (2/237).
2 Muslim (403), Abū Dāwūd (974), at-Tirmidhī (290), and an-Nasā'ī (2/242–243).

salāmu ʿalayka ayyuha-n-Nabiyyu wa rahmatu-llāhi wa barakātuh, as-salāmu ʿalaynā wa ʿalā ʿibādi-llāhi-ṣ-ṣāliḥīn, ashhadu an lā ilāha illa-llāh, wa ashhadu anna Muḥammadan Rasūlu-llāh.

The third is the report of Abū Mūsā al-Ashʿarī ﷺ from the Messenger of Allah ﷺ: "*Beautiful greetings and prayers belong to Allah. Peace be upon you, O Prophet, and the mercy and blessings of Allah. Peace be upon us and upon the righteous servants of Allah. I bear witness that there is no god but Allah and I bear witness that Muḥammad is His slave and Messenger.*" Muslim narrated this in his *Ṣaḥīḥ*.[1]

التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلّٰهِ، السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلاَمُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لاَ إِلَـهَ إِلَّا اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ.

At-taḥiyyātu-ṭ-ṭayyibātu-ṣ-ṣalawātu li-llāh, as-salāmu ʿalayka ayyuha-n-Nabiyyu wa rahmatu-llāhi wa barakātuh, as-salāmu ʿalaynā wa ʿalā ʿibādi-llāhi-ṣ-ṣāliḥīn, ashhadu an lā ilāha illa-llāh, wa ashhadu anna Muḥammadan ʿabduhu wa Rasūluh.

And we relate from the *Sunan* of al-Bayhaqī, with a good *isnād* from al-Qāsim who reported that ʿĀ'ishah ﷺ taught him: "This is the *tashahhud* of the Messenger of Allah ﷺ: '*Greetings belong to Allah, and the prayers and good things. Peace be upon you, O Prophet, and the mercy and blessings of Allah. Peace be upon us and upon the righteous servants of Allah. I bear witness that there is no god but Allah and I bear witness that Muḥammad is His slave and Messenger.*'"[2]

التَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلاَمُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لاَ إِلَـهَ إِلَّا اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ.

At-taḥiyyātu li-llāhi wa-ṣ-ṣalawātu wa-ṭ-ṭayyibāt. As-salāmu ʿalayka ayyuha-n-Nabiyyu wa raḥmatu-llāhi wa barakātuh, as-salāmu ʿalaynā wa ʿalā ʿibādi-llāhi-ṣ-ṣāliḥīn, ashhadu an lā ilāha illa-llāh, wa ashhadu anna Muḥammadan ʿabduhu wa Rasūluh.

1 Muslim (404), Abū Dāwūd (972), and an-Nasā'ī (2/242).

2 *Sunan al-Bayhaqī* (2/144) and *al-Futūḥāt* (2/327). Ibn Ḥajar states: "The chain for this hadith includes Muḥammad ibn Ṣāliḥ ibn Dīnār, about whom there is a difference of opinion. Aḥmad, Abū Dāwūd and others declare him to be trustworthy, while Abū Ḥātim ar-Rāzī states that his transmission is not strong. Likewise, ad-Dāraquṭnī casts doubts on his reputation, and I could find neither praise nor criticism for his son Ṣāliḥ, who therefore falls into the category of *mastūr* narrators. I do not know the basis for Imam an-Nawawī describing this chain as good, since al-Bayhaqī states after relating it: '*ṣaḥīḥ* from ʿĀ'ishah in a *mawqūf* form', indicating the irregularity (*shudhūdh*) of the additional wording. But Allah knows best."

In this there is a great benefit, which is that his *tashahhud* ﷺ is in the wording of our *tashahhud*. We relate in the *Muwaṭṭa'* of Mālik, the *Sunan* of al-Bayhaqī, and others with a *ṣaḥīḥ isnād* from ʿAbd ar-Raḥmān ibn ʿUmar al-Qāriyy—with a doubled *yā'*—that he heard ʿUmar ibn al-Khaṭṭāb ﷺ say, while he was on the *minbar* teaching the people the *tashahhud*: "*Greetings belong to Allah. Pure actions belong to Allah. Good words and prayers belong to Allah. Peace be upon you, O Prophet, and the mercy and blessings of Allah. Peace be upon us and upon the righteous servants of Allah. I bear witness that there is no god but Allah and I bear witness that Muḥammad is His slave and Messenger.*"[1]

التَّحِيَّاتُ لِلّٰهِ، الزَّاكِيَاتُ لِلّٰهِ، الطَّيِّبَاتُ الصَّلَوَاتُ لِلّٰهِ. السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلاَمُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لاَ إِلَـهَ إِلَّا اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ

At-taḥiyyātu li-llāh, az-zākiyātu li-llāh, aṭ-ṭayyibātu-ṣ-ṣalawātu li-llāh. As-salāmu ʿalayka ayyuha-n-Nabiyyu wa raḥmatu-llāhi wa barakātuh, as-salāmu ʿalaynā wa ʿalā ʿibādi-llāhi-ṣ-ṣāliḥīn, ashhadu an lā ilāha illa-llāh, wa ashhadu anna Muḥammadan ʿabduhu wa Rasūluh.

We relate, again in the *Muwaṭṭa'* and the *Sunan* of al-Bayhaqī and others as well, with a *ṣaḥīḥ isnād*, from ʿĀ'ishah ﷺ who used to say in her *tashahhud*: "*Greetings, good words, prayers, pure actions belong to Allah. I bear witness that there is no god but Allah and that Muḥammad is His slave and Messenger. Peace be upon you, O Prophet, and the mercy and blessings of Allah. Peace be upon us and upon the righteous servants of Allah.*"[2]

التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ الزَّاكِيَاتُ لِلّٰهِ، أَشْهَدُ أَنْ لاَ إِلَـهَ إِلَّا اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلاَمُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللهِ الصَّالِحِينَ.

At-taḥiyyātu-ṭ-ṭayyibātu-ṣ-ṣalawātu-z-zākiyātu li-llāh, ashhadu an lā ilāha illa-llāh, wa ashhadu anna Muḥammadan ʿabduhu wa Rasūluh, as-salāmu ʿalayka ayyuha-n-Nabiyyu wa raḥmatu-llāhi wa barakātuh, as-salāmu ʿalaynā wa ʿalā ʿibādi-llāhi-ṣ-ṣāliḥīn.

According to another account she said: "*Greetings, good words, prayers, pure actions belong to Allah. I bear witness that there is no god but Allah, the One Who has no partner, and that Muḥammad is His slave and Messenger. Peace be upon you, O Prophet, and the mercy and blessings of Allah. Peace be upon us, and upon the righteous servants of Allah.*"

1 *Al-Muwaṭṭa'* (1/90), *Sunan al-Bayhaqī* (2/142).

2 *Al-Muwaṭṭa'* (1/91), *Sunan al-Bayhaqī* (2/142).

التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ الزَّاكِيَاتُ لِلّٰهِ، أَشْهَدُ أَنْ لَآ إِلٰـهَ إِلَّا اللّٰهُ
وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللّٰهِ الصَّالِحِينَ.

At-taḥiyyātu-ṭ-ṭayyibātu-ṣ-ṣalawātu-z-zākiyātu li-llāh, ashhadu an lā ilāha illa-llāh, wa ashhadu anna Muḥammadan ʿabduhu wa Rasūluh, as-salāmu ʿalayka ayyuha-n-Nabiyyu wa raḥmatu-llāhi wa barakātuh, as-salāmu ʿalaynā wa ʿalā ʿibādi-llāhi-ṣ-ṣāliḥīn.

And we relate in the *Muwaṭṭa'* and the *Sunan* of al-Bayhaqī with a *ṣaḥīḥ isnād*, from Mālik from Nāfiʿ that Ibn ʿUmar ﷺ used to say when he made *tashahhud*: "*In the name of Allah. Greetings belong to Allah. Prayers belong to Allah. Pure actions belong to Allah. Peace be upon the Prophet, and the mercy and blessings of Allah. Peace be upon us and upon the righteous servants of Allah. I have borne witness that there is no god but Allah and I have borne witness that Muḥammad is the Messenger of Allah.*"[1]

بِسْمِ اللّٰهِ، التَّحِيَّاتُ لِلّٰهِ، الصَّلَوَاتُ لِلّٰهِ، الزَّاكِيَاتُ لِلّٰهِ، السَّلَامُ عَلَى
النَّبِيِّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللّٰهِ الصَّالِحِينَ،
شَهِدْتُ أَنْ لَآ إِلٰـهَ إِلَّا اللّٰهُ، شَهِدْتُ أَنَّ مُحَمَّداً رَسُولُ اللّٰهِ.

Bismi-llāh, at-taḥiyyātu li-llāh, aṣ-ṣalawātu li-llāhi, az-zākiyātu li-llāh, as-salāmu ʿala-n-Nabiyyi wa raḥmatu-llāhi wa barakātuh, as-salāmu ʿalaynā wa ʿalā ʿibādi-llāhi-ṣ-ṣāliḥīn, shahidtu an lā ilāha illa-llāh, shahidtu anna Muḥammadan Rasūlu-llāh.

And Allah knows best.

These are the different forms of the *tashahhud*. There are three hadiths which have been established to be from the Messenger of Allah ﷺ: those of Ibn Masʿūd, Ibn ʿAbbās and Abū Mūsā ﷺ. That is the pronouncement of al-Bayhaqī. Others say that all three are authentic but the most rigorously authentic is the hadith of Ibn Masʿūd ﷺ.

It is permissible to make *tashahhud* with any of the above-mentioned forms of *tashahhud* that one wishes. This was stated by ash-Shāfiʿī and other *'ulamā'*. The best, according to ash-Shāfiʿī, is the hadith of Ibn ʿAbbās ﷺ because of the addition of the word *al-mubārakāt*. Ash-Shāfiʿī and other *'ulamā'* say that the words of the narrators differ because the matter is one of scope and choice. And Allah knows best.

The preferred view is that one should recite [one of] the first three *tashahhud*s completely. Would it suffice to leave out some of it? The position in detail is as follows. The words *blessings*, *goodness* and *pious deeds* are Sunnah and not a condition of *tashahhud*. If one leaves out all of it and says: *Greetings are for Allah, peace be upon*

1 *Al-Muwaṭṭa'* (1/91) and *Sunan al-Bayhaqī* (2/142). Ibn Ḥajar classifies this hadith as *mawqūf ṣaḥīḥ*.

you, O Prophet to the end, that will suffice. There is no difference of opinion about this. As for the rest of the wording, such as '*Peace be upon you, O Prophet. . .*', to the end, this is *wājib* and one is not permitted to omit anything of it except for the phrase '*and Allah's mercy and blessings. . .*' There are three views, according to our [Shāfiʿī] colleagues. The first and most correct one is that it is not permitted to omit anything from it. This is what is necessitated by the evidence that is agreed upon. The second view is that it is permitted to omit, and the third view is that it is permitted to omit 'His blessing' but not 'Allah's mercy'.

Abū al-ʿAbbās ibn Surayj, one of our colleagues, said that it is permitted to confine oneself to saying [in *tashahhud*]: '*Greetings belong to Allah. Peace upon you, O Prophet, Peace upon the righteous servants of Allah. I bear witness that there is no god but Allah and that Muḥammad is His Messenger*'.

التَّحِيَّاتُ لِلّٰهِ، سَلَامٌ عَلَيْكَ أَيُّهَا النَّبِيُّ، سَلَامٌ عَلَىٰ عِبَادِ اللّٰهِ
الصَّالِحِينَ، أَشْهَدُ أَنْ لَآ إِلٰـهَ إِلَّا اللّٰهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللّٰهِ

At-taḥiyyātu li-llāh, salāmun ʿalayka ayyuha-n-Nabī, salāmun ʿalā ʿibādi-llāhi-ṣ-ṣāliḥīn, ashhadu an lā ilāha illa-llāh, wa anna Muḥammadan Rasūlu-llāh.

As for the wording 'peace', most of the versions have '*peace upon you, O Prophet*', as well as '*peace be upon us*' with the definite article. Some versions it have merely 'peace', both [letters of the definite article] being omitted.

According to our colleagues, both are permitted, although the better one is 'peace' with the definite article, owing to its preponderance [in the narrations] as additions.

As for the *tasmiyah* before the *tashahhud*, we have related a *marfūʿ* hadith from the *Sunan*s of an-Nasā'ī, al-Bayhaqī and others, establishing its [veracity] in the narration of Ibn ʿUmar, as previously cited. However, al-Bukhārī and an-Nasā'ī as well as other scholars of hadith say that the addition of *tasmiyah* is not authenticated from the Prophet ﷺ. Therefore, the majority of scholars hold that *tasmiyah* is not *mustaḥabb*. Others of our colleagues hold that it is *mustaḥabb*. The preferred view is that it should not be performed, because the majority of the Companions that narrated the *tashahhud* did not do so.

The sequence in *tashahhud* is *Sunnah* and not *wājib*. It is permissible to say some things before others. This is the correct and preferred view of the majority, as ash-Shāfiʿī states in *al-Umm*. Some hold that it is not permissible, as with the wording of *al-Fātiḥah*. Its permissibility is indicated because in some reports the words of greeting come before the bearing of witness and in others they come after. The words and their order in *al-Fātiḥah* are a divine miracle and it is not permissible to change them. It is not permissible to say the *tashahhud* in another language if one has the ability to recite Arabic. Anyone who is unable to should say the *tashahhud* in his own language and learn [the Arabic], as we have already explained about the *takbīrat al-iḥrām*.

It is Sunnah to say the *tashahhud* silently, according to the consensus of the Muslims, as is indicated by the hadith which we related in the *Sunan*s of Abū Dāwūd,

at-Tirmidhī and al-Bayhaqī from ʿAbdullāh ibn Masʿūd ﷺ said: "It is *Sunnah* to say the *tashahhud* silently."[1] At-Tirmidhī said the hadith is *ḥasan* and al-Ḥākim said it is *ṣaḥīḥ*. One [Shāfiʿī] colleague says that this is *Sunnah*," which is like saying: "The Messenger of Allah ﷺ said such-and-such." This is the preferred and correct view held by the majority of *ʿulamāʾ*, jurists, and scholars of hadith (may Allah have mercy on them), experts in juristic principles (*uṣūl*) and scholars of theology (*kalām*). Reciting it aloud, although disliked, does not nullify the *ṣalāh* and one does not have to prostrate for forgetfulness.

45

INVOKING BLESSINGS UPON THE MESSENGER OF ALLAH ﷺ AFTER THE *TASHAHHUD*

KNOW THAT TO pray for blessings upon the Messenger of Allah ﷺ after the last *tashahhud* is *wājib* according to ash-Shāfiʿī. If one leaves it out, his *ṣalāh* is invalid. It is not *wājib* to pray for blessings upon the family of the Messenger of Allah ﷺ in it, but it is *mustaḥabb*. The best salutation on the Prophet ﷺ is to say: *O Allah, send salutations upon Muḥammad, Your servant and Messenger, the unlettered Prophet, and upon the family of Muḥammad, as You sent salutations upon Ibrāhīm and the family of Ibrāhīm. And bless Muḥammad, the unlettered Prophet, and the family of Muḥammad, as You blessed Ibrāhīm and the family of Ibrāhīm in [all] the worlds. Truly You are most Praiseworthy, most Majestic.*

اَللّٰهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ النَّبِيِّ الْأُمِّيِّ، وَعَلَىٰ آلِ مُحَمَّدٍ
وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ، وَبَارِكْ
عَلَىٰ مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ، وَعَلَىٰ آلِ مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا بَارَكْتَ
عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ، فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

Allāhumma ṣalli ʿalā Muḥammadin ʿAbdika wa Rasūlika-n-Nabiyyi-l-ummyyi, wa ʿalā āli Muḥammadin wa azwājihi wa dhurriyyatih, kamā ṣallayta ʿalā Ibrāhīm wa ʿalā āli Ibrāhīm, wa bārik ʿalā Muḥammadi-n-Nabiyyi-l-ummiyyi, wa ʿalā āli Muḥammadin wa azwājihi wa dhurriyyatih, kamā bārakta ʿalā Ibrāhīma wa ʿalā āli Ibrāhīm, fi-l-ʿālamīna, innaka Ḥamīdun Majīd.

1 Abū Dāwūd (986), at-Tirmidhī (291), al-Bayhaqī (2/146), and al-Ḥākim (1/230), who grades it as *ṣaḥīḥ;* and adh-Dhahabī agrees.

We have narrated this method in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim from Kaʿb ibn ʿUjrah from the Messenger of Allah ﷺ except for a part of it, but it is *ṣaḥīḥ* in narrations other than that of Kaʿb. Details will be provided in the Book of Sending Blessings on the Prophet ﷺ, Allāh willing. And Allah knows best.

The compulsory part of it is to say: *O Allah, send salutations upon Muḥammad.*

اَللّٰهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ.

Allāhumma ṣalli ʿalā Muḥammad.

If a person wishes he may say: *May Allah send salutations on Muḥammad.* One may also say: *May Allah send salutations on His Messenger*, or: *May Allah send salutations on the Prophet.*

صَلَّى اللّٰهُ عَلَىٰ مُحَمَّدٍ.
صَلَّى اللّٰهُ عَلَىٰ رَسُولِهِ.
صَلَّى اللّٰهُ عَلَى النَّبِيِّ.

Ṣallā-llāhu ʿalā Muḥammad.
Ṣallā-llāhu ʿalā Rasūlih.
Ṣallā-llāhu ʿala-n-Nabī.

We have a viewpoint that it is not valid to say anything but *O Allah, send salutations upon Muḥammad*, we have a viewpoint that it is valid to say *And may Allah send salutations on Aḥmad;* and a viewpoint that one says *May Allah bless him.*

In the first *tashahhud* it is not *wājib* to pray for blessings upon the Prophet ﷺ. Is it *mustaḥabb*? There are two opinions. The more correct view is that it is *mustaḥabb* to do so but it is not *mustaḥabb* to pray for blessings upon his family. It is not *mustaḥabb* to make *duʿāʾ* in the first *tashahhud* in our opinion. Some of our colleagues hold that it is *makrūh* because it is based on brevity, unlike the second *tashahhud*. And Allah knows best.

46

THE *DUʿĀʾ* AFTER THE LAST *TASHAHHUD*

KNOW THAT *DUʿĀʾ* IS prescribed after the last *tashahhud*, there being no disagreement about that.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim from ʿAbdullāh ibn Masʿūd ﷺ that the Messenger of Allah ﷺ taught his Companions the *tashahhud* and said afterwards:

"Then one may make one's choice of supplication." According to a report by al-Bukhārī he said: "Whatever appeals to a person he may supplicate with." According to a report in Muslim he said: "Then he may choose whichever he wishes by way of supplication."[1]

Know that this *du'ā'* is *mustaḥabb* and not *wājib*, and that it is *mustaḥabb* to prolong it, unless one is the Imam. A person may supplicate for what he wants by way of things of the Hereafter and this world. He may use the supplications that have been conveyed from the Messenger of Allah ﷺ or he may use supplications that he has conceived and devised for himself. That which has been conveyed from the Messenger of Allah ﷺ is best.

On this topic many *du'ā*'s have been established, among them:

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Abū Hurayrah ﷺ related that the Messenger of Allah ﷺ said: "When any of you has completed the last *tashahhud*, let him seek protection from four things: from the punishment of Hell, from punishment in the grave, from the trials of life and death, and from the evil of the anointed *Dajjāl* [Antichrist]."[2]

Muslim narrated this through many chains, and one of the related reports is that he ﷺ said: "When any of you says the *tashahhud* then he should seek protection from four things. He should say: *O Allah, I seek Your protection from the punishment of Hell, from punishment in the grave, from the trials of life and death, and from the evil trials of the anointed* Dajjāl."

اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ
فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ.

Allāhumma innī a'ūdhu bika min 'adhābi Jahannam, wa min 'adhābi-l-qabr, wa min fitnati-l-maḥyā wa-l-mamāt, wa min sharri fitnati-l-masīḥi-d-Dajjāl.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim, from 'Ā'ishah ﷺ who reported that the Messenger of Allah ﷺ used to make *du'ā'* in *ṣalāh* saying: "*O Allah, I seek Your protection from the punishment in the grave, I seek Your protection from the trials of the anointed* Dajjāl, *and I seek Your protection from the trials of death and life. O Allah, I seek Your protection from misdeeds and debt.*"[3]

اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ،
وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ.

Allāhumma innī a'ūdhu bika min 'adhābi-l-qabr, wa a'ūdhu bika min fitnati-l-masīḥi-d-Dajjāl, wa a'ūdhu bika min fitnati-l-maḥyā wa-l-mamāt, Allāhumma innī a'ūdhu bika min al-ma'thami wa-l-maghram.

1 Al-Bukhārī (831), Muslim (402).
2 Al-Bukhārī (1377), Muslim (588), Abū Dāwūd (983), and an-Nasā'ī (3/58).
3 Al-Bukhārī (832), Muslim (589), Abū Dāwūd (880), and an-Nasā'ī (3/56).

We relate in the *Ṣaḥīḥ of* Muslim that 'Alī ﷺ narrated that when the Messenger of Allah ﷺ performed *ṣalāh*, the last thing he would say between the *tashahhud* and the salutation was: "*O Allah, forgive me for what I have done in the past and for what I have delayed, for what I have done in secret and for what I have done in public, for what I have squandered and for that which You know better than I. You are the One Who brings forward and the One Who puts behind, and there is no god but You.*"[1]

اَللّٰهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ
وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلٰهَ إِلَّا أَنْتَ.

Allāhumma-ghfir lī mā qaddamtu wa mā akhkhart, wa mā asrartu wa mā a'lant, wa mā asraftu wa mā Anta a'lamu bihi minnī, Anta-l-Muqaddimu wa Anta-l-Mu'akhkhiru lā ilāha illā Ant.

And we relate from the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that 'Abdullāh ibn 'Amr ibn al-'Āṣ narrated that Abū Bakr aṣ-Ṣiddīq ﷺ reported that he asked the Messenger of Allah ﷺ: "Teach me a *du'ā'* that I may supplicate with in my *ṣalāh*." He said: "Say: *O Allah, I have wronged myself greatly and no-one forgives sins except You; so grant me forgiveness from You, and have mercy on me. You are the Most Forgiving and the Most Merciful.*"[2]

اَللّٰهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْماً كَثِيراً، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاغْفِرْ
لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

Allāhumma innī ẓalamtu nafsī ẓulman kathīran, wa lā yaghfiru-dh-dhunūba illā Ant, fa-ghfir lī maghfiratan min 'indik, wa-rḥamnī, innaka Anta-l-Ghafūru-r-Raḥīm.

This is how we spell the term 'much wrong' (*ẓulman kathīran*) with the letter *thā'* in most narrations, although some narrations of Muslim use the word 'great' (*kabīr*) with *bā'*. Both are good, so one ought to combine them to give 'many great sins' (*ẓulman kathīran kabīran*). Al-Bukhārī, in his *Ṣaḥīḥ*, and al-Bayhaqī as well as other Imams have used this hadith for the *du'ā'* at the end of the *ṣalāh*, and this is valid reasoning. His saying 'in my *ṣalāh*' generalises the whole and the appropriate time for *du'ā'* in *ṣalāh* is in this place.

We relate with a *ṣaḥīḥ isnād* in the *Sunan* of Abū Dāwūd from Abū Ṣāliḥ Dhakwān from one of the Companions of the Prophet ﷺ who asked a man: "What do you say in the *ṣalāh*?" He replied: "I say the *tashahhud* and then I say: 'O Allah, I ask you for Paradise and I seek refuge in You from Hell-Fire', but I do not do the murmuring (*dandanah*) very well which you and Mu'ādh do." The Prophet ﷺ replied: "About them we murmur (*ḥawlahā nudandinu*)."

1 Muslim (771) and at-Tirmidhī (3417).
2 Al-Bukhārī (834), Muslim (2705), at-Tirmidhī (3521), and an-Nasā'ī (3/53).

'Murmuring' (*dandanah*) means speech whose meaning is not understood. The phrase '*hawlahā nudandinu*' means [murmuring] about *Paradise* and Hell-Fire, or about asking for them. The first is asking in the sense of seeking [Paradise] and the second is asking in the sense of seeking refuge [from Hell-Fire]. And Allah knows best.

It is *mustaḥabb*, under all circumstances, to make *du'ā'* by saying: '*O Allah, I ask You for forgiveness and well-being. O Allah, I ask You for guidance, piety, modesty, and independence.*'

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ، اَللّٰهُمَّ إِنِّي أَسْأَلُكَ الْهُدَىٰ وَالتُّقَىٰ وَالْعَفَافَ وَالْغِنَىٰ.

Allāhumma innī as'aluka-l-'afwa wa-l-'āfiyah, Allāhumma innī as'aluka-l-hudā wa-t-tuqā wa-l-'afāfa wa-l-ghinā.

And Allah knows best.

47

THE GREETING TO END *ṢALĀH*

KNOW THAT THE *salām* to end *ṣalāh* is an obligatory element of the *ṣalāh*, without which it is not valid. Such is the opinion of ash-Shāfi'ī, Mālik, Aḥmad, and the majority of scholars of the past and the present. Authentic hadiths are unequivocal about this.

Know that the complete *salām* is to say to the right '*May peace and the mercy of Allah be upon you*' and to the left side '*May the peace and mercy of Allah be upon you.*'

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ.

As-salāmu 'alaykum wa raḥmatu-llāh.

It is not *mustaḥabb* to add: '*and His blessings*' as this is contrary to what is well-known from the Messenger of Allah ﷺ even if it does occur in a narration by Abū Dāwūd. A number of our [Shāfi'ī] colleagues have mentioned it, among them Imām al-Ḥaramayn, Ẓāhir as-Sarakhsī and ar-Rūyānī in *al-Ḥilyah*, but it is an irregular narration (*shādhdh*) and what we have presented is the well-known position. And Allah knows best.

This applies whether one is the Imam or follower or is praying alone, whether in a small or large congregation, and whether in a compulsory or *nāfil ṣalāh*. In all of these there are two greetings in which one turns to both sides. One *salām* is *wājib*. The second is Sunnah, and if one omits it it will not harm him. That which is *wājib* to utter is '*As-salāmu 'alaykum*'—*Peace be upon you*. If one says: '*Salāmun 'alaykum*'—*Some peace be upon you*—it does not suffice according to the most correct view. If one says '*'Alaykum as-salām*'—*Upon you be peace*—it suffices according to the most

correct view. If one says '*As-salāmu 'alayka*'—*Peace be upon you (singular)* or '*Salāmī 'alayka*'—*My peace be upon you (singular)* or '*Salāmī 'alaykum*'—*My peace be upon you (plural)* or '*Salāmu-llāhi 'alaykum*'—*The peace of Allah be upon you* or '*Salāmu 'alaykum*'—*Peace be upon you* without nunation (i.e., instead of saying '*Salāmun*') or he says '*As-salāmu 'alayhim*'—*Peace be upon them,* then none of that suffices and there is no disagreement about that. It invalidates the prayer if it is said deliberately and knowingly in all of that apart from '*As-salāmu 'alayhim*'—*Peace be upon them,* which does not invalidate the prayer because it is a *du'ā'*. If it is said out of forgetfulness that does not invalidate the prayer, but one has not said what is necessary to finish the prayer: one is then required to do a new greeting of *salām* and to do it correctly. If the Imam confines himself to a single *salām,* those following him should say two.

One of our [Shāfi'ī] colleagues, the *Qāḍī* Abū 'ṭ-Ṭayyib aṭ-Ṭabarī, and others hold that when the Imam has said the *salām,* the follower has a choice: he may say the *salām* immediately or he may continue sitting for *du'ā'* and prolong it for as long as he wishes. And Allah knows best.

48

WHAT TO SAY TO A PERSON WHO SPEAKS TO ONEWHILST ONE IS ENGAGED IN *ṢALĀH*

WE RELATE FROM the *Ṣaḥīḥ*s of al-Bukhārī and Muslim, from Sahl ibn Sa'd as-Sa'dī ﷺ, that the Messenger of Allah ﷺ said: "If anyone is disturbed by something in his *ṣalāh*, he should say: *Glory be to Allah.*" According to an authentic report, he also said: "If anything occurs to any one of you [in *ṣalāh*], let the men glorify Allah and let the women clap their hands." According to another report: "Saying *Subḥāna-llāh* is for men and clapping the hands is for women."[1]

سُبْحَانَ اللهِ.

Subḥāna-llāh.

1. Al-Bukhārī (684), Muslim (421), *al-Muwaṭṭa'* (1/163–164), Abū Dāwūd (940), and an-Nasā'ī (2/77–78).

49

ADHKĀR TO BE PERFORMED AFTER *ṢALĀH*

THE *'ULAMĀ'* AGREE unanimously that it is *mustaḥabb* to do *dhikr* after *ṣalāh*. There are many authentic hadiths on this subject, of which we will mention a few.

We relate in the book of at-Tirmidhī from Abū Umāmah ﷺ that the Messenger of Allah ﷺ was asked: "Which *du'ā'* is most likely to be accepted?" He replied: "That which is made in the last part of the night or after a *farḍ ṣalāh*."[1] at-Tirmidhī described this hadith as *ḥasan*.

And we relate from the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Ibn 'Abbās ﷺ said: "I used to recognise when the Messenger of Allah ﷺ had ended the *ṣalāh* because of his *takbīr*."[2] In a narration of Muslim it reads, "We used. . ." According to another report in the same *Ṣaḥīḥ*s he [Ibn 'Abbās] ﷺ said: "In the time of the Messenger of Allah ﷺ, when people had finished the *farḍ ṣalāh* they would raise their voices in *dhikr*." Ibn 'Abbās ﷺ said: "I knew they had finished it when I heard them doing that."

We relate in the *Ṣaḥīḥ* of Muslim that Tawbān ﷺ reported that when the Messenger of Allah ﷺ ended his *ṣalāh*, he asked for forgiveness thrice and said: "*O Allah, You are Peace and from You comes peace. Blessed are You, Lord of Majesty and Honour.*"[3]

اَللّٰهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَاذَا الْجَلَالِ وَالْإِكْرَام.

Allāhumma Anta-s-Salāmu wa minka-s-salām,
tabārakta yā Dha-l-Jalāli wa-l-Ikrām.

Al-Awzā'ī, one of the narrators of these hadiths, was asked: "How is the asking for forgiveness?" He replied: "'*I ask Allah for forgiveness, I ask Allah for forgiveness.*'"

أَسْتَغْفِرُ اللّٰهَ، أَسْتَغْفِرُ اللّٰهَ.

Astaghfiru-llāh, astaghfiru-llāh.

And we relate from the *Ṣaḥīḥ*s of al-Bukhārī and Muslim, from al-Mughīrah ibn Shu'bah ﷺ, that when the Messenger of Allah ﷺ had completed his *ṣalāh* and invoked salutations [upon himself] he would say: "*There is no god but Allah. He is Alone and has no partner. To Him belongs sovereignty and to Him belongs all praise, and He has*

1 At-Tirmidhī (3494), *al-Futūḥāt* (3/30), and an-Nasā'ī (108) in *'Amal al-yawm wa al-laylah*. At-Tirmidhī states that this is a *ḥasan gharīb* hadith. Ibn Ḥajar says that at-Tirmidhī's statement needs looking into as the chain has some defects, among them the break between Ibn Thābit and Abū Umāmah, the *'an'anah* of Ibn Jurayj from Ibn Thābit and its irregularity (*shudhūdh*). Ibn Ḥajar goes on to say that it is *ṣaḥīḥ*, with witnessed narrations for the first part of the hadith.

2 Al-Bukhārī (841) and Muslim (583).

3 Muslim (591), Abū Dāwūd (1513), at-Tirmidhī (300), and an-Nasā'ī (3/68).

power over all things. O Allah, none can withhold what You have granted and none can grant what You withhold; and the riches of the rich do not avail him against You."[1]

لَآ إِلَـٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،
اَللّٰهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

Lā ilāha illa-llāhu waḥdahu lā sharīka lah, lahu-l-mulk, wa lahu-l-ḥamd,
wa Huwa 'alā kulli shay'in qadīr, Allāhumma lā māni'a li-mā a'ṭayt, wa
lā mu'ṭiya li-mā mana'ta, wa lā yanfa'u dha-l-jaddi minka-l-jadd.

We relate in the *Ṣaḥīḥ* of Muslim from 'Abdullāh ibn az-Zubayr ﷺ who used to say after every *ṣalāh*, after pronouncing the *salām*: "*There is no god but Allah. He is Alone and has no partner. To Him belongs sovereignty and to Him belongs all praise, and He has power over all things. There is no power and no strength except with Allah. There is no god but Allah and we worship none but Him. To Him belongs grace and to Him belongs bounteousness and to Him belongs noble praise. There is no god but Allah. We shall fulfil our religion sincerely for Him, even if the disbelievers dislike it.*" Ibn az-Zubayr ﷺ reported that the Messenger of Allah ﷺ used to glorify Allah with these words after the *ṣalāh*.[2]

لَآ إِلَـٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ، لَآ إِلَـٰهَ إِلَّا اللّٰهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ،
وَلَهُ الثَّنَاءُ الْحَسَنُ، لَآ إِلَـٰهَ إِلَّا اللّٰهُ، مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ.

Lā ilāha illa-llāhu waḥdahu lā sharīka lah, lahu-l-mulk, wa lahu-l-ḥamd, wa Huwa 'alā kulli shay'in qadīr, lā ḥawla wa lā quwwata illā bi-llāh, lā ilāha illa-llāh, wa lā na'budu illā iyyāh, lahu-n-ni'matu wa lahu-l-faḍl, wa lahu-th-thanā'u-l-ḥasan, lā ilāha illa-llāhu mukhliṣīna lahu-d-dīna wa law kariha-l-kāfirūn.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim from Abū Hurayrah ﷺ that the poor *Muhājirūn* came to the Messenger of Allah ﷺ and said: "The men of wealth have taken the high ranks and the everlasting bounties. They pray as we pray, they fast as we fast, they have their excess wealth with which they perform *Ḥajj* and *'Umrah*, and they strive for the Cause of Allah and give charity." He replied: "Should I not teach you something that will enable you to catch up with those who have surpassed you and make you surpass those who are behind you, so that no-one will be better than you except for those who do the same as you do?" They said: "Yes, Messenger of Allah." He said: "Glorify Allah, praise Allah and magnify Allah thirty-three times after every

1 Al-Bukhārī (844), Muslim (593), Abū Dāwūd (1505), and an-Nasā'ī (3/70) in *al-Mujtabā* and (129) in *'Amal al-yawm wa al-laylah*.

2 Muslim (594), Abū Dāwūd (1506), and an-Nasā'ī (3/75) in *al-Mujtabā* and (155) in *'Amal al-yawm wa al-laylah*.

ṣalāh." Abū Ṣāliḥ, the narrator of the hadith, reported that when Abū Hurayrah ﷺ was asked how this should be done he said: "Say: *Glory be to Allah, Praise be to Allah,* and *Allah is Greatest*, until each of them has been said thirty-three times."[1] The word *ad-duthur* is the plural of *dathr* with *fatḥah* on the letter *dāl* and *sukūn* on the letter *thā'*, which means 'abundance.'

سُبْحَانَ اللهِ وَالْحَمِدُ لِلّٰهِ وَاللهُ اَكْبَر.

Subḥāna-llāhi wa-l-ḥamdu li-llāhi wa-llāhu akbar.

We relate in the *Ṣaḥīḥ* of Muslim that Ka'b ibn 'Ujrah ﷺ related that the Messenger of Allah ﷺ said: "The *tasbīḥ*s said sequentially are such that no-one who says them after every *farḍ ṣalāh* will be disappointed: thirty-three times *tasbīḥ*, thirty three times *taḥmīd* and thirty-four times *takbīr*."[2]

We relate in the *Ṣaḥīḥ* of Muslim that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "Whoever glorifies Allah thirty-three times after every *ṣalāh*, praises Allah thirty-three times and magnifies Allah thirty-three times and says, to finish, one hundred times *There is no god but Allah. He is One and has no partner. To Him belongs sovereignty, to Him belongs all praise, and He has power over all things*, his sins will be forgiven even if they be [as abundant] as the foam of the sea."[3]

سُبْحَانَ اللهِ. اَلْحَمِدُ لِلّٰهِ. اَللهُ اَكْبَر.

لَآ إِلٰـهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Subḥāna-llāh. Al-ḥamdu li-llāh. Allāhu akbar.
Lā ilāha illa-llāhu waḥdahu lā sharīka lah, lahu-l-mulk, wa lahu-l-ḥamd, wa Huwa 'alā kulli shay'in qadīr.

We relate in the *Ṣaḥīḥ* of al-Bukhārī in the first part of the Book of Jihād from Sa'd ibn Abī Waqqāṣ ﷺ, that the Messenger of Allah ﷺ used to seek protection after *ṣalāh* with these words: "*O Allah, I seek Your protection from cowardice, I seek Your protection from being brought back to a miserable old age, I seek Your protection from the trials of the world, and I seek Your protection from punishment in the grave.*"[4]

اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَىٰ أَرْذَلِ الْعُمُرِ،
وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ.

1 Al-Bukhārī (843), Muslim (595), *al-Muwaṭṭa'* (1/209), and Abū Dāwūd (1504).

2 Muslim (596), at-Tirmidhī (3409), and an-Nasā'ī—(3/75) in *al-Mujtabā* and (155) in *'Amal al-yawm wa al-laylah*.

3 Muslim (595).

4 Al-Bukhārī (6374), at-Tirmidhī (3562), and an-Nasā'ī—(8/266) in *al-Mujtabā* and (131) in *'Amal al-yawm wa al-laylah*. Al-Bukhārī's version has a slight addition to the wording.

Allāhumma innī a'ūdhu bika min al-jubn, wa a'ūdhu bika an uradda ilā ardhali-l-'umur, wa a'ūdhu bika min fitnati-d-dunyā, wa a'ūdhu bika min 'adhābi-l-qabr.

We relate in the *Sunans* of Abū Dāwūd, at-Tirmidhī and an-Nasā'ī that 'Abdullāh ibn 'Amr ibn al-'Āṣ ﷺ reported that the Messenger of Allah ﷺ said: "There are two practices (*khaṣlah*)—or two habits (*khallah*)—which, if a Muslim slave keeps to them, he will enter Paradise. They are easy but those who perform them will be few. He should glorify Allah ﷻ ten times, praise Him ten times and magnify Him ten times after every *ṣalāh*. That will be one hundred and fifty on the tongue and one thousand five hundred on the scales. He should magnify Allah thirty-four times and praise Allah thirty-three times and glorify Him thirty-three times when he goes to bed. That will be one hundred on the tongue and one thousand on the scales." He ﷺ said: "I saw the Messenger of Allah ﷺ counting them with his hand." Those present asked: "O Messenger of Allah, how is it that they are so easy yet so few people perform them?" He said: "He (that is, Shayṭān) comes to you before you go to sleep and he puts you to sleep before you can say them; and he comes to you in your *ṣalāh* and he reminds you of your needs before you can say them."[1] The *isnād* of this hadith is *ṣaḥīḥ* except that 'Aṭā' ibn as-Sayyib is in it, and there is disagreement over him and his confusion in narrating (*ikhtilāṭ*). Ayyūb as-Sakhtiyānī has alluded to the authenticity of this narration.

We relate in the *Sunans* of Abū Dāwūd, at-Tirmidhī, an-Nasā'ī and others that 'Uqbah ibn 'Āmir ﷺ reported: "The Messenger of Allah ﷺ instructed me to recite the *Mu'awwidhatayn* after every *ṣalāh*." In the narration of Abū Dāwūd it is the *Mu'awwidhāt*. So one ought to recite: "Say: **He is Allah, One**," "Say: **I seek refuge in the Lord of the dawn**" and "Say: **I seek protection in the Lord of men.**"[2]

﴿قُلْ هُوَ اللهُ أَحَدٌ...﴾

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ...﴾

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ...﴾

Qul Huwa-llāhu Aḥad...
Qul a'ūdhu bi-Rabbi-l-falaq...
Qul a'ūdhu bi-Rabbi-n-nās...

We relate with a *ṣaḥīḥ isnād* from the *Sunans* of Abū Dāwūd and an-Nasā'ī from Mu'ādh ibn Jabal ﷺ that the Messenger of Allah ﷺ took him by the hand and said: "Mu'ādh, by Allah, I love you. So do not neglect to say after every *ṣalāh*: *O Allah, assist me in remembering You and in thanking You and in goodly worship of You.*"[3]

1 Abū Dāwūd (5065), at-Tirmidhī (3407), an-Nasā'ī (3/74), and *al-Futūḥāt* (1/51). Ibn Ḥajar grades this hadith as *ṣaḥīḥ*.

2 Abū Dāwūd (1532), at-Tirmidhī (2905), an-Nasā'ī (3/68), and *al-Futūḥāt* (3/53). Ibn Ḥajar grades this hadith as *ṣaḥīḥ*.

3 Abū Dāwūd (1522), *al-Futūḥāt* (3/55), and an-Nasā'ī: (3/53) in *al-Mujtabā* and (109) in *'Amal al-yawm*

اَللّٰهُمَّ أَعِنِّي عَلَىٰ ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ.

Allāhumma a'innī 'alā dhikrika wa shukrika wa ḥusni 'ibādatik.

And we relate from the *Kitāb* of Ibn as-Sunnī from Anas ﷺ that when the Messenger of Allah ﷺ completed the *ṣalāh* he wiped his face with his right hand and said: "*I bear witness that there is no god beside Allah, the Beneficent, the Merciful. O Allah, remove worry and grief from me.*"[1]

أَشْهَدُ أَنْ لَا إِلَـهَ إِلَّا اللهُ الرَّحْمَـنُ الرَّحِيمُ، اَللّٰهُمَّ أَذْهِبْ عَنِّي الْهَمَّ وَالْحُزْنَ.

Ashhadu an lā ilāha illa-llāhu-r-Raḥmānu-r-Raḥīm,
Allāhumma adhhab 'anni-l-hamma wa-l-ḥuzn.

We relate from [Ibn as-Sunnī], from Abū Umāmah ﷺ who said: "I never came near the Messenger of Allah ﷺ after an obligatory or *nāfil ṣalāh* without hearing him say: '*O Allah, forgive all my sins and transgressions. O Allah, invigorate me, restore me and guide me to virtuous deeds and character, for none guides to the virtue thereof and none wards off the evil thereof but You.*'"[2]

اَللّٰهُمَّ اغْفِرْ لِي ذُنُوبِي وَخَطَايَايَ كُلَّهَا، اَللّٰهُمَّ انْعَشْنِي وَاجْبُرْنِي وَاهْدِنِي لِصَالِحِ
الْأَعْمَالِ وَالْأَخْلَاقِ، إِنَّهُ لَا يَهْدِي لِصَالِحِهَا وَلَا يَصْرِفُ سَيِّئَهَا إِلَّا أَنْتَ.

Allāhumma-ghfir lī dhunūbī wa khaṭāyāya kullahā, Allāhumma-
n'ashnī wa-jburnī wa-hdinī li-ṣāliḥi-l-a'māli wa-l-akhlāq, innahu
lā yahdī li-ṣāliḥihā wa lā yaṣrifu sayyi'ahā illā Ant.

We relate from Abū Sa'īd al-Khudrī ﷺ that he reported: "When the Messenger of Allah ﷺ completed his *ṣalāh*—I do not know whether it was before or after the *salām*—he used to say: '**Glorified is your Lord, the Lord of Sovereign Might, above what they ascribe to Him. And peace be on the Messengers. And praise be to Allah, Lord and Cherisher of the worlds.**'"[3]

﴿سُبْحَـٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ * وَسَلَـٰمٌ عَلَى
الْمُرْسَلِينَ * وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَـٰلَمِينَ﴾

Subḥāna Rabbika Rabbi-l-'izzati 'ammā yaṣifūn, wa salāmun
'ala-l-mursalīn, wa-l-ḥamdu li-llāh Rabbi-l-'ālamīn.

We relate from Anas ﷺ that he said: "After completing *ṣalāh* the Prophet ﷺ used

wa al-laylah. Ibn Ḥajar grades this hadith as *ṣaḥīḥ*.

1 Ibn as-Sunnī (110), with a slight change of wording.

2 Ibn as-Sunnī (114).

3 Qur'ān 37:180–182.

to say: 'O Allah, make the best part of my lifespan the last of it, and the best of my deeds the last of them, and make the best of my days the day I meet You.'"[1]

اَللّٰهُمَّ اجْعَلْ خَيْرَ عُمُرِي آخِرَهُ، وَخَيْرَ عَمَلِي خَوَاتِمَهُ، وَاجْعَلْ خَيْرَ أَيَّامِي يَوْمَ أَلْقَاكَ.

Allāhumma-j'al khayra 'umurī ākhirah, wa khayra 'amalī
khawātimah, wa-j'al khayra ayyāmī yawma alqāk.

We relate from Abū Bakr ﷺ who reported that the Messenger of Allah ﷺ said when he had finished *ṣalāh*: "*O Allah, I seek protection in You from unbelief, poverty and punishment in the grave.*"[2]

اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ وَعَذَابِ الْقَبْرِ.

Allāhumma innī a'ūdhu bika mina-l-kufri wa-l-faqri wa 'adhābi-l-qabr.

We relate with a weak *isnād* from Fuḍālah ibn 'Ubayd ﷺ who reported that the Messenger of Allah ﷺ said: "When any one of you has performed *ṣalāh*, let him begin by praising Allah and then praying for blessings upon the Prophet ﷺ, and then let him make *du'ā'* for whatever he wants."[3]

ENCOURAGEMENT TO DO *DHIKR* OF ALLAH AFTER THE *ṢALĀH* OF *ṢUBḤ*

KNOW THAT THE most momentous time for *dhikr* during the day is after the *ṣalāh* of *Ṣubḥ*.

We relate in Anas ﷺ in the book of at-Tirmidhī and elsewhere that the Messenger of Allah ﷺ said: "Whoever performs [the *ṣalāh* of] *Fajr* in congregation, then sits and remembers Allah ﷻ until the sun rises and then performs two *rak'ah*s of *ṣalāh*, will get the reward of a *Ḥajj* and an *'Umrah* which are complete, which are complete, which are complete."[4] At-Tirmidhī described this as a *ḥasan* hadith.

We relate in the book of at-Tirmidhī and others that Abū Dharr reported that the

1 Ibn as-Sunnī (119).

2 Ibn as-Sunnī (109) and *al-Futūḥāt* (3/60–61). Ibn Ḥajar states that this is a *ḥasan* hadith reported by Aḥmad, an-Nasā'ī and Ibn Abī Shaybah. It was also reported by Ibn as-Sunnī from an-Nasā'ī with his chain. It is strange that an-Nawawī references only Ibn as-Sunnī when this hadith is present in one of the well-known *Sunan* compilations.

3 Ibn as-Sunnī (111) and *al-Futūḥāt* (3/62). Ibn Ḥajar grades it as *ṣaḥīḥ*.

4 At-Tirmidhī (586) and *al-Futūḥāt* (3/64). This hadith is *gharīb*, as Ibn Ḥajar states. However, it is strengthened by its supporting narrations.

Messenger of Allah ﷺ said: "Whoever says ten times, after the *ṣalāh* of *Ṣubḥ*, whilst sitting in the position of *tashahhud* and before speaking: *There is no god but Allah, He is One and has no partner. To Him belongs sovereignty and to Him belongs all praise, He gives life and He gives death, and He has power over all things* will have ten good deeds written for him, ten of his sins will be forgiven and ten stages will be raised for him. It will be a shield for him against all repulsive things, he will be guarded from Shayṭān, and no sin will be allowed to reach him that day unless it be from assigning partners to Allah ﷻ."[1] At-Tirmidhī declared this to be a *ḥasan* hadith and in some texts *ḥasan ṣaḥīḥ*.

لَآ إِلَـٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ،
يُحْيِي وَيُمِيتُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Lā ilāha illa-llāhu waḥdahu lā sharīka lah, lahu-l-mulk, wa lahu-l-ḥamd, yuḥyī wa yumīt, wa Huwa ʿalā kulli shayʾin qadīr.

And we relate from the *Sunan* of Abū Dāwūd, from Muslim ibn al-Ḥārith at-Tamīmī ﷺ, a Companion, who narrated that the Messenger of Allah ﷺ secretly told him: "When you end the *ṣalāh* of *Maghrib* say: '*O Allah protect me from Hell-Fire*,' seven times. If you say that and then die during the night, it will be a protection for you from [Hell-Fire]. And after praying *Ṣubḥ* say the same. If you die on that day, it will be a protection for you from [Hell-Fire]."[2]

اَللّٰهُمَّ أَجِرْنِي مِنَ النَّارِ.

Allāhumma ajirnī mina-n-nār.

We relate in the *Musnad* of Imam Aḥmad, the *Sunan* of Ibn Mājah and the book of Ibn as-Sunnī from Umm Salamah ﷺ who reported that when the Messenger of Allah ﷺ had prayed *Ṣubḥ* he said: "*O Allah, I ask You for beneficial knowledge, acceptable deeds and goodly sustenance.*"[3]

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ عِلْماً نَافِعاً، وَعَمَلاً مُتَقَبَّلاً، وَرِزْقاً طَيِّباً.

Allāhumma innī asʾaluka ʿilman nāfiʿā, wa ʿamalan mutaqabbalan, wa rizqan ṭayyibā.

And we relate from Ṣuhayb ﷺ who said: "The Messenger of Allah ﷺ used to move his lips to say something after the *ṣalāh* of *Fajr*. I asked: 'O Messenger of Allah, what

1 At-Tirmidhī (3470), who also states that this is a *ḥasan ṣaḥīḥ gharīb* hadith. It was also graded as *ḥasan* by Ibn Ḥajar owing to its narrations by witnesses.

2 Abū Dāwūd (5079). Ibn Ḥajar states that it is *ḥasan*.

3 Al-*Musnad* (6/294), Ibn Mājah (925), Ibn as-Sunnī (108), and an-Nasā'ī (102) in *ʿAmal al-yawm wa al-laylah*. Ibn Ḥajar states that this hadith is *ḥasan* by virtue of its supporting narrations.

is this that you are saying?' He replied: '*O Allah, by You I strive, by You I conquer, and by You I do battle.*'"[1]

اَللّٰهُمَّ بِكَ أُحَاوِلُ، وَبِكَ أُصَاوِلُ، وَبِكَ أُقَاتِلُ.

Allāhumma bika uḥāwil, wa bika uṣāwil, wa bika uqātil.

The hadiths for the occasions that I have mentioned are many. They will be related in the chapter on the *adhkār* to say at the beginning of the day, if Allah wills.

We relate from Abū Muḥammad al-Baghāwī who said in *Sharḥ al-Sunnah*: "'Alqamah ibn Qays said: 'It has reached us that the earth cries out to Allah vociferously when a learned man sleeps after the *ṣalāh* of *Ṣubḥ*.'" And Allah knows best.

51

WHAT TO SAY IN THE MORNING AND THE EVENING

KNOW THAT THIS chapter is very extensive and there is no lengthier chapter in this book. Allah ﷻ willing, I shall mention some concise sentences. If anyone is granted the ability and guidance to act on all of them it will be because of the favour and bounty that Allah has bestowed upon him. Congratulations to him! Anyone who is unable to act on all of them should limit themselves to what is concise, even if it be only one *dhikr*.

The foundation of this chapter is from the Noble Qur'ān. Allah ﷻ says: "And celebrate the praise of your Lord before the sun rises and before it sets."[2]

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا﴾

Allah ﷻ also says: "And celebrate the praise of your Lord in the evening and in the morning."[3]

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ﴾

Allah ﷻ says: "And remember your Lord in your soul with fear and humility, and speaking quietly, in the mornings and evenings."[4] Linguists say that evenings (*āṣāl*) is the plural of *aṣīl*, and means the time between *ʿAṣr* and *Maghrib*.

1 *Al-Futūḥāt* (3/71) and Ibn as-Sunnī (115), who states that this hadith is *ḥasan* owing to its supporting narrations.

2 Qur'ān 20:130.

3 Qur'ān 40:55.

4 Qur'ān 7:205.

﴿وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعاً وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ﴾

Allah ﷻ says: "Do not send away those who call on their Lord morning and evening, seeking His Face."[1] Linguists say that evening (*'ashī*) is the time between the sun's declination from the meridian up until sunset.

﴿وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَوٰةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُۥ﴾

Allah ﷻ says: "In houses which Allah has allowed to be raised, in order that in them His name may be celebrated. In them is He glorified in the morning and in the evening, by men whom neither trading nor selling can distract from the remembrance of Allah."[2]

﴿فِي بُيُوتٍ أَذِنَ اللهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ
وَالْآصَالِ * رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللهِ.﴾

Allah ﷻ also says: "We made the hills extol (Us), in unison with him, at evening and at break of day."[3]

﴿إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ﴾

We relate in the *Ṣaḥīḥ* of al-Bukhārī from Shaddād ibn Aws ﷺ, from the Prophet ﷺ who said: "The chief formula for seeking forgiveness is: *O Allah, You are my Lord; there is no god but You. You created me and I am Your slave; and I am under Your covenant and pledge [to fulfil it] to the best of my ability. I seek Your protection from the evil that I have done, acknowledging Your favour on me and admitting my sin. So forgive me, for none forgives sins but You.* Whoever says it during the day and then passes away before the evening will be one of the people of Paradise. And whoever says it during the night and then passes away before the morning will be one of the people of Paradise."[4] The meaning of 'I return' (*abū'u*) is 'I affirm or 'I acknowledge'.

اَللّٰهُمَّ أَنتَ رَبِّي، لَآ إِلٰهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ
وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ
عَلَيَّ وَأَبُوءُ لَكَ بِذَنْبِي، فَاغْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

Allāhumma Anta Rabbī, lā ilāha illā Ant, khalaqtanī wa anā 'abduk, wa anā 'alā 'ahdika wa wa'dika mā'staṭa't, a'ūdhu bika min

1 Qur'ān 6:52.
2 Qur'ān 24:36–37.
3 Qur'ān 38:18.
4 Al-Bukhārī (6306), at-Tirmidhī (3390), and an-Nasā'ī (8/279).

sharri mā ṣana't, abū'u laka bi-ni'matika 'alayya wa abū'u laka bi-dhambī, fa-ghfir lī, fa-innahu lā yaghfiru-dh-dhunūba illā Ant.

We relate in the *Ṣaḥīḥ* of Muslim, from Abū Hurayrah ﷺ, that the Messenger of Allah ﷻ said: "If anyone says one hundred times in the morning and in the evening: *Glory be to Allah and with His praise,* no-one will come up with anything better than what he has produced except for someone who has said the same as he said or added more to it."[1] In the narration of Abū Dāwūd, it reads: *Glory be to Allah the Tremendous and with His praise.*

سُبْحَانَ اللهِ الْعَظِيمِ وَبِحَمْدِهِ.

Subḥāna-llāhi-l-'Aẓīmi wa bi-ḥamdih.

We relate in the *Sunans* of Abū Dāwūd, at-Tirmidhī, an-Nasā'ī, as well as others, with *ṣaḥīḥ isnāds*, from 'Abdullāh ibn Khubayb ﷺ who narrated: "We went out on a dark and rainy night looking for the Prophet ﷺ to lead us in *ṣalāh*. We found him and he said: 'Speak' but I did not say anything. Then he said: 'Speak' but I did not say anything. Then he said: 'Speak.' I asked: 'O Messenger of Allah ﷺ, what should I say?' He replied: 'Say, "Say: He is Allah, One" and the *Mu'awwidhatayn* (*Sūrah*s 112–114) thrice in the morning and in the evening, and they will suffice for you in everything.'"[2] According to at-Tirmidhī, this hadith is *ḥasan ṣaḥīḥ*.

And we relate from the *Sunans* of Abū Dāwūd, at-Tirmidhī, Ibn Mājah and others, with *ṣaḥīḥ isnāds*, from Abū Hurayrah ﷺ who reported that when the Messenger of Allah ﷻ woke up he used to say: "*O Allah, by You we have woken up in the morning and by You we have met the evening, by You we live and by You we die, and to You is the Resurrection*"; and in the evening he said, "*O Allah, by You we have seen evening come, by You we live and by You we die; and to You is the Resurrection.*"[3] According to at-Tirmidhī, this is a *ḥasan* hadith.

اَللّٰهُمَّ بِكَ أَصْبَحْنَا، وَبِكَ أَمْسَينَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيكَ النُّشُورُ.
اَللّٰهُمَّ بِكَ أَمْسَينَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيكَ النُّشُورُ.

Allāhumma bika aṣbaḥnā, wa bika amsaynā, wa bika naḥyā, wa bika namūt, wa ilayka-n-nushūr. Allāhumma bika amsaynā, wa bika naḥyā, wa bika namūt, wa ilayka-n-nushūr.

We relate in the *Ṣaḥīḥ* of Muslim from Abū Hurayrah ﷺ who reported that when the Messenger of Allah ﷻ was on a journey he used to say in the last part of the night: "*May a listener hear the praise of Allah and hear about His good favour towards*

1 Muslim (2691) and Abū Dāwūd (5091).
2 At-Tirmidhī (3570) and Abū Dāwūd (5082).
3 Abū Dāwūd (5068), Ibn Mājah (3868), and at-Tirmidhī (3388). Ibn Ḥajar considers this hadith to be *ṣaḥīḥ gharīb*.

us. O Lord, accompany us and confer Your bounty upon us. We seek the protection of Allah from Hell-Fire."[1]

سَمَّعَ سَامِعٌ بِحَمْدِ اللهِ وَحُسْنِ بَلَائِهِ عَلَيْنَا، رَبَّنَا صَاحِبْنَا،
وَأَفْضِلْ عَلَيْنَا. عَائِذاً بِاللهِ مِنْ النَّار.

Samma'a sāmi'un bi-ḥamdi-llāhi wa ḥusni balā'ihi 'alaynā, Rabbanā ṣāḥibnā, wa afḍil 'alaynā, 'ā'idhan bi-llāhi min an-Nār.

Al-Qādī 'Iyāḍ, and the author of *al-Maṭāli'*, and others say that *samma'a* with an *a* on a doubled *mīm* means: "May whoever hears convey my words to others", exhorting them to do *dhikr* before dawn and to make *du'ā'*.

According to al-Khaṭṭābī and some others, the verb *sami'a* has an *i* on the un-doubled letter *mīm*. Imam Abū Sulaymān al-Khaṭṭābī said that '*sami'a sāmi'un*' ('a listener hears') means '*shahida shāhidun*' ('a witness witnesses') and its real meaning is: "Let the listener listen and the onlooker witness our praise of Allah Most High for His blessing and His good favour."

And we relate from the *Ṣaḥīḥ* of Muslim from 'Abdullāh ibn Mas'ūd ﷺ who reported that when it became evening the Messenger of Allah ﷺ used to say: "*We have seen evening come and the Kingdom belongs to Allah this evening. Praise be to Allah. There is no god but Allah alone without partner.*" The narrator said: I believe he said: "*His is the kingdom and His is the praise, and He has power over all things. O my Lord, I ask You for the good that is in this night and the good that comes after it. O my Lord, I ask Your protection from the evil that is in this night and the evil that comes after it. I seek Your protection from laziness, senility and the harm of old age. [Lord] I seek Your protection from punishment in Hell-Fire and punishment in the grave.*" When he got up in the morning he also said: "*We have seen morning come, and the Kingdom belongs to Allah this morning.*"[2]

أَمْسَيْنَا وَأَمْسَى المُلْكُ لِلهِ وَالْحَمْدُ لِلهِ، وَلَآ إِلَـهَ إِلَّا اللهُ وَحْدَهُ لا شَرِيكَ لَهُ. لَهُ
المُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ
وَخَيْرَ مَا بَعْدَهَا، وَأَعُوذُ بِكَ مِنَ شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا، رَبِّ أَعُوذُ
بِكَ مِنَ الكَسَلِ وَسُوءِ الكِبَرِ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ النَّارِ وَعَذَابٍ القَبْرِ.

Amsaynā wa amsā-l-mulku li-llāhi wa-l-ḥamdu li-llāh, wa lā ilāha illa-llāhu waḥdahu lā sharīka lah, lahu-l-mulk, wa lahu-l-ḥamd, wa Huwa 'alā kulli shay'in Qadīr. As'aluka khayra mā fī hādhihi-l-laylati wa khayra mā ba'dahā, wa a'ūdhu bika min sharri mā fī hādhihi-l-

1 Muslim (2718), Abū Dāwūd (5086), and an-Nasā'ī (536) in *'Amal al-yawm wa al-laylah*.

2 Muslim (2723), Abū Dāwūd (5071), at-Tirmidhī (3387), and an-Nasā'ī (23) in *'Amal al-yawm wa al-laylah*.

laylati wa sharri mā ba'dahā. Rabbi a'ūdhu bika min al-kasali wa sū'i-l-kibar. Rabbi a'ūdhu bika min 'adhābi-n-Nāri wa 'adhābi-l-qabr.

Aṣbaḥnā wa aṣbaḥa-l-mulku li-llāhi. . .

We relate from *Ṣaḥīḥ* Muslim from Abū Hurayrah ﷺ who narrated that a man came to the Messenger of Allah ﷺ and said: "Messenger of Allah ﷺ, what I have endured from the scorpion that stung me yesterday!" He replied: "If you had said in the evening: *I seek protection in the perfect words of Allah from the evil that He created*, it would not have harmed you." Muslim narrated this with a continuous chain from a hadith reported by Khawlah bint Ḥakīm ﷺ. And we relate from the book of Ibn as-Sunnī, who said in it: "Say three times '*I seek refuge in the perfect words of Allah from the evil He has created*' and you will not be harmed."[1]

أَعُوذُ بِكَلِمَاتِ اللهِ التَّآمَّاتِ مِنْ شَرِّ مَا خَلَقَ.

A'ūdhu bi-kalimāti-llāhi-t-tāmmāti min sharri mā khalaq.

We relate with a *ṣaḥīḥ isnād* in the *Sunan*s of Abū Dāwūd and at-Tirmidhī that Abū Hurayrah ﷺ reported that Abū Bakr aṣ-Ṣiddīq ﷺ once said: "Messenger of Allah, instruct me with some words to say in the morning and in the evening." He ﷺ replied: "Say: *O Allah, Creator of the heavens and the earth, Knower of the Unseen and the Seen, Lord and Sovereign of all things, I bear witness that there is no god but You. I seek refuge with You from the evil of my soul and the evil and polytheism of Shayṭān.*" He continued: "Say this when you get up in the morning and in the evening and when you go to bed."[2] At-Tirmidhī described this as a *ḥasan ṣaḥīḥ* hadith.

اَللّٰهُمَّ فَاطِرَ السَّمَاوَاتِ والأَرْضِ، عَالِمَ الغَيْبِ وَالشَّهَادَةِ، رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ،
أَشْهَدُ أَنْ لَا إِلَـهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وشِرْكِهِ.

Allāhumma Fāṭira-s-samāwāti wa-l-arḍ, 'Ālima-l-ghaybi wa-sh-shahāda, Rabba kulli shay'in wa Malīkah, ashhadu an lā ilāha illā Ant, a'ūdhu bika min sharri nafsī wa min sharri-sh-Shayṭāni wa shirkih.

We also relate something similar from the *Sunan* of Abū Dāwūd, in the narration of Abū Mālik al-Ash'arī ﷺ who related that people said: "Messenger of Allah ﷺ, teach us some words to say in the morning and in the evening when we go to bed. . .." He mentioned [what was said in the previous] hadith and added, after "*his polytheism*": "*Or that we should inflict evil upon ourselves or bring evil upon a Muslim.*"[3]

1 Muslim (2709).

2 At-Tirmidhī (3389) in ad-Da'awāt, grading it as *ṣaḥīḥ*, Abū Dāwūd (5067), Ibn as-Sunnī (45), an-Nasā'ī (11), both in *'Amal al-yawm wa al-laylah*, and al-Ḥākim (1/513), who grades it as *ṣaḥīḥ* and adh-Dhahabī agrees. Ibn Ḥajar indicated that this hadith is *ṣaḥīḥ*. It is also reported by Aḥmad (1/9), ad-Dārimī (2292), Ibn Ḥibbān in *Mawārid az-zamān* (3349), al-Bukhārī in *al-Adab al-mufrad* (1202), *al-Futūḥāt* (3/96), and others.

3 Abū Dāwūd (5083). Ibn Ḥajar states that this is a *gharīb* hadith reported by Abū Dāwūd, whose nar-

وَأَنْ نَقْتَرِفَ سُوءاً عَلَىٰ أَنْفُسِنَا أَوْ نَجُرَّهُ إِلَىٰ مُسْلِمٍ.

Wa an naqtarifa sū'an 'alā anfusinā aw najurrahu ilā muslim.

His words ﷺ "*And his polytheism*" (*wa shirkihi*) are related in two ways. The clearer and more obvious of the two is with *kasrah* on the letter *shīn* and a silent vowel on the letter *rā'* in the sense of '*ishrāk*' (association); this means the associating others with Allah Most High which he calls one to or insinuates. The second is '*sharakihi*' with *fatḥah* on the letters *shīn* and *rā'*, which means 'his snares and traps' (*ḥabā'ilihi wa maṣā'idihi*). The singular form is *sharakah* with *fatḥah* on the letters *shīn* and *rā'* and *hā'* as the last letter.

And we relate from the *Sunan*s of Abū Dāwūd and at-Tirmidhī from 'Uthmān ibn 'Affān ﷺ who reported that the Messenger of Allah ﷺ said: "If one says thrice every morning and every evening: *In the name of Allah, against Whose name nothing on the earth or in the heavens can do harm; and He is the All-Hearing, the All-Knowing,* nothing will harm him."[1] According to at-Tirmidhī, this hadith is *ḥasan ṣaḥīḥ*. The above hadith is in at-Tirmidhī's wording. Abū Dāwūd's narration reads 'and he will not be afflicted by sudden tribulation'.

بِسْمِ اللهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَآءِ وَهُوَ السَّمِيعُ الْعَلِيمُ.

Bismi-llāhi-lladhī lā yaḍurru ma' ismihih shay'un fī-l-arḍi wa lā fī-s-samā'i, wa Huwa-s-Samī'u-l-'Alīm.

We relate in the book of at-Tirmidhī that Thawbān ﷺ reported that the Messenger of Allah ﷺ said: "If a person says in the evening: *I am pleased with Allah as Lord, with Islam as religion and with Muḥammad ﷺ as Prophet,* it will be an obligation for Allah to make him happy and pleased."[2] Its *isnād* includes Sa'īd ibn al-Marzubān Abū Sa'd al-Baqqāl—with *bā'*—of Kūfa, who was the freed slave of Ḥudhayfah ibn al-Yamān and who is considered a weak narrator by all the major memorisers and authorities. At-Tirmidhī, however, considered this to be a *ḥasan ṣaḥīḥ* hadith which is unusual in this narration; so perhaps it was *ṣaḥīḥ* in his view from another narration.

رَضِيتُ بِاللهِ رَبّاً، وَبِالإِسْلَامِ دِيناً، وَبِمُحَمَّدٍ ﷺ نَبِيّاً.

rators are all trustworthy except for Muḥammad ibn Ismā'īl ibn 'Ayyāsh, who was deemed a weak narrator by Abū Dāwūd. Abū Ḥātim ar-Rāzī states that he did not hear anything from his father; however, this hadith has a *shāhid* narration (i.e. from a witness) reported by at-Tirmidhī (3526) from Abū Rashīd al-Ḥibrānī.

1 Abū Dāwūd (5088, 5089) and at-Tirmidhī (3385), who states that this hadith is *ḥasan ṣaḥīḥ*, Ibn Mājah (3869), and an-Nasā'ī in *'Amal al-yawm wa al-laylah* (15). Its chain is *ḥasan ṣaḥīḥ*, as mentioned in *al-Futūḥāt* (3/99).

2 Abū Dāwūd (5083) Ibn Ḥajar considered this a *gharīb* hadith reported by Abū Dāwūd, its narrators being trustworthy except for Muḥammad ibn Ismā'īl ibn 'Ayyāsh, whom Abū Dāwūd considered weak. Abū Ḥātim ar-Rāzī said: He did not hear anything from his father; but it has a witnessed narration (*shāhid*) reported by at-Tirmidhī (3526) from Abū Rashīd al-Ḥibrānī.

Raḍītu bi-llāhi Rabbā, wa bi-l-Islāmi dīnā, wa bi-Muḥammadin—ṣalla-llāhu 'alayhi wa-sallam—Nabiyyā.

Abū Dāwūd and an-Nasā'ī narrated the same hadith with a good *isnād* from a man who served the Prophet ﷺ, from the Prophet ﷺ with the same wording. The sound basis of the hadith is thus assured, praise be to Allah.

Al-Ḥākim Abū 'Abdullāh states in *al-Mustadrak 'ala-ṣ-Ṣaḥīḥayn* that the *isnād* of this hadith is *ṣaḥīḥ*.

A different version of Abū Dāwūd and others has the wording: "*And with Muḥammad as Messenger*"; and at-Tirmidhī's version has "*As Prophet*". It is preferable to combine the two narrations and so to say: "*As Prophet and Messenger*". If one does restrict himself to only one of the narrations, he will have acted according to the hadith.

We relate in the *Sunan* of Abū Dāwūd, with a good *isnād* which he did not consider weak, that Anas ﷺ reported that the Messenger of Allah ﷺ said: "Whenever a person says in the morning or the evening: *O Allah, I have arisen calling on You to witness and calling on the bearers of Your Throne and Your angels and all of Your Creation to witness that You are Allah, there is no god but You, and Muḥammad is Your slave and Messenger,* Allah will liberate one quarter of him from Hell-Fire. If he says it twice, Allah will liberate half of him from Hell-Fire. If he says it thrice, Allah will free three quarters of him from Hell-Fire. It he says it four times Allah will liberate all of him from Hell-Fire."[1]

اَللّٰهُمَّ إِنِّي أَصْبَحْتُ أُشْهِدُكَ وَأُشْهِدُ حَمَلَةَ عَرْشِكَ وَمَلَائِكَتَكَ وَجَمِيعَ خَلْقِكَ أَنَّكَ أَنْتَ اللهُ لَآ إِلَـهَ إِلَّا أَنْتَ، وَأَنَّ مُحَمَّداً عَبْدُكَ وَرَسُولُكَ.

Allāhumma innī aṣbaḥtu ushhiduka wa ushhidu ḥamalata 'arshika wa malā'ikataka wa jamī'a khalqika annaka Anta-llāhu lā ilāha illā Ant, wa anna Muḥammadan 'abduka wa Rasūluk.

We relate in the *Sunan* of Abū Dāwūd with a good *isnād* which he did not consider weak from 'Abdallāh ibn Ghannām—with *ghayn* and a doubled *nūn*—al-Bayāḍī ﷺ, a Companion, who reported that the Messenger of Allah ﷺ said: "If one says in the morning: '*O Allah, all the favours that I have received in the morning are from You Alone; You have no partner. To You belong all praise and all thanks,*' then he has fulfilled the thanks [that are due] for that day. If he says it in the evening, then he has fulfilled the thanks [that are due] that night."[2]

اَللّٰهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ فَمِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ، فَلَكَ الْحَمْدُ، وَلَكَ الشُّكْرُ.

1 Abū Dāwūd (5078), at-Tirmidhī (3501), an-Nasā'ī in *'Amal al-yawm wa al-laylah* (9), Aḥmad in *al-Musnad* (2/354, 522), and *al-Futūḥāt* (3/105). Ibn Ḥajar states that the description of this chain as good (*jayyid*) needs to be reassessed. Abū Dāwūd does not mention it, perhaps because it was reported via another route from Anas. For this reason I describe it as *ḥasan*.

2 Abū Dāwūd (5073), and an-Nasā'ī in *'Amal al-yawm wa al-laylah* (7).

Allāhumma mā aṣbaḥa bī min niʿmatin fa-minka waḥdaka
lā sharīka lak, fa-laka-l-ḥamd, wa laka-sh-shukr.

And we relate with *ṣaḥīḥ isnāds* from the *Sunans* of Abū Dāwūd, an-Nasā'ī and Ibn Mājah from Ibn 'Umar ﷺ, who said that the Prophet ﷺ never failed to say these words when he got up in the morning or in the evening: "*O Allah, I ask You for well-being in this world and in the Hereafter. O Allah, I ask You for forgiveness and well-being in my religion, my worldly life, and my family and wealth. O Allah, hide my faults and grant me security from my fears. O Allah, protect me from what is in front of me and from what is behind me, and from what is to my right and my left and above me. I seek Your protection in Your Vastness from being misled from below me.*"[1] According to al-Waki', this last phrase refers to 'shame' (*al-khasf*). According to al-Ḥākim Abū 'Abdullāh, this is a hadith with a *ṣaḥīḥ isnād*.

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اَللّٰهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ
وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي، اَللّٰهُمَّ اسْتُرْ عَوْرَاتِي وَآمِنْ
رَوْعَاتِي، اَللّٰهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِي، وَعَنْ يَمِينِي وَعَنْ
شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي.

Allāhumma innī asʾaluka-l-ʿāfiyata fi-d-dunyā wa-l-ākhirah, Allāhumma
innī asʾaluka-l-ʿafwa-l-ʿāfiyata fī dīnī wa dunyāya wa ahlī wa mālī,
Allāhumma-stur ʿawrātī wa āmin rawʿātī, Allāhumma-ḥfaẓnī min
bayni yadayya wa min khalfī, wa ʿan yamīnī wa ʿan shimālī, wa
min fawqī, wa aʿūdhu bi-ʿaẓamatika an ughtāla min taḥtī.

We relate in the *Sunans* of Abū Dāwūd, an-Nasā'ī and others, with a *ṣaḥīḥ isnād* from 'Alī ﷺ, that the Messenger of Allah ﷺ said, when it was time to go to bed: "*O Allah, I seek protection by Your Noble Countenance and by Your Perfect Words from the evil of all those whom You hold by the forelock. O Allah, You Alone remove debt and sin. O Allah, Your army is not defeated and Your promise is never broken. The power of the mighty does not avail him against You. Glory be to You, Allah, and to You belongs all praise.*"[2]

اَللّٰهُمَّ إِنِّي أَعُوذُ بِوَجْهِكَ الْكَرِيمِ وَكَلِمَاتِكَ التَّامَّةِ مِنْ شَرِّ مَا أَنْتَ آخِذٌ

1 Abū Dāwūd (5074), Ibn Mājah (3871), *al-Futūḥāt* (3/109), and al-Ḥākim in *al-Mustadrak* (1/517), who grades it as *ṣaḥīḥ*, and adh-Dhahabī agrees. Ibn Ḥajar states that this is *ḥasan gharīb* hadith which we only know from the hadith of 'Ubādah ibn Muslim. He also says that the statement of an-Nawawī that it was reported with a number of *ṣaḥīḥ* chains, gives the impression that it has a number of routes of transmission (*ṭuruq*) from Ibn 'Umar ﷺ, which is not the case.

2 Abū Dāwūd (5052), *al-Futūḥāt* (3/112), and an-Nasā'ī in *as-Sunan al-kubrā*. Ibn Ḥajar states that this hadith is *ḥasan*; its chain contains two defects, which bring it below the level of *ṣaḥīḥ*.

بِنَاصِيَتِهِ، اَللّٰهُمَّ أَنْتَ تَكْشِفُ الْمَغْرَمَ وَالْمَأْثَمَ، اَللّٰهُمَّ لَا يُهْزَمُ جُنْدُكَ، وَلَا
يُخْلَفُ وَعْدُكَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ، سُبْحَانَكَ وَبِحَمْدِكَ.

Allāhumma innī aʿūdhu bi-wajhika-l-karīmi wa kalimātika-t-tāmmati
min sharri mā Anta ākhidhun bi-nāṣiyatih, Allāhumma Anta takshifu-l-
maghrama wa-l-maʾtham, Allāhumma lā yuhzamu junduk, wa lā yukhlafu
waʿduka, wa lā yanfaʿu dha-l-jaddi minka-l-jadd. Subḥānaka wa bi-ḥamdik.

And we relate from the *Sunans* of Abū Dāwūd and Ibn Mājah with excellent *isnāds* from Abū 'Ayyāsh—with a *shīn*—ﷺ, who reported that the Messenger of Allah ﷺ said: "Whoever says in the morning: *There is no god but Allah. He is One and has no partner. To Him belongs sovereignty and to Him belongs all praise, and He has power over all things* will receive a reward like that given for freeing a slave who is of the progeny of Ismā'īl, ten good deeds will be written for him, ten of his sins will be expunged, ten stages will be raised for him and it will be a protection for him from Shayṭān until the evening. If he says it in the evening, he will have the same until the morning."[1]

لَا إِلَـهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

Lā ilāha illa-llāh, Waḥdahu lā sharīka lah, lahu-l-mulk, wa
lahu-l-ḥamd, wa Huwa ʿalā kulli shayʾin qadīr.

And we relate from the *Sunan* of Abū Dāwūd, with an *isnād* that he did not consider weak, from Abū Mālik al-Ash'arī ﷺ who reported that the Messenger of Allah ﷺ said: "When any of you get up in the morning, let him say: *We have risen in the morning and the Kingdom this morning belongs to Allah, Lord of the Worlds. O Allah, I ask You for the good of this day, its victory, its assistance, its light, its blessings and its guidance. And I seek Your protection from the evil that is in it and the evil that is after it.*"[2] Then in the evening he should say the same.

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلّٰهِ رَبِّ الْعَالَمِينَ، اَللّٰهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ
فَتْحَهُ وَنَصْرَهُ وَنُورَهُ وَبَرَكَتَهُ وَهُدَاهُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ وَشَرِّ مَا بَعْدَهُ.

Aṣbaḥnā wa aṣbaḥa-l-mulku li-llāhi Rabbi-l-ʿālamīn, Allāhumma innī asʾaluka
khayra hādha-l-yawmi fatḥahu wa naṣrahu wa nūrahu wa barakatahu
wa hudāh, wa aʿūdhu bika min sharri mā fīhi wa sharri mā baʿdah.

And we relate from the *Sunan* of Abū Dāwūd from 'Abd ar-Raḥmān ibn Abī Bakrah

1 Abū Dāwūd (5077), Ibn Mājah (3867), an-Nasā'ī in *ʿAmal al-yawm wa al-laylah* (27) and in *al-Musnad* (4/59), and *al-Futūḥāt* (3/114). Ibn Ḥajar states that this hadith is *ṣaḥīḥ*. An-Nawawī's statement that it was reported with a number of chains needs to be reassessed, since Abū Dāwūd and Ibn Mājah both describe the chain as consisting of the same narrators from Ḥammād to the end of the chain.

2 Abū Dāwūd (5084) and *al-Futūḥāt* (3/115). Ibn Ḥajar states that this is a *gharīb* hadith. An-Nawawī states that Abū Dāwūd declares it to be weak.

ﷺ, who said to his father: "Dear father, I hear you supplicating every morning: '*O Allah, give me health in my body, O Allah, give me health in my hearing, Allah, give me health in my sight. O Allah, I seek protection in You from disbelief and poverty. O Allah, I seek protection in You from punishment in the grave. There is no god but You.*' You repeat it thrice in the morning and thrice in the evening." He said: "I heard the Messenger of Allah ﷺ making these supplications and I love to follow his Sunnah."[1]

اَللّٰهُمَّ عَافِنِي فِي بَدَنِي، اَللّٰهُمَّ عَافِنِي فِي سَمْعِي، اَللّٰهُمَّ عَافِنِي فِي بَصَرِي، اَللّٰهُمَّ إِنِّي
أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ، اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، لَآ إِلٰهَ إِلَّا أَنْتَ.

Allāhumma ʿāfinī fī badanī, Allāhumma ʿāfinī fī samʿī, Allāhumma ʿāfinī fī baṣarī, Allāhumma innī aʿūdhu bika min al-kufri wa-l-faqr, Allāhumma innī aʿūdhu bika min ʿadhābi-l-qabr, lā ilāha illā Ant.

And we relate from the *Sunan* of Abū Dāwūd from Ibn ʿAbbās ﷺ from the Messenger of Allah ﷺ who said: "Whoever says in the morning: '**So glory be to Allah when you reach evening and when you rise in the morning; and to Him be praise, in the heavens and on Earth, and at eventide and at noontide. He brings out the living from the dead, and brings out the dead from the living. And He gives life to the earth after it is dead; and thus shall you be brought back out [from the dead]**'[2] will attain what he may have lost in that day. Whoever says it in the evening will attain all that he may have missed that night."[3] Abū Dāwūd did not consider the narration weak but al-Bukhārī did so in his *Tārīkh* as well as in his book *Kitāb aḍ-ḍuʿafā'*.

﴿فَسُبْحَانَ اللّٰهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ۞ وَلَهُ الْحَمْدُ فِي السَّمٰوٰتِ
وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ۞ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ
الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ وَكَذٰلِكَ تُخْرَجُونَ﴾

Fa-Subḥāna-llāhi ḥīna tumsūna wa ḥīna tuṣbiḥūn, wa lahu-l-ḥamdu fi-s-samāwāti wa-l-arḍi wa ʿashiyyan wa ḥīna tuẓhirūn, yukhriju-l-ḥayya min al-mayyiti wa yukhriju-l-mayyita mina-l-ḥayyi wa yuḥyi-l-arḍa baʿda mawtihā, wa kadhālika tukhrajūn.

We relate in the *Sunan* of Abū Dāwūd who reported that one of the daughters ﷺ of the Messenger of Allah ﷺ said that the Prophet ﷺ taught them: "Say when you get up in the morning: *Glory be to Allah and with His praise. There is no power and no strength except with Allah. What Allah wills shall be and what He does not will shall not be. I know that Allah has power over all things and that Allah encompasses everything in*

1 Abū Dāwūd (5090), an-Nasā'ī in *ʿAmal al-yawm wa al-laylah* (22), and Ibn as-Sunnī (79). Ibn Ḥajar grades it as *ḥasan*.

2 Qur'ān 30:17–19.

3 Abū Dāwūd (5076) and *Natā'ij al-afkār* (174). Ibn Ḥajar states that this is a *gharīb* hadith whose narration was deemed weak by al-Bukhārī in *at-Tārīkh* and *aḍ-Ḍuʿafā*.

His knowledge.'[1] Whoever says this in the morning will be protected until the evening, and whoever says it in the evening will be protected until the morning."

سُبْحَانَ اللّٰهِ وَبِحَمْدِهِ، لَا قُوَّةَ إِلَّا بِاللّٰهِ، مَا شَاءَ اللّٰهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ،
أَعْلَمُ أَنَّ اللّٰهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَأَنَّ اللّٰهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْماً.

Subḥāna-llāhi wa bi-ḥamdihi, lā ḥawla wa lā quwwata illā bi-llāhi, Mā shāʾa-llahu kāna wa mā lam yashāʾ lam yakun, aʿlamu anna-llāha ʿalā kulli shayʾin qadīr, wa anna-llāha qad aḥāṭa bi-kulli shayʾin ʿilmā.

We relate again from the *Sunan* of Abū Dāwūd, that Abū Saʿīd al-Khudrī ﷺ reported that the Messenger of Allah ﷺ entered the mosque one day and found there Abū Umāmah, one of the *Anṣār*. He ﷺ asked: "Abū Umāmah, why do I see you sitting in the mosque when it is not time for *ṣalāh*?" He replied: "Worries that cling to me and debts, Messenger of Allah." He ﷺ said: "Should I not teach a expression which, if you say it, will cause Allah to take away your worries and remove your debt?" He answered: "Yes, Messenger of Allah." He said: "Say morning and evening: *O Allah, I seek Your protection from worries and grief. I seek Your protection from feebleness and laziness; I seek Your protection from cowardice and avarice; and I seek Your protection from the oppression of debts and the tyranny of men.*" Abū Umāmah said: "I did so, and Allah removed my worries and concerns and settled my debts."[2]

اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ، وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَأَعُوذُ
بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ، وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ.

Allāhumma innī aʿūdhu bika min al-hammi wa-l-ḥazan, wa aʿūdhu bika min al-ʿajzi wa-l-kasal, wa aʿūdhu bika min al-jubni wa-l-bukhl, wa aʿūdhu bika min ghalabati-d-dayni wa qahri-r-rijāl.

And we relate from the book of Ibn as-Sunnī with a *ṣaḥīḥ isnād* from ʿAbdullāh ibn Abzī ﷺ, who reported that the Messenger of Allah ﷺ said in the morning: "*We have woken up in the natural disposition of Islam, and following words of sincerity, and in the*

1 Abū Dāwūd (5075), an-Nasā'ī in *ʿAmal al-yawm wa al-laylah* (12), Ibn as-Sunnī (46), and *al-Futūḥāt* (3/122). Al-Ḥāfiẓ states that this hadith is *gharīb*: ʿAbd al-Ḥamīd, who is one of the narrators in the chain, is unknown, as is Umm ʿAbd al-Ḥamīd. Ibn Ḥajar adds: "I do not know her name or circumstances, but she was probably a female Companion, as all the daughters of the Prophet ﷺ died during his lifetime, except for Fāṭimah ﷺ, who outlived him by six months or less. It is related that she (Umm ʿAbd al-Ḥamīd) served for Fāṭimah ﷺ, who outlived him by six months or less. If the narrator were other than Fāṭimah ﷺ then the those that she reported from, but did not name them. If the narrator were other than Fāṭimah ﷺ then the probability of her (being a female Companion) grows stronger; if not, then it is possible that she lived after the passing away of the Prophet ﷺ. But Allah knows best". I say: "This hadith has supporting narrations (*shawāhid*) with the same meaning, some of which will be mentioned in this chapter."

2 Abū Dāwūd (1555) and *al-Futūḥāt* (3/123). Ibn Ḥajar states that this hadith is *gharīb*; Ghassān ibn ʿAwf is mentioned by as-Sājī and al-ʿUqaylī in *aḍ-Ḍuʿafā'*. The *duʿā* is also narrated by witnesses, but without the story.

religion of our Prophet Muḥammad ﷺ and following the way of our father Ibrāhīm ﷺ, a man by nature upright and a Muslim; and who was not one of the idolaters."[1]

I say: Thus it is in [Ibn as-Sunnī's] book "And the religion of our Prophet Muhammad ﷺ" and this is not impossible. Perhaps he ﷺ said it aloud so that someone else could hear it and learn it. But Allah knows best.

أَصْبَحْنَا عَلَىٰ فِطْرَةِ الْإِسْلَامِ، وَعَلَىٰ كَلِمَةِ الْإِخْلَاصِ، وَعَلَىٰ دِينِ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَعَلَىٰ مِلَّةِ أَبِينَا إِبْرَاهِيمَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَنِيفاً مُسْلِماً وَمَا أَنَا مِنَ الْمُشْرِكِينَ.

Aṣbaḥnā ʿalā fiṭrati-l-Islām, wa ʿalā kalimati-l-ikhlāṣ, wa ʿalā dīnī Nabiyyinā Muḥammadin ṣalla-llāhu ʿalayhi wa sallam, wa ʿalā millati abīnā Ibrāhīma ṣalla-llāhu ʿalayhi wa sallama ḥanīfan, Musliman, wa mā kāna min al-mushrikīn.

And we relate from the book of Ibn as-Sunnī from ʿAbdullāh ibn Abī Awfā ﷺ who narrated that the Messenger of Allah ﷺ used to say in the morning: "*We have woken up this morning and the Kingdom belongs to Allah this morning. Praise be to Allah. Grandeur and Majesty belong to Allah. The Creation and the Command, night and day and all that lives in them belong to Allah, Most High. O Allah, make the first part of this day righteousness, the middle of it success and the end of it prosperity, O Most Merciful of those who show mercy.*"[2]

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلّٰهِ، وَالْحَمْدُ لِلّٰهِ، وَالْكِبْرِيَاءُ وَالْعَظَمَةُ لِلّٰهِ، وَالْخَلْقُ وَالْأَمْرُ وَاللَّيْلُ وَالنَّهَارُ وَمَا سَكَنَ فِيهِمَا لِلّٰهِ تَعَالَى، اَللّٰهُمَّ اجْعَلْ أَوَّلَ هَذَا النَّهَارِ صَلَاحاً، وَأَوْسَطَهُ نَجَاحاً، وَآخِرَهُ فَلَاحاً يَا أَرْحَمَ الرَّاحِمِينَ.

Aṣbaḥnā wa aṣbaḥa-l-mulku li-llāh, wa-l-ḥamdu li-llāh, wa-l-kibriyā'u wa-l-ʿaẓamatu li-llāh, wa-l-khálqu wa-l-amru wa-l-laylu wa-n-nahāru wa mā sakana fihimā li-llāhi taʿālā. Allāhumma-j'al awwala hādhā-n-nahāri ṣalāḥā, wa awsaṭahu najāḥā, wa ākhirahu falāḥan yā Arḥama-r-rāḥimīn.

We relate in the books of at-Tirmidhī and Ibn as-Sunnī with an *isnād* that has weakness in it, from Maqāl ibn Yasār who reported that the Messenger of Allah ﷺ said: "If anyone says thrice when he wakes up: *I seek protection in Allah, the All-Hearing, the All-Knowing from Shayṭān the rejected*, and then recites three verses from *Sūrat al-Ḥashr*, Allah will appoint seventy thousand angels to pray for him until the evening.

1 Ibn as-Sunnī (33), an-Nasā'ī in *ʿAmal al-yawm wa-l-laylah* (1), and Aḥmad (3/406). It is graded as *ḥasan* by Ibn Ḥajar and as-Suyūṭī, and as *ṣaḥīḥ* by al-ʿIrāqī in *Takhrīj aḥādīth al-Iḥyā'*.

2 Ibn as-Sunnī (38).

If he dies that day, he will die as a *shahīd*[1]. Whoever says it in the evening will also have that status [should he die]."

أَعُوذُ بِاللهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

Aʿūdhu bi-llāhi-s-Samīʿi-l-ʿAlīmi mina-sh-Shayṭāni-r-rajīm.

And we relate from the book of Ibn as-Sunnī from Muḥammad ibn Ibrāhīm from his father ﷺ who said: "The Messenger of Allah ﷺ sent us out on an expedition and instructed us to recite in the morning and evening: '**Did you suppose, then, that We had created you in jest?**'[2] We recited it, and we won booty and were safe."[3]

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثاً..﴾

A-faḥasibtum annamā khalaqnākum ʿabathan...

And we relate from Anas ﷺ that the Messenger of Allah ﷺ would say these supplications in the morning and the evening: "*O Allah, I ask You for unexpected good and I seek Your protection from unexpected evil.*"[4]

اَللّٰهُمَّ أَسْأَلُكَ مِنْ فَجْأَةِ الْخَيْرِ، وَأَعُوذُ بِكَ مِنْ فَجْأَةِ الشَّرِّ.

Allāhumma as'aluka min fujā'ati-l-khayr, wa aʿūdhu bika min fujā'ati-sh-sharr.

We also relate from (the book of Ibn as-Sunnī) from Anas ﷺ that the Messenger of Allah ﷺ asked Fāṭimah ﷺ: "What prevents you from hearing what I advise you to do? Say in the morning and in the evening: '*O Living and Everlasting, from You I seek help. Set right all my affairs and do not entrust me to myself for the blink of an eye.*'"[5]

يَا حَيُّ يَا قَيُّومُ بِكَ أَسْتَغِيثُ فَأَصْلِحْ لِي شَأْنِي كُلَّهُ، وَلَا تَكِلْنِي إِلَىٰ نَفْسِي طَرْفَةَ عَيْنٍ.

Yā Ḥayyu yā Qayyūmu bika astaghīthu fa-aṣliḥ lī shaʾnī kullah, wa lā takilnī ilā nafsī ṭarfata ʿayn.

We also relate from (the book of Ibn as-Sunnī), with an *isnād* that has some weak-

1 At-Tirmidhī (2923) states that this hadith is *gharīb*; we only know of it by this route (*wajh*), Ibn as-Sunnī (79), ad-Dārimī (2/458), and Aḥmad (5/26). The chain of this hadith contains Khālid ibn Tahmān, whom al-Mundhirī describes as a truthful Shiʿī; his transmission was declared to be weak by Ibn Maʿīn, but is regarded as trustworthy by Abū Ḥātim. Ibn Ḥajar states that this hadith is *gharīb* (177).

2 Qur'ān 23:115.

3 Ibn as-Sunnī (76) and *Natā'ij al-afkār* (177). Ibn Ḥajar states that this hadith is *gharīb*.

4 Ibn as-Sunnī (39). The author of *Majmaʿ az-zawā'id* (10/115) said that this hadith was reported by Abū Yaʿlā. Its chain includes Yūsuf ibn ʿAṭiyyah, who is a disregarded (*matrūk*) narrator. Shaykh Yaḥyā al-Mullā, in his notes on the abridgement of *al-Adhkār*, says that as-Suyūṭī described it in *al-Jāmiʿ aṣ-ṣaghīr* as *ḥasan*.

5 Ibn as-Sunnī (48) and *Natā'ij al-afkār* (178). Al-Mundhirī states that this hadith was reported by an-Nasā'ī and al-Bazzār with a *ṣaḥīḥ* chain, as well as by al-Ḥākim, who states that it is *ṣaḥīḥ* according to the criteria of al-Bukhārī and Muslim. It was also graded as *ḥasan* by Ibn Ḥajar.

ness, from Ibn ʿAbbās ﷺ, who reported that a man complained to the Messenger of Allah ﷺ that afflictions were befalling him. The Messenger of Allah ﷺ then told him: "Say in the morning: *In the name of Allah over my soul, family and wealth,* and nothing will be lost to you." The man said that, and his afflictions went away.[1]

بِاسْمِ اللهِ عَلَىٰ نَفْسِي وَأَهْلِي وَمَالِي.

Bismi-llāhi ʿalā nafsī wa ahlī wa mālī.

And we relate from the *Sunan* of Ibn Mājah, as well as from the book of Ibn as-Sunnī from Umm Salamah ﷺ, who narrated that the Messenger of Allah ﷺ said in the morning: "*O Allah, I ask You for beneficial knowledge, good sustenance, and good deeds that are acceptable [to You].*"[2]

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ عِلْماً نَافِعاً، وَرِزْقاً طَيِّباً، وَعَمَلاً مُتَقَبَّلاً.

Allāhumma innī asʾaluka ʿilman nāfiʿā, wa rizqan ṭayyibā, wa ʿamalan mutaqqabalā.

And we relate from the book of Ibn as-Sunnī that Ibn ʿAbbās ﷺ reported that the Messenger of Allah ﷺ said: "If one says thrice in the morning and evening: *O Allah, I have awoken having from You abundance, good health and protection; so complete that abundance, good health and protection in this world and the Hereafter,* it is obligatory for Allah ﷻ to complete it for him."[3]

اَللّٰهُمَّ إِنِّي أَصْبَحْتُ مِنْكَ فِي نِعْمَةٍ وَعَافِيَةٍ وَسَتْرٍ، فَأَتِمَّ نِعْمَتَكَ عَلَيَّ وَعَافِيَتَكَ وَسَتْرَكَ فِي الدُّنْيَا وَالْآخِرَةِ.

Allāhumma innī aṣbaḥtu minka fī niʿmatin wa ʿāfiyatin wa sitr fa-atimma niʿmataka ʿalayya wa ʿāfiyataka wa sitraka fi-d-dunyā wa-l-ākhirah.

We relate in the books of at-Tirmidhī and Ibn as-Sunnī from az-Zubayr ibn al-ʿAwwām ﷺ, who reported that the Messenger of Allah ﷺ said: "There is no morning on which [Allah's] servants wake up without a caller calling out '*Glory to the All-Holy King.*'" According to another report from Ibn as-Sunnī it is said: "without an announcer announcing: '*Glory to the All-Holy King.*'"[4]

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ.

Subḥāna-l-Maliki-l-Quddūs.

1 Ibn as-Sunnī (50).

2 Ibn Mājah (925) and Ibn as-Sunnī from the client (*mawlā*) of Umm Salamah. In *az-Zawāʾid* it is mentioned that all the narrators of the chain are trustworthy except for the *mawlā* of Umm Salamah, who did not hear the hadith herself. I have not seen anyone who has written regarding unknown narrators mention him, so his trustworthiness is not known.

3 Ibn as-Sunnī (54), Aḥmad (3/406), and ad-Dārimī (2/262).

4 Ibn as-Sunnī (62) and at-Tirmidhī (3564), who states that this hadith is *gharīb.*

And we relate from the book of Ibn as-Sunnī from Buraydah ﷺ, who reported that the Messenger of Allah ﷺ said: "Whoever says morning and evening: *My Lord is Allah; I rely on Him. There is no god but Him; on Him I rely, and He is the Lord of the Mighty Throne. There is no god but Allah, the Most High, the Mighty. What Allah wills shall be and whatever He does not will shall not. I know that Allah has power over all things and that Allah encompasses everything with His knowledge,* and then passes away will enter Paradise."[1]

رَبِّيَ اللهُ، تَوَكَّلْتُ عَلَيْهِ، لَآ إِلَـهَ إِلَّا هُوَ، عَلَيْهِ تَوَكَّلْتُ، وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ، لَآ إِلَـهَ إِلَّا اللهُ الْعَلِيُّ الْعَظِيمِ. مَا شَاءَ اللهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، أَعْلَمُ أَنَّ اللهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَأَنَّ اللهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْماً.

Rabbiyya-llāhu, tawakkaltu ʿalayh, lā ilāha illā Hū, ʿalayhi tawakkalt, wa Huwa Rabbu-l-ʿArshi-l-ʿaẓīm, lā ilāha illa-llāhu-l-ʿAliyyu-l-ʿAẓīm. Mā shāʾa-llāhu kāna wa mā lam yashaʾ lam yakun, aʿlamu anna-llāha ʿalā kulli shayʾin qadīr, wa anna-llāha qad aḥāṭa bi-kulli shayʾin ʿilmā.

We relate from the book of Ibn as-Sunnī that Anas ﷺ reported that the Messenger of Allah ﷺ asked: "Are any of you unable to be like Abū Ḍamḍam?" They asked: "Who is Abū Ḍamḍam, Messenger of Allah?" He replied: "He used to say in the morning: '*O Allah, I have given myself and my honour to You.*' So he did not curse those who cursed him; he did not wrong those who wronged him; and he did not beat those who beat him."[2]

اَللّٰهُمَّ إِنِّي قَدْ وَهَبْتُ نَفْسِي وَعِرْضِي لَكَ.

Allāhumma innī qad wahabtu nafsī wa ʿirḍī lak.

And we relate from it (the book of Ibn as-Sunnī) from Abū ad-Dardāʾ, who reported that the Messenger of Allah ﷺ said: "Whoever says seven times in the morning and the evening: *Allah is sufficient for me, there is no god besides Him, in Him have I put my trust, and He is the Lord of the Mighty Throne,* Allah will remove from him all that worries him about his affairs in this world and the Hereafter."[3]

حَسْبِيَ اللهُ لَآ إِلَـهَ إِلَّا هُوَ، عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.

Ḥasbiya-llāhu lā ilāha illā Hū, ʿalayhi tawakkaltu wa Huwa Rabbu-l-ʿArshi-l-ʿaẓīm.

1 Ibn as-Sunnī (42) and *Natāʾij al-afkār* (179). Ibn Ḥajar states that all of the narrators of this hadith are trustworthy except for ʿAlī ibn Qadīm and Jaʿfar al-Aḥmar, whose transmissions are weak because they are Shīʿī.

2 Ibn as-Sunnī (64) from Anas and *Natāʾij al-afkār* (176). Ibn Ḥajar states that this hadith is *gharīb.*

3 Ibn as-Sunnī (70) and Abū Dāwūd (5081) in a *mawqūf* form to Abū ad-Dardāʾ. The text contains some *gharābah* (rarity).

And we relate from the books of at-Tirmidhī and of Ibn as-Sunnī with a weak *isnād*, from Abū Hurayrah ﷺ who reported that the Messenger of Allah ﷺ said: "Whoever recites *[Sūrah] Ḥā Mīm al-Mu'min* up to *He is the final destination* and the Verse of the Throne in the morning will be protected by them until the evening. Whoever recites them in the evening will be protected by them until morning."[1]

"Ḥā Mīm. **The revelation of the Book is from Allah, the Powerful, the All-Knowing, the Forgiver of Sin, Accepter of Repentance, Severe in Punishment, and All-Bountiful. There is no god but He; to Him is the final return."**[2]

﴿حٰمٓ ۝ تَنزِيلُ الْكِتَٰبِ مِنَ اللهِ الْعَزِيزِ الْعَلِيمِ ۝ غَافِرِ الذَّنبِ وَقَابِلِ
التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ ۖ لَآ إِلَٰهَ إِلَّا هُوَ ۖ إِلَيْهِ الْمَصِيرُ﴾

Ḥā Mīm. Tanzīlu-l-Kitābi mina-llāhi-l-'Azīzi-l-'Alīm, Ghāfiri-dh-dhanbi wa Qābili-t-tawb, Shadīdi-l-'iqābi Dhi-ṭ-ṭawl, lā ilāha illā Hū, ilayhi-l-maṣīr.

"Allah! There is no god but He, the Ever-Living, the Self-Subsisting. No slumber can seize Him, nor sleep. His are all things in the heavens and on Earth. Who can intercede in His presence except as He permits? He knows what is before or behind them; nor shall they compass any of His knowledge except as He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them, for He is the Most High, the Supreme."[3]

﴿اللهُ لَآ إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُۥ مَا فِي
السَّمَٰوَٰتِ وَمَا فِي الْأَرْضِ ۗ مَن ذَا الَّذِي يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ۚ يَعْلَمُ مَا
بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ ۚ وَسِعَ
كُرْسِيُّهُ السَّمَٰوَٰتِ وَالْأَرْضَ ۖ وَلَا يَـُٔودُهُۥ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾

Allāhu lā ilāha illā Huwa-l-Ḥayyu-l-Qayyūm, lā ta'khudhuhu sinatun wa lā nawm, lahū mā fī-s-samāwāti wa mā fī-l-arḍ, man dhā'lladhī yashfa'u 'indahū illā bi-idhnih, ya'lamu mā bayna aydīhim wa mā khalfahum, wa lā yuḥīṭūna bi-shay'im-min 'ilmihī illā bi-mā shā', wasi'a kursiyyuhu-s-samāwāti wa-l-arḍ, wa lā ya'ūduhu ḥifẓuhumā, wa Huwa-l-'Aliyyu-l-'Aẓīm.

That is the sum of the hadiths which we intended to mention. It is sufficient for anyone to whom Allah ﷻ gives the capacity. We ask Allah the Exalted for the ability to practice it and all the ways of goodness.

We relate in the book of Ibn as-Sunnī, from Talq ibn Ḥabīb ﷺ who narrated that a man came to Abū ad-Dardā' ﷺ and said: "Abū ad-Dardā', your house has burnt down." He replied: "It has not burnt down. Allah ﷻ will not do that, because of the

1 At-Tirmidhī (2882) and Ibn as-Sunnī (75). At-Tirmidhī states that this hadith is *gharīb*.
2 Qur'ān 40:1–3.
3 Qur'ān 2:255.

words that I heard from the Messenger of Allah ﷺ. Whoever says them in the morning will be safe from calamity until the evening, and whoever says them in the evening will be safe from calamity until the morning: *Allah, You are my Lord. There is no god but You. In You I do trust and You are the Lord of the Mighty Throne. What Allah wills shall be, and what He does not will shall not. There is no power or strength but by Allah, the Most High, the Mighty. I know that Allah has power over all things and that He encompasses everything with His knowledge. O Allah, I seek protection with You from the evil of my soul and from the evil of every beast that You hold by the forelock. Verily my Lord is on a straight path."*[1]

اَللّٰهُمَّ أَنْتَ رَبِّيْ، لَآ إِلٰـهَ إِلَّا أَنْتَ، عَلَيْكَ تَوَكَّلْتُ، وَأَنْتَ رَبُّ الْعَرْشِ العَظِيمِ، مَا شَاءَ
اللهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، لَا حَوْلَ وَلَا قُوَّةَ الاَّ بِاللهِ الْعَلِيِّ الْعَظِيمِ، أَعْلَمُ أَنَّ
اللهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، وَأَنَّ اللهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْماً، اَللّٰهُمَّ أَعُوذُ بِكَ مِنْ
شَرِّ نَفْسِي وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا، إِنَّ رَبِّي عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ.

Allāhumma Anta Rabbī, lā ilāha illā Ant, 'alayka tawakkalt, wa Anta Rabbu-l-'Arshi-l-'aẓīm, mā shā'a-llāhu kāna wa mā lam yasha' lam yakun, wa lā ḥawla wa lā quwwata illā bi-llāhi-l-'Aliyyi-l-'Aẓīm. A'lamu anna-llāha 'alā kulli shay'in Qadīr, wa anna-llāha qad aḥāṭa bi-kulli shay'in 'ilmā. Allāhumma a'ūdhu bika min nafsī wa min sharri kulli dabbatin Anta ākhidhun bi-nāṣiyātihā, inna Rabbī 'alā ṣirāṭim-mustaqīm.

This has also been reported concerning one of the Companions of the Messenger of Allah ﷺ besides Abū ad-Dardā' ﷺ. A person came to him repeatedly and said: "Go to your house, for it has burnt down." He repeated: "It has not burnt down, because I heard the Messenger ﷺ say: "Nothing will happen to anyone who says in the morning (and he mentioned the above words), or to his family or his wealth that will displease him.' I have said that today." Then he said: "Come with us." He stood up and they stood up with him. They went to his house, and everything around it had burned down but nothing had happened to it.

1 Ibn as-Sunnī (56) from Abū ad-Dardā' and (57) from a male Companion of the Messenger of Allah ﷺ. Al-'Irāqī states in his *Takhrīj aḥādīth al-Iḥyā'* that this hadith is recorded by aṭ-Ṭabarānī with a weak chain.

52

WHAT TO SAY ON FRIDAY MORNINGS

KNOW THAT ANYTHING that is said on days other than Friday should also be said on Friday. It is *mustaḥabb* to perform more *dhikr* on Friday and to increase in praying for blessings upon the Messenger of Allah ﷺ.

We relate in the book of Ibn as-Sunnī from Anas ؓ who reported that the Messenger of Allah ﷺ said: "If a person says thrice on Friday morning before the *Ṣubḥ ṣalāh*: *I ask forgiveness of Allah, besides Whom there is no god, the Living, the Self-Subsisting, and I repent to Him,* Allah will forgive his sins even if they be as abundant as the foam of the sea."[1]

أَسْتَغْفِرُ اللهَ الَّذِي لَآ إِلَـٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ.

Astaghfiru-llāha-lladhī lā ilāha illā Huwa-l-Ḥayyu-l-Qayyūmu wa atūbu ilayh.

It is *mustaḥabb* to make *du'ā'* in abundance all day on Friday, from the breaking of the dawn until the setting of the sun, hoping to coincide with the moment of acceptance. There are different opinions about this. Some say it is after the break of dawn and before sunrise, some say it is after sunrise, some say it is after midday, some say it is after *'Aṣr*, and some have other opinions. The most correct view, or rather the correct view—no other one being acceptable—is that which is expressed in the *Ṣaḥīḥ* of Muslim[2] on the authority of Abū Mūsā al-Ash'arī: that the Messenger of Allah ﷺ said that it is between the time the Imam sits on the *minbar* and the time he says the *salām* to end the *ṣalāh*.

53

WHAT TO SAY WHEN THE SUN HAS RISEN

WE RELATE FROM the book of Ibn as-Sunnī with a weak *isnād* from Abū Sa'īd al-Khudrī ؓ who reported that when the sun rose the Messenger of Allah ﷺ used to say: "*Praise be to Allah, Who has covered us today with well-being from Him and brought the sun from its rising-place. O Allah, I have woken up bearing witness to You with what*

1 Ibn as-Sunnī (82). Its chain is very weak, as it includes Isḥāq ibn Khālid, who narrated from 'Abd al-'Azīz ibn 'Abdullāh, who narrated from Khusayf from Anas. There is a difference of opinion regarding Khusayf, who did not hear this hadith from Anas. 'Abd al-'Azīz was accused by Aḥmad of lying. As for Isḥāq, Ibn 'Adī claims that he narrated *munkar* hadiths. See Ibn Ḥajar's *Natā'ij al-afkār* (187).

2 Muslim (853).

You bear witness to Yourself, and what Your angels, the bearers of Your Throne, and all Your Creation bear witness to. Verily You are Allah. There is no god but You, Upright in justice. There is no god but You, the Mighty, the Wise. Write down my testimony after the testimony of the angels and the people of knowledge. O Allah, You are Peace and from You is peace and to You does peace return. I ask You, the Owner of majesty, bounty and honour, to answer our prayer, to grant us what we wish for, and to favour us with that with which You have favoured Your Creation. O Allah, correct for me my religion, in which is the preservation of my affairs, and improve for me my worldly life, in which is my existence, and improve for me my Hereafter, to which is my return."[1]

اَلْحَمْدُ لِلّٰهِ الَّذِي جَلَّلَنَا الْيَوْمَ عَافِيَتَهُ، وَجَاءَ بِالشَّمْسِ مِنْ مَطْلَعِهَا، اَللّٰهُمَّ أَصْبَحْتُ أُشْهِدُ لَكَ بِمَا شَهِدْتَ بِهِ لِنَفْسِكَ، وَشَهِدَتْ بِهِ مَلَائِكَتُكَ وَحَمَلَةُ عَرْشِكَ وَجَمِيعُ خَلْقِكَ: أَنَّكَ أَنْتَ اللهُ لَآ إِلَـٰهَ إِلَّا أَنْتَ الْقَائِمُ بِالْقِسْطِ، لَآ إِلَـٰهَ إِلَّا أَنْتَ الْعَزِيزُ الْحَكِيمُ، اُكْتُبْ شَهَادَتِي بَعْدَ شَهَادَةِ الْمَلَائِكَةِ وَأُولِي الْعِلْمِ، اَللّٰهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، وَإِلَيْكَ السَّلَامُ، أَسْأَلُكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ أَنْ تَسْتَجِيبَ لَنَا دَعْوَتَنَا، وَأَنْ تُعْطِيَنَا رَغْبَتَنَا، وَأَنْ تُغْنِيَنَا عَمَّنْ أَغْنَيْتَهُ عَنَّا مِنْ خَلْقِكَ، اللّٰهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعِيشَتِي، وَأَصْلِحْ لِي آخِرَتِي الَّتِي إِلَيْهَا مُنْقَلَبِي.

Al-ḥamdu li-llāhi-lladhī jallala lana-l-yawma 'āfiyatah, wa jā'a bi-sh-shamsi min maṭla'ihā, Allāhumma aṣbaḥtu ashhadu laka bimā shahidta bihi li-nafsika, wa shahidat bihi malā'ikatuka wa ḥamalatu 'arshika wa jamī'u khalqik: annaka Anta-llāhu lā ilāha illā Anta-l-Qā'imu bi-l-qisṭ, lā ilāha illā Anta-l-'Azīzu-l-Ḥākim, uktub shahādatī ba'da shahādati-l-malā'ikati wa ūli-l-'ilm, Allāhumma Anta-s-Salāmu wa minka-s-salām, wa ilayka-s-salām, as'aluka yā Dha-l-Jalāli wa-l-Ikrāmi an tastajība lanā da'watanā, wa an tu'ṭiyanā raghbatanā, wa an tughniyanā 'amman aghnaytahu 'annā min khalqik, Allāhumma aṣliḥ lī dīniyya-lladhī Huwa 'iṣmatu amrī, wa aṣliḥ lī dunyāya-llatī fīhā ma'īshatī, wa aṣliḥ lī ākhiratiyya-llatī ilayhi munqalabī.

And we relate that 'Abdullāh ibn Mas'ūd ؓ appointed someone to look out for the sunrise for him. When he was informed that the sun had risen he said: "*Praise be to Allah, Who has granted us this day and in it has waived our offences.*"[2]

اَلْحَمْدُ لِلّٰهِ الَّذِي وَهَبَ لَنَا هَذَا الْيَوْمَ وَأَقَالَنَا فِيهِ عَثَرَاتِنَا.

Al-ḥamdu li-llāhi-lladhī wahaba lanā hādha-l-yawma wa aqālanā fīhi 'atharātinā.

1 Ibn as-Sunnī (146).

2 Ibn as-Sunnī (148).

54

WHAT TO SAY AFTER THE SUN HAS RISEN

we relate from the Book of Ibn as-Sunnī from ʿAmr ibn ʿAbasah ﷺ who reported that the Messenger of Allah ﷺ said: "When the sun rises, there is none of the Creation of Allah ﷻ that does not hymn the glory of Allah ﷻ and praise Him, except for Shayṭān and the arrogant sons of Adam." He was asked about arrogant humans and he said: "The worst of Creation."[1]

55

WHAT TO SAY BETWEEN MIDDAY AND ʿAṢR

WE HAVE ALREADY discussed what one should say when dressing, leaving the house, entering and leaving the lavatory; when performing ablution, going to the mosque, reaching the door and entering it; when hearing the *muʾadhdhin* and the *muqīm*; what to say between the *adhān* and *iqāmah*; what to say when intending to stand up for *ṣalāh*; and what to say in *ṣalāh* from beginning to end; and what to say after it. These are the same for all of the *ṣalawāt*.

It is *mustaḥabb* to perform *dhikr* and other acts of worship in abundance after the sun has passed its zenith.

We relate in the book of at-Tirmidhī from ʿAbdullāh ibn as-Sāʾib ﷺ, who reported that the Messenger of Allah ﷺ used to perform four *rakʿah*s after midday before *Ẓuhr*, and that he said: "It is the hour in which the doors of the heavens are opened, so I like good deeds to ascend for me during it."[2] At-Tirmidhī described this as a *ḥasan* hadith.

It is *mustaḥabb* to perform much *dhikr* after one's usual acts of worship after *Ẓuhr*. That is the general meaning of the saying of Allah: **"And celebrate the praises of your Lord in the evening and in the morning."**[3]

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ﴾

Wa sabbiḥ bi-ḥamdi Rabbika bi-l-ʿashiyyi wa-l-ibkār.

Linguists say that *al-ʿashiyy* ('the evening') denotes the time between midday

1 Ibn as-Sunnī (149).
2 At-Tirmidhī (478), who states that this hadith is *ḥasan gharīb*. It is also graded as *ḥasan* by Ibn Ḥajar.
3 Qur'ān 40:55.

and the setting of the sun. Imam Abū Manṣūr al-Azhārī[1] said: "Evening (*al-ʿashiyy*), according to the Arabs, is the time from when the sun passes its zenith until it sets."

56

WHAT TO SAY BETWEEN ʿAṢR AND SUNSET

WE HAVE ALREADY discussed what one should say after *Ẓuhr* and similarly after *ʿAṣr*. It is *mustaḥabb* to perform abundant *dhikr* after *ʿAṣr*. This is more emphasised because it is 'the middle *ṣalāh*' *[referred to in Qur'ān]* according to some groups of earlier and later *ʿulamāʾ*. Likewise, it is *mustaḥabb* to take more care to perform *dhikr* after the *ṣalāh* of *Ṣubḥ*. It is these two prayers which are most soundly said to be 'the middle *ṣalāh*'. It is *mustaḥabb* to do a great deal of dhikr after *ʿAṣr* and even more towards the end of the day.

Allah ﷻ says: **"And celebrate the praises of your Lord before the rising of the sun and before its setting."**[2]

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا﴾

Wa sabbiḥ bi-ḥamdi Rabbika qabla ṭulūʿi-sh-shamsi wa qabla ghurūbihā.

Allah ﷻ also says: **"And celebrate the praises of your Lord in the evening and in the morning."**[3]

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ﴾

Wa sabbiḥ bi-ḥamdi Rabbika bi-l-ʿashiyyi wa-l-ibkār.

Allah ﷻ also says: **"And remember your Lord in your soul with fear and humility, and invoke [Him] without speaking loudly, in the mornings and evenings."**[4]

﴿وَاذْكُر رَّبَّكَ فِي نَفْسِكَ تَضَرُّعاً وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ﴾

Wa-dhkur Rabbaka fī nafsika taḍarruʿan wa khīfatan wa
dūna-l-jahri mina-l-qawli bi-l-ghuduwwi wa-l-āṣāl.

1 *Al-Iʿlām* (5/311). Al-Azharī is the shortened name for Muḥammad ibn Aḥmad ibn al-Azhar al-Harawī, also known as Abū Manṣūr, who was a leading scholar (*Imam*) of Arabic language and literature. He died in 370/980–1.
2 Qur'ān 20:130.
3 Qur'ān 40:55.
4 Qur'ān 7:205.

Allah ﷻ says: "In. . .which He is glorified in the mornings and in the evenings, by men whom neither trade nor sale can divert from the remembrance of Allah."[1]

﴿يُسَبِّحُ لَهُۥ فِيهَا بِالْغُدُوِّ وَالْآصَالِ * رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللهِ﴾

Yusabbiḥu lahū fīhā bi-l-ghuduwwi wa-l-āṣāli rijālun lā tulhīhim tijāratun wa lā bay'un 'an dhikri-llāh.

We have seen previously that 'evening' (*āṣāl*) is the time between *'Aṣr* and *Maghrib*.

We relate in the book of Ibn as-Sunnī with a weak *isnād* from Anas ﷺ, who reported that the Messenger of Allah ﷺ said: "To sit with people who remember Allah ﷻ from the *ṣalāh* of *'Aṣr* until sunset is something dearer to me than freeing eight children of Ismā'īl."[2]

57

WHAT TO SAY UPON HEARING THE *ADHĀN* OF *MAGHRIB*

WE HAVE RELATED from the *Sunans* of Abū Dāwūd and at-Tirmidhī, from Umm Salamah ﷺ, who reported: "The Messenger of Allah ﷺ taught me to say at the time of the *adhān* of *Maghrib*: *O Allah, this is the approach of Your night, the retreat of Your day and the time when voices call out to You, so forgive me.*"[3]

اَللّٰهُمَّ هَذَا إِقْبَالُ لَيْلِكَ وَإِدْبَارُ نَهَارِكَ وَأَصْوَاتُ دُعَاتِكَ.. اِغْفِرْ لِي.

Allāhumma hādhā iqbālu laylika wa idbāru nahārika wa aṣwātu du'ātik, ighfir lī.

58

WHAT TO SAY AFTER THE *ṢALĀH* OF *MAGHRIB*

WE HAVE ALREADY mentioned what should be said after every *ṣalāh*. It is *mustaḥabb* to add to this, and say the following after the Sunnah prayers of *Maghrib*.

1 Qur'ān 24:36.
2 Ibn as-Sunnī (675).
3 Abū Dāwūd (530) and at-Tirmidhī (3583).

We relate in the book of Ibn as-Sunnī from Umm Salamah ﷺ, who reported that when the Messenger of Allah ﷺ prayed the *ṣalāh* of *Maghrib* he would enter her house, pray two *rak'ah*s and say, among other words he supplicated with: "*O Turner of hearts and eyesight, make our hearts firm in Your religion.*"[1]

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قُلُوبَنَا عَلَى دِينِكَ.

Yā Muqalliba-l-qulūbi thabbit qulūbanā 'alā dīnik.

And we relate from the book of at-Tirmidhī, from 'Ammār ibn Shabīb ﷺ who reported that the Messenger of Allah ﷺ said: "If a person says ten times after the setting of the sun: *There is no god but Allah. He is Alone and has no partner. To Him belongs sovereignty and to Him belongs all praise. He gives life and causes death and He has power over all things*, Allah will appoint guards for him who will protect him from Shayṭān until he gets up in the morning. Allah will also record for him ten accepted good deeds and expiate ten mortal sins; and he will get the reward due for freeing ten believing slaves."[2] At-Tirmidhī commented: We do not know of 'Ammār ibn Shabīb having listened to the Prophet ﷺ.

لَآ إِلَـهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ،
يُحْيِي وَيُمِيتُ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

Lā ilāha illa-llāhu waḥdahu lā sharīka lah, lahu-l-mulku wa lahu-l-ḥamd, yuḥyī wa yumīt, wa Huwa 'alā kulli shay'in qadīr.

I say: an-Nasā'ī has narrated in his book *'Amal al-yawm wa al-laylah* from two chains. One of them is the hadith as mentioned above and the second is from 'Ammār from a man of the Anṣār. According to the Ḥāfiẓ [Ibn al-Ḥajar], the second of the narrations is the more correct.

I say: here the word 'guards' (*maslaḥatan*), with *fatḥah* on the letter *mīm*, *sukūn* on the letter *sīn* and *fatḥah* on the letters *lām* and *hā'*, means 'guardians' or 'protectors' (*al-ḥarasa*).

1 Ibn as-Sunnī (663) and *Natā'ij al-afkār* (186). Ibn Ḥajar states that this hadith was reported by Ibn as-Sunnī via Sa'd ibn as-Salṭ, who narrated it from 'Aṭā ibn 'Ajlān. 'Aṭā has been declared to be a liar. However, I have found this hadith with a *ḥasan* chain which leads back to Umm Salamah, without a date.
2 At-Tirmidhī (3528), who states that this hadith is *ḥasan gharīb*. We know only it from the hadith of al-Layth ibn Sa'd, and we do not know of 'Ammār ibn Shabīb having heard it from the Prophet ﷺ. Ibn Ḥajar grades it as *ḥasan*.

59

WHAT TO RECITE IN AND AFTER THE *ṢALĀH* OF *WITR*

IT IS SUNNAH for a person performing *Witr* with three *rak'ah*s to recite in the first, after *al-Fātiḥah*, *Sabbiḥi-sma Rabbika-l-A'lā* (**"Glorify the name of your Lord, the Most High"**[1]); in the second *Qul Yā ayyuha-l-kāfirūn* (**"Say: O you who reject faith"**[2]); and in the third *Qul Huwa-llāhu Aḥad* (**"Say: He is Allah, One"**[3]) and the *Mu'awwidhatayn*. If he forgets to recite *Sabbiḥi-sma Rabbika-l-A'lā*, he should recite it with *Qul Yā ayyuha-l-kāfirūn* in the second. Likewise, if he forgets to recite *Qul Yā ayyuha-l-kāfirūn* in the second, he should recite it in the third together with *Qul Huwa-llāhu Aḥad* and the *Mu'awwidhatayn*.

We relate in the *Sunan*s of Abū Dāwūd, an-Nasā'ī and others, with a *ṣaḥīḥ isnād*, from Ubayy ibn Ka'b ﷺ who reported that when the Messenger of Allah ﷺ said the *salām* in *Witr* he said: "*Glory be to the King, the All-Holy*,"[4] and in the narration of an-Nasā'ī and Ibn as-Sunnī "*Glory be to the King, the All-Holy*" three times.

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ.

Subḥāna-l-Maliki-l-Quddūs.

And we relate from the *Sunan*s of Abū Dāwūd, at-Tirmidhī and an-Nasā'ī from 'Alī ﷺ, who reported that the Messenger of Allah ﷺ used to say at the end of *Witr*: "*O Allah, I seek protection in Your pleasure from Your wrath and in Your forgiveness from Your punishment. I seek protection from You in You. I cannot enumerate Your praise; You are as You have praised Yourself.*"[5] At-Tirmidhī describes this hadith as *ḥasan*.

اَللّٰهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَأَعُوذُ بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أُحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

Allāhumma innī a'ūdhu bi-riḍāka min sakhaṭik, wa a'ūdhu bi-mu'āfātika min 'uqūbatik, wa a'ūdhu bika mink, lā uḥṣī thanā'an 'alayk, Anta kamā athnayta 'alā nafsik.

1 Qur'ān 87:1.
2 Qur'ān 109:1.
3 Qur'ān 112:1.
4 Abū Dāwūd (1423) and Ibn as-Sunnī (711).
5 Abū Dāwūd (1423), at-Tirmidhī (3561), and an-Nasā'ī (3/249).

60

WHAT TO SAY WHEN ONE INTENDS TO SLEEP AND IS LYING IN BED

ALLAH ﷻ SAYS: **"Truly in the creation of the heavens and the earth and the alternation of night and day there are signs for men of understanding: those who remember Allah standing, sitting, and lying on their sides."**[1]

﴿إِنَّ فِي خَلْقِ السَّمَـٰوَٰتِ وَالْأَرْضِ وَاخْتِلَـٰفِ اللَّيْلِ وَالنَّهَارِ لَآيَـٰتٍ لِّأُولِي الْأَلْبَابِ * الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَـٰماً وَقُعُوداً وَعَلَىٰ جُنُوبِهِمْ﴾

We relate in the *Ṣaḥīḥ* of al-Bukhārī from Ḥudhayfah ibn al-Yamān ﷺ and Abū Dharr ﷺ, who reported that when the Messenger of Allah ﷺ went to bed he would say: "*In Your Name, Allah, do I live and die.*"[2] We also relate it from the *Ṣaḥīḥ* of Muslim, from al-Barā' ibn 'Āzib's narration ﷺ.

بِسْمِكَ اللّٰهُمَّ أَحْيَا وَأَمُوتُ.

Bismika-llāhumma aḥyā wa amūt.

And we relate from the *Ṣaḥīḥ*s of al-Bukhārī and Muslim from 'Alī ﷺ who said that the Messenger of Allah ﷺ told him and Fāṭimah: "When you retire to bed or go to sleep, say *Allah is greater* thirty-three times, *Glory be to Allah* thirty-three times, and *Praise be to Allah* thirty-three times." According to another report he said: "And make *tasbīḥ* thirty-four times" and in another "And make *takbīr* thirty-four times." 'Alī ﷺ said: "I have never missed it since the time I heard it from the Messenger of Allah ﷺ." "Not even on the night before the battle of Ṣiffīn?" he was asked. "Not even on the night of Ṣiffīn," he replied.[3]

سُبْحَانَ اللّٰهُ ، اَلْحَمْدُ لِلّٰهِ، اَللّٰهُ أَكْبَرُ.

Subḥāna-llāh, al-ḥamdu li-llāh, Allāhu akbar.

And we relate from the *Ṣaḥīḥ*s of al-Bukhārī and Muslim, from Abū Hurayrah, ﷺ who reported that the Messenger of Allah ﷺ said: "When any of you retires to bed, he should dust his bed off with the corner of his trousers, because he does not know what came [to it] after him. Then he should say: *In Your name, my Lord, I lay down my side and by You I raise it again. If You take my soul, then have mercy on it; and if You release it, protect it by that with which You protect Your righteous slaves.*"[4]

1 Qur'ān 3:190–191.
2 Al-Bukhārī (6324).
3 Al-Bukhārī (6318), Muslim (2727), and Abū Dāwūd (2988).
4 Al-Bukhārī (6320), Muslim (2714), Abū Dāwūd (5050), and at-Tirmidhī (3398).

بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكْتَ نَفْسِي
فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ الصَّالِحِينَ.

Bismika Rabbī waḍa'tu jambī wa bika arfa'uh, in amsakta nafsī fa-rḥamhā, wa in arsaltahā fa-ḥfaẓhā bimā taḥfaẓu bihi-ṣ-ṣāliḥīn.

And we relate from the two *Ṣaḥīḥ*s, from 'Ā'ishah ﵂ that when the Messenger of Allah ﷺ went to bed he blew onto his hands, recited *al-Mu'awwidhāt*, and passed them over his body.[1]

And we relate from the two *Ṣaḥīḥ*s, from 'Ā'ishah ﵂, who also reported that every night when the Messenger of Allah ﷺ went to bed, he put his palms together, blew onto them, and recited over them "Say: He is Allah, One", "Say: I seek protection in the Lord of the dawn"[2] and "Say: I seek protection in the Lord of men". Then he passed them over whatever parts of his body he was able to, beginning with his head, his face, and the front part of his body. He did this thrice.[3] The linguists say that the meaning of *an-nafth* is 'a light puff of breath without spittle' *(nafkh laṭīf bi-lā rīq)*.

﴿قُلْ هُوَ اللهُ أَحَدٌ...﴾
﴿قُلْ أَعُوذُ بِرَبِّ الفَلَقِ...﴾
﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ...﴾

Qul Huwa-llāhu Aḥad...
Qul a'ūdhu bi-Rabbi-l-falaq...
Qul a'ūdhu bi-Rabbi-n-nās...

We relate in the two *Ṣaḥīḥ*s from Abū Mas'ūd al-Anṣārī al-Badrī, whose other name was 'Uqbah ibn 'Amr ﵁, who reported that the Messenger of Allah ﷺ said: "Whoever recites two verses from *Sūrat al-Baqarah* at night, they will suffice for him."[4] The *'ulamā'* differ about the meaning of "they will suffice for him". Some say it means [they will protect him] from calamities and misfortune on that night. Others say it will suffice for him in place of the prayer at night (*Tahajjud*). I say that both are possible.

We relate in the two *Ṣaḥīḥ*s, from al-Barā' ibn 'Āzib ﵁ who reported that Allah's Messenger ﷺ told him: "When you go to bed, perform ablution as you would for *ṣalāh*, then lie down on your right side and recite: *O Allah, I submit my soul to You, and I entrust my destiny to You. I retreat unto You for protection, with hope in You and fear of You. There is no refuge and no safety from You but with You. I affirm my faith in Your Book, which You revealed, and Your Messenger, whom You sent.* If you pass away

1 Al-Bukhārī (6319), Muslim (2192), *al-Muwaṭṭa'* (2/942), Abū Dāwūd (3902), and at-Tirmidhī (3399).
2 Qur'ān 114.
3 Al-Bukhārī (5017) and Muslim (2192).
4 Al-Bukhārī (5009), Muslim (808), Abū Dāwūd (1397), and at-Tirmidhī (2884).

that night, you will die in the true religion. Make these the last words that you say."[1] This is the wording of one of al-Bukhārī's versions, whereas the rest of the narration is Muslim's version, which is very similar.

اَللّٰهُمَّ إِنِّي أَسْلَمْتُ نَفْسِي إِلَيكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ
ظَهْرِي إِلَيْكَ، رَهْبَةً وَرَغْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ،
آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ.

Allāhumma innī aslamtu nafsī ilayk, wa fawwaḍtu amrī ilayk, wa alja'tu ẓahrī ilayk, raghbatan wa rahbatan ilayk, lā malja'a wa lā manjā minka illā ilayk, āmantu bi-Kitābika-lladhī anzalt, wa Nabiyyika-lladhī arsalt.

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Abū Hurayrah ﵁ said: "The Messenger of Allah ﷺ appointed me to look after the charity given for Ramaḍān. A person came to me and started to pick and take from the food." He recounted the rest of the hadith and at the end he said: "When you go to bed, recite the Verse of the Throne (*Āyat al-Kursī*), [which begins] *Allāhu lā ilāha illā Hūwa al-Ḥayyu-l-Qayyūm*. It will continue to be a God-given protection for you, and Shayṭān will not come near to you until the morning." The Messenger of Allah ﷺ said: "[That person] told the truth even though he is a liar. That was Shayṭān."[2] Al-Bukhārī narrated this hadith in his *Ṣaḥīḥ*, saying: "'Uthmān ibn al-Haytham said that 'Awf related to us from Muḥammad ibn Sīrīn from Abū Hurayrah". This is a continuous (*muttaṣil*) chain. 'Uthmān ibn al-Haytham was one of the teachers of al-Bukhārī from whom he related in his *Ṣaḥīḥ*.

[However] Abū 'Abdullāh al-Ḥumaydī said in his *al-Jam' bayn aṣ-Ṣaḥīḥayn* that al-Bukhārī narrated this hadith with its *isnād* in shortened form (*ta'līq*). That is not acceptable. The correct and preferred position of scholars and researchers (*muḥaqqiqūn*) is that the statement of al-Bukhārī and others that 'So-and-so said' is taken to imply his having heard directly from him as well as there being continuity in the chain of transmission if [the narrator] was not someone who concealed gaps in his chains of transmission (*mudallis*) and he had encountered him. This is one of those. Where a narration's *isnād* is in abridged (*mu'allaq*) form, this term denotes an *isnād* in which al-Bukhārī omits to mention his teacher or more [narrators between him and the narrator cited] by saying, regarding hadiths such as this: "'Awf said", "Muḥammad ibn Sīrīn said", and "Abū Hurayrah said".[3] And Allah knows best.

We relate in the *Sunan* of Abū Dāwūd that Ḥafṣah ﵂, the Mother of the Believers, reported that when the Messenger of Allah ﷺ was about to lie down he put his right hand under his cheek, then said: "*O Allah, save me from Your punishment on the day*

1 Al-Bukhārī (6313), Muslim (2710), Abū Dāwūd (5046), and at-Tirmidhī (3391).
2 Al-Bukhārī (2311). Ibn Ḥajar states in *Fatḥ al-Bārī* (4/489) that this contains the merit of *Āyat al-kursī* and the last verses of *Sūrat al-Baqarah*, and that the *jinn* eat from the food upon which the name of Allah has not been mentioned.
3 None of whom al-Bukhārī met.

that You resurrect Your slaves." He said this thrice.[1] At-Tirmidhī narrated this from Ḥudhayfah from the Prophet ﷺ, and described this hadith as *ḥasan ṣaḥīḥ*. He also narrated a version from al-Barā' ibn 'Āzib which did not mention "thrice".

اَللّٰهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ.

Allāhumma qīnī 'adhābaka yawma tab'athu 'ibādak.

We relate in the *Ṣaḥīḥ* of Muslim, the *Sunans* of Abū Dāwūd, at-Tirmidhī, an-Nasā'ī and Ibn Mājah from Abū Hurayrah ﷺ who reported that when the Messenger of Allah ﷺ retired to his bed he said: "*O Allah, Lord of the heavens and the earth and the Lord of the Mighty Throne, our Lord and the Lord of all things, You Who split the seed and the grain, You Who revealed the Torah, the Gospels and the Qur'ān, I seek Your protection from the evil of every thing that You hold by the forelock. You are the First and there is none before You; You are the Last and there is none after You. You are the Manifest and there is none above You. You are the Hidden and there is none below You. Settle our debts for us and free us from poverty.*"[2] Abū Dāwūd's version reads: "*Settle my debts and enrich us from poverty.*"

اَللّٰهُمَّ رَبَّ السَّمَاوَاتِ، وَرَبَّ الأَرْضِ، وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، وَمُنَزِّلَ التَّوْرَاةِ وَالْإِنْجِيلِ وَالْقُرْآنِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، اَللّٰهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اِقْضِ عَنَّا الدَّيْنَ، وَأَغْنِنَا مِنَ الْفَقْرِ.

Allāhumma Rabba-s-samāwāt, wa Rabba-l-arḍ, wa Rabba-l-'Arshi-l-'aẓīm, Rabbanā wa Rabba kulli shay', fāliqa-l-ḥabbi wa-n-nawā, wa munazzila-t-Tawrāti wa-l-Injīli wa-l-Qur'ān, a'ūdhu bika min sharri kulli dhī sharrin Anta ākhidhun bi-nāṣiyatih, Allāhumma Anta-l-Awwalu fa-laysa qablaka shay', wa Anta-l-Ākhiru fa-laysa ba'daka shay', wa Anta-ẓ-Ẓāhiru fa-laysa fawqaka shay', wa Anta-l-Bāṭinu fa-laysa dūnaka shay', iqḍi 'annā-d-dayn, wa aghninā min al-faqr.

We relate with a *ṣaḥīḥ isnād* from the *Sunans* of Abū Dāwūd and an-Nasā'ī from 'Alī ﷺ, who narrated that the Messenger of Allah ﷺ used to say when it was time to go to bed: "*O Allah, I seek protection by Your Noble Countenance and by Your Perfect Words from the evil of all that You hold by the forelock. O Allah, it is You Who remove debt and sin. O Allah, Your army is never defeated and Your promise is never broken.*

1 Abū Dāwūd (5040), at-Tirmidhī (3395), and Ibn Mājah (2873). Ibn Ḥajar grades it as *ḥasan*.
2 Muslim (2713), Abū Dāwūd (5051), at-Tirmidhī (3397), and Ibn Mājah (2873).

The power of the mighty does not avail them against You. Glory be to You, Allah, and to You belongs all praise."[1]

اللّٰهُمَّ إِنِّي أَعُوذُ بِوَجْهِكَ الْكَرِيمِ وَكَلِمَاتِكَ التَّامَّةِ مِنْ شَرِّ مَا أَنْتَ آخِذٌ بِنَاصِيَتِهِ، اَللّٰهُمَّ أَنْتَ تَكْشِفُ الْمَغْرَمَ وَالْمَأْثَمَ، اَللّٰهُمَّ لَا يُهْزَمُ جُنْدُكَ، وَلَا يُخْلَفُ وَعْدُكَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ، سُبْحَانَكَ وَبِحَمْدِكَ.

Allāhumma innī a'ūdhu bi-wajhika-l-karīmi wa kalimātika-t-tāmmati min sharri mā Anta ākhidhun bi-nāṣiyatih. Allāhumma Anta takshifu-l-maghrama wa 'l-ma'tham. Allāhumma lā yuhzamu junduk, wa lā yukhlafu wa'duk, wa lā yanfa'u dha-l-jaddi minka-l-jadd, subḥānaka wa bi-ḥamdik.

We relate in the *Ṣaḥīḥ* of Muslim and the *Sunans* of Abū Dāwūd and at-Tirmidhī from Anas ﷺ who reported that when the Messenger of Allah ﷺ went to bed he said: "*Praise be to Allah, Who has fed us, given us to drink, sufficed for us and given us shelter. How many there are who have no one to take care of them and give them shelter!*"[2] According to at-Tirmidhī, this hadith is *ḥasan ṣaḥīḥ*.

الْحَمْدُ لِلّٰهِ الَّذِي أَطْعَمَنَا وَسَقَانَا، وَكَفَانَا وَآوَانَا، فَكَمْ مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤْوِيَ.

Al-ḥamdu li-llāhi-lladhī aṭ'amanā wa saqānā, wa kafānā wa āwānā, fa-kam mīm-man lā kāfiya lahu wa lā mu'wī.

And we relate with a *ḥasan isnād* from the *Sunan* of Abū Dāwūd from Abū al-Azhārī, better known as Abū Zuhayr al-Anmārī ﷺ, who reported that when the Messenger of Allah ﷺ went to bed at night he used to say: "*In the name of Allah do I lay down my side. O Allah, forgive me my sins, ward off from me my shayṭān, settle for me my debts, and enter me into the Loftiest Assembly.*" The word *an-nādiyyu* has a *fatḥah* on the letter nūn, *kasrah* on the letter *dāl*, and *shaddah* on the letter *yā*. We relate in the Imam Abū Sulaymān Ḥamd ibn Muḥammad ibn Ibrāhīm ibn al-Khaṭṭāb al-Khaṭṭābī (Allah have mercy on him) in his commentary on this hadith, who said that the word *an-nādiyyu* means 'a gathering of people in a place'. This is similar to the word *an-nadī*, its plural being *andiyah*. He also said: "What is meant by the words *an-nādiyyu-l-a'lā* is 'the gathering of the angels'; 'the highest assembly of the angels'.[3]

بِاسْمِ اللّٰهِ وَضَعْتُ جَنْبِي، اَللّٰهُمَّ اغْفِرْ لِي ذَنْبِي، وَأَخْسِئْ شَيْطَانِي، وَفُكَّ رِهَانِي، وَاجْعَلْنِي فِي النَّدِيِّ الْأَعْلَى.

Bismi-llāhi waḍa'tu jambī, Allāhumma-ghfir lī dhambī, wa akhsi' shayṭānī, wa fukka rihānī, wa-j'alnī fī-n-Nadiyyi-l-A'lā.

1 Abū Dāwūd (5052). Ibn Ḥajar states that this hadith is *ḥasan*.
2 Muslim (2715), at-Tirmidhī (3396), and Abū Dāwūd (5053).
3 Abū Dāwūd (5054).

And we relate from the *Sunan*s of Abū Dāwūd and at-Tirmidhī from Nawfal al-Ashjā'ī ﷺ who reported that the Messenger of Allah ﷺ told him: "Recite *Qul Yā ayyuha-l-kāfirūn* ('Say: O you who reject faith'[1]), then sleep after you have completed it, for it will absolve you of idolatry."[2]

And in the *Musnad* of Abū Ya'lā al-Mawṣilī from Ibn 'Abbās ﷺ who narrated that the Messenger of Allah ﷺ said: "Shall I not show you words that will save you from assigning partners to Allah? Recite *Qul Yā ayyuha-l-kāfirūn* ('Say: O you who reject faith') when you go to sleep."

And we relate from the *Sunan*s of Abū Dāwūd and at-Tirmidhī, from 'Irbād ibn Sāriyah ﷺ, that the Messenger of Allah ﷺ used to recite those chapters that begin with the glorification of Allah before he lay down.[3] At-Tirmidhī considered this hadith *ḥasan*.

And we relate from 'Ā'ishah ﷺ who said that the Messenger of Allah ﷺ did not sleep until he had recited the chapters *Banī Isrā'īl* and *az-Zumar*.[4] According to at-Tirmidhī this hadith is *ḥasan*.

We relate in the *Sunan* of Abū Dāwūd with a *ṣaḥīḥ isnād* that Ibn 'Umar ﷺ reported that the Messenger of Allah ﷺ used to say when he went to bed: "*Praise be to Allah Who has protected me, given me refuge, fed me and given me to drink; Who has been gracious to me and showered favours on me; Who has provided for me and has been most generous. Praise be to Allah in all conditions. O Allah, Lord of all things and Sovereign and God of all things, I seek Your protection from Hell-Fire.*"[5]

الْحَمْدُ لِلّٰهِ الَّذِي كَفَانِي وَآوَانِي، وَأَطْعَمَنِي وَسَقَانِي، وَالَّذِي مَنَّ عَلَيَّ
فَأَفْضَلَ، وَالَّذِي أَعْطَانِي فَأَجْزَلَ، الْحَمْدُ لِلّٰهِ عَلَى كُلِّ حَالٍ، اَللّٰهُمَّ
رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ، وَإِلَهَ كُلِّ شَيْءٍ، أَعُوذُ بِكَ مِنَ النَّارِ.

Al-ḥamdu li-llāhi-lladhī kafānī wa āwānī, wa aṭ'amanī wa saqanī, wa-lladhī manna 'alayya fa-afḍal, wa-lladhī a'ṭānī fa-ajzal, al-ḥamdu li-llāhi 'alā kulli ḥāl. Allāhumma Rabba kulli shay'in wa Mālikah, wa Ilāha kulli shay', aūdhu bika mina-n-Nār.

And we relate from the book of at-Tirmidhī that Abū Sa'īd al-Khudrī ﷺ reported that the Messenger of Allah ﷺ said: "If a person, when going to bed, says: *I seek forgiveness of Allah, besides Whom there is no god, the Living, the Self-Subsisting, and*

1 Qur'ān 109:1.

2 At-Tirmidhī (3400), Abū Dāwūd (5055), and *al-Futūḥāt* (3/156). Ibn Ḥajar states that this hadith is *ḥasan*; however, there is a significant difference of opinion regarding its chain, due to the inclusion of Abū Isḥāq aṣ-Ṣābi'ī.

3 At-Tirmidhī (4003), who describes it as *ḥasan gharīb*, Abū Dāwūd (5057), and *Natā'ij al-afkār* (196). Ibn Ḥajar grades it as *ḥasan*.

4 At-Tirmidhī (3402) and *al-Futūḥāt* (3/158). Ibn Ḥajar grades it as *ḥasan*.

5 Abū Dāwūd (5058) and *al-Futūḥāt* (3/158). Ibn Ḥajar states that this hadith is *ḥasan*. Further research is needed to ascertain whether it is *ṣaḥīḥ*.

I repent to Him, three times, Allah will forgive his sins even if they be as abundant as the foam of the sea, even if they be equal in number to the stars, even if they be as much as the sands of 'Ālij,[1] even if they be equal in number to the days of the world."[2]

أَسْتَغْفِرُ اللّٰهَ الَّذِي لَا إِلَـٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ.

Astaghfiru-llāha-lladhī lā ilāha illā Huwa-l-Ḥayyu-l-Qayyūmu wa atūbu ilayh.

We relate in the *Sunan*s of Abū Dāwūd and others, with a *ṣaḥīḥ isnād*, that it is reported that a man from the Companions of the Messenger ﷺ narrated: "I was sitting with the Messenger of Allah ﷺ when a man from his Companions came and said: 'Messenger of Allah, I was bitten last night and I could not sleep until morning.' He asked: 'By what?' 'A scorpion,' the man replied. He ﷺ said: 'If you had said in the evening: *I seek protection in the perfect words of Allah from the evil of that He created*, nothing would have harmed you, if Allah willed.'"[3]

أَعُوذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.

A'ūdhu bi-kalimāti-llāhi-t-tāmmāti min sharri mā khalaq.

We also relate from the *Sunan*s of Abū Dāwūd and others and from Abū Hurayrah ﷺ. We have already narrated the hadith of Muslim in the chapter on what to say in the morning and evening.

We relate in the book of Ibn as-Sunnī, on the authority of Anas ﷺ, that the Messenger of Allah ﷺ advised a man to recite *Sūrat al-Ḥashr* when he went to bed, and that he added: "If you die, you will die a martyr" or "As one of the people of Paradise."[4]

We relate in the *Ṣaḥīḥ* of Muslim that Ibn 'Umar ﷺ instructed a man to say when he went to bed: "*O Allah, You created my soul and You will cause it to die; its death and its life are for You. If You keep it alive then protect it, and if You cause it to die then forgive it. O Allah, I ask You for good health and well-being.*" Ibn 'Umar said: "I heard it from the Messenger of Allah ﷺ."[5]

اَللّٰهُمَّ خَلَقْتَ نَفْسِي وَأَنْتَ تَوَفَّاهَا، لَكَ مَمَاتُهَا وَمَحْيَاهَا، إِنْ أَحْيَيْتَهَا
فَاحْفَظْهَا، وَإِنْ أَمَتَّهَا فَاغْفِرْ لَهَا، اَللّٰهُمَّ أَسْأَلُكَ الْعَافِيَةَ.

Allāhumma khalaqta nafsī wa Anta tawaffāhā, laka mamātuhā wa maḥyāhā, in aḥyaytahā fa-ḥfaẓhā, wa in amattahā fa-ghfir lāhā, Allāhumma as'aluka-l-'āfiyah.

1 'Alij is the name of a place where there is a lot of sand.

2 At-Tirmidhī (3394), who states that it is *ḥasan gharīb*, *al-Futūḥāt* (3/160), and *Natā'ij al-afkār* (196). Ibn Ḥajar states that this hadith is *gharīb*; al-Waṣṣāfī and his shaykh are both weak, but something similar is reported by 'Iṣām ibn Qudāmah from 'Aṭiyyah.

3 Abū Dāwūd (3898).

4 Ibn as-Sunnī (723) and *al-Futūḥāt* (3/161). Ibn Ḥajar states that this is a *gharīb* hadith; its chain is very weak because it includes Yazīd ibn Ābān ar-Raqashī, who narrated the hadith from Anas.

5 Muslim (2712).

And we relate from the *Sunans* of Abū Dāwūd, at-Tirmidhī and others, with *ṣaḥīḥ isnāds* from the hadith of Abū Hurayrah ﷺ, as we previously mentioned in the chapter on *What to Say in the Morning and Evening* (51) in which he told a story about Abū Bakr aṣ-Ṣiddīq ﷺ. The Prophet ﷺ said: "Say: *O Allah, Creator of the heavens and the earth, Knower of the Unseen and the Seen, Lord and Sovereign of all things, I bear witness that there is no god but You. I seek Your protection from the evil of my ego and the evil and polytheism of Shayṭān.*" He said: "Say this when you get up in the morning and in the evening and when you go to bed."[237]

اَللّٰهُمَّ فَاطِرَ السَّمَاوَاتِ والأَرْضِ، عَالِمَ الغَيْبِ وَالشَّهَادَةِ، رَبَّ كُلِّ شَيٍ وَمَلِيكَهُ،
أَشْهَدُ أَنْ لَا إِلَـهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وِشِرْكِهِ.

Allāhumma Fāṭira-s-samāwāti wa-l-arḍ, ʿĀlima-l-ghaybi wa-sh-shahādah, Rabba kulli shayʾin wa Malīkah, ashhadu an lā ilāha illā Ant. Aʿūdhu bika min sharri nafsī wa min sharri-sh-Shayṭāni wa shirkih.

We relate in the books of at-Tirmidhī and Ibn as-Sunnī from Shaddād ibn Aws ﷺ, who narrated that the Messenger of Allah ﷺ said: "No Muslim goes to bed and then recites one chapter of the Book of Allah ﷻ without Allah appointing an angel who does not allow anything harmful to come near him until he wakes up."[1] The *isnād* of this hadith is weak. The meaning of the word *habba* is 'to be attentive' or 'to stand up'.

We relate in the book of Ibn as-Sunnī from Jābir ﷺ, who narrated that the Messenger of Allah ﷺ said: "When a man goes to bed, an angel and a demon race one another [towards him]. The angel says: 'O Allah, make him end well.' The demon says: 'May he end badly.' If the man remembers Allah before he sleeps, the angel spends the night protecting him."[2]

We also relate, in [the same source], from ʿAmr ibn al-ʿĀṣ ﷺ that when the Messenger of Allah ﷺ lay down to sleep he used to say: "*O Allah, in Your name, my Lord, do I lay down my side, so forgive me my sins.*"[3]

اَللّٰهُمَّ بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي، فَاغْفِرْ لِي ذَنْبِي.

Allāhumma bismika Rabbī waḍaʿtu jambī, fā-ghfir lī dhambī.

We also relate, in [the same source], from Abū Umāmah ﷺ who reported: "I heard the Prophet ﷺ say: 'Whoever goes to bed in a state of ablution and remembers Allah

1 At-Tirmidhī (3404), Ibn as-Sunnī (751), and *al-Futūḥāt* (3/163). According to Ibn Ḥajar this hadith is *ḥasan* because it is narrated through other chains which corroborate each other.

2 Ibn as-Sunnī (750) and *al-Futūḥāt* (3/164). Ibn Ḥajar mentions that those who report this hadith are: an-Nasāʾī, al-Ḥākim in *al-Mustadrak*, Ibn Ḥibbān, and Abū Yaʿlā. He also states that he is surprised that an-Nawawī referenced only Ibn as-Sunnī, when this hadith is present in those well-known books.

3 Ibn as-Sunnī (719), with a slight change in wording, and *al-Futūḥāt* (3/164). Ibn Ḥajar references it from aṭ-Ṭabarānī and graded it as *ḥasan*.

ﷺ until slumber overtakes him will not move at any time in the night asking Allah for good in this world and the Hereafter without Him granting it to him.'"[1]

And we narrate from ʿĀʾishah ﷺ who reported that the Messenger of Allah ﷺ went to bed he said: "*O Allah, let me enjoy my hearing and my sight and make them inherit from me. Help me against my enemy and show me how to avenge myself against him. O Allah, I seek Your protection from crippling debt, and from hunger, for it is the most evil companion.*"[2]

اَللّٰهُمَّ أَمْتِعْنِي بِسَمْعِي وَبَصَرِي، وَاجْعَلْهُمَا الْوَارِثَ مِنِّي، وَانْصُرْنِي عَلَى عَدُوِّي، وَأَرِنِي
مِنْهُ ثَأْرِي، اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ، وَمِنَ الْجُوعِ، فَإِنَّهُ بِئْسَ الضَّجِيعُ.

Allāhumma amtiʿnī bi-samʿī wa baṣarī, wa-jʿalhumā'l-wāritha minnī, wa-nṣurnī ʿalā ʿaduwwī, wa arinī minhu thaʾrī, Allāhumma innī aʿūdhu bika min ghalabati-d-dayn, wa mina-l-jūʿ, fa-innahu biʾsa-ḍ-ḍajīʿ.

The *ʿulamāʾ* say that "make my hearing and my sight inherit from me" means that they should remain sound and healthy until one dies. Some say that it means that they should have endurance and strength in old age when the limbs and senses become weak, in other words, "Make them the inheritors of the strength of the other limbs that endure after them." It is said that the meaning of *samʿ* is 'retaining what one hears and acting by it' and the meaning of *baṣar* is 'considering the moral of what one sees'. The wording 'and make it my heir' is also recorded, so that the pronoun [it] refers back to 'let me enjoy', which is the reason he made it singular.

We relate in the same source from ʿĀʾishah ﷺ that she said, "The Messenger of Allah ﷺ—since I began accompanying him—never slept until he had sought protection from cowardice and laziness, boredom and miserliness, the evil of old age and from seeing a displeasing aspect of family and wealth, from punishment in the grave, and from Shayṭān and his idolatry."[3]

It is reported that when ʿĀʾishah ﷺ was about to go to sleep she said: "*O Allah, I ask You for a pious dream, true and not false, beneficial and not harmful.*" When she said that, it was known that she was not to be spoken to until the morning or until she woke up at night.[4]

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ رُؤْيَا صَالِحَةً، صَادِقَةً غَيْرَ كَاذِبَةٍ، نَافِعَةً غَيْرَ ضَارَّةٍ.

1 Ibn as-Sunnī (724) and *al-Futūḥāt* (3/165). Ibn Ḥajar states that this hadith was reported by Ibn as-Sunnī from Ismāʿīl ibn ʿAyyāsh, whose narrations from the Ḥijāzī narrators are weak, and this is one of them. His sheikhs ʿAbdullāh ibn ʿAbd ar-Raḥmān al-Makkī and Shahr ibn Ḥawshab have been criticised.

2 Ibn as-Sunnī (739) and *Natāʾij al-afkār* (199). Ibn Ḥajar states that this hadith was reported by Ibn as-Sunnī from Abū 'l-Miqdām Hishām ibn Ziyād, who narrated it from Hishām ibn ʿUrwah, who narrated it from his father, who narrated it from her. There is consensus about the weakness of Abū 'l-Miqdām's transmission.

3 Ibn as-Sunnī (741). Ibn Ḥajar mentions that there are supporting narrations for different parts of this hadith.

4 Ibn as-Sunnī (748) and *al-Futūḥāt* (3/170). Ibn Ḥajar states that it was reported by Ibn as-Sunnī via two chains, and is a *mawqūf* narration with a *ṣaḥīḥ* chain.

Allāhumma innī as'aluka ru'yā ṣāliḥah, ṣādiqatan
ghayra kādhibah, nāfi'atan ghayra ḍārrah.

The Imam and Ḥāfiẓ Abū Bakr ibn Abū Dāwūd narrated with his *isnād* from 'Alī ﷺ who said: "I have not known any intelligent person who went to sleep before reciting the last three verses of *Sūrat al-Baqarah*."[1] The *isnād* is *ṣaḥīḥ* according to the conditions of al-Bukhārī and Muslim.

And he also related from 'Alī ﷺ that he said: "I have never known an intelligent person who entered into Islam and then went to sleep before reciting the Verse of the Throne."[2]

Ibrāhīm an-Nakha'ī said: "They used to teach them to recite the *Mu'awwidhatayn* (*Sūrah*s 113 and 114) before going to bed." According to another report he said: "They used to love reciting the chapters *Qul Huwa-llāhu Aḥad* (*al-Ikhlāṣ*) and *al-Mu'awwidhatayn* thrice every night."[3] The *isnād* is *ṣaḥīḥ* according to the conditions of Muslim.

The hadiths and narrations on this subject are numerous. What we have mentioned is sufficient for those who have been given the ability to practice it. We have not mentioned any more than this in order not to bore the student. And Allah knows best. It is most appropriate that one should practice all that has been mentioned in this chapter. If one is unable to do so, then one should shorten it to what is most important, if one can.

61

THE DISAPPROVAL OF SLEEPING WITHOUT THE *DHIKR* OF ALLAH

WE RELATE FROM the *Sunan* of Abū Dāwūd, with a good *isnād*, from Abū Hurayrah ﷺ who related that the Messenger of Allah ﷺ said: "Whoever sits in a place where Allah ﷻ is not remembered will have loss and decrease from Allah, and whoever lies down without remembering Allah ﷻ will have loss and decrease from Allah."[4] The word *tirah*, with *kasrah* on the letter *tā* and *fatḥah* over the letter *rā'*, means loss (*naqṣ*) or consequence (*tabī'ah*).

1 *Al-Futūḥāt* (3/170) and *Natā'ij al-afkār* (200). Ibn Ḥajar states that this hadith was reported by Abū Bakr 'Abdullāh ibn Abī Dāwūd Sulaymān ibn Ash'ath in the book *Sharī'at al-qārī* via two chains, the first of them being *ṣaḥīḥ* as an-Nawawī mentions.

2 Ibn Ḥajar states that this was reported by Ibn Abī Dāwūd, and its chain is *ḥasan*.

3 *Al-Futūḥāt* (3/172). The report from an-Nakha'ī is reported by Ibn Abī Dāwūd via two chains, both of which are *ṣaḥīḥ*.

4 Abū Dāwūd (5059).

62

WHAT TO SAY WHEN WAKING UP AT NIGHT AND WISHING TO SLEEP AFTERWARDS

KNOW THAT THERE are two types of people who wake up at night: one who does not sleep after waking up (we have already mentioned the *adhkār* appropriate for him); and one who wants to sleep afterwards. It is *mustaḥabb* for the latter to remember Allah until he falls asleep. Many *adhkār* have been conveyed in this regard. Some in the first category have already been quoted, such as [the following]:

We relate in the *Ṣaḥīḥ* of al-Bukhārī that 'Ubādah ibn aṣ-Ṣāmit ﷺ reported that the Prophet ﷺ said: "Whoever wakes up from his sleep and says: *There is no god but Allah, One without partner. To Him belongs sovereignty and to Him belongs all praise, and He has power over all things. Praise be to Allah and glory be to Allah. There is no god but Allah. Allah is greater and there is no power and no strength except in Allah,* and then says: *O Allah, forgive me* or supplicates, his prayer will be answered. If he makes ablution and performs *ṣalāh*, his *ṣalāh* will be accepted."[1] The most approved text of al-Bukhārī states that one should say '*Lā ilāha illa-llāh*' before '*wa-llāhu akbar*'. This is not mentioned by al-Ḥumaydī in *al-Jam' bayn aṣ-Ṣaḥīḥayn*. The wording is recorded in at-Tirmidhī's narration and some others, but is omitted in Abū Dāwūd's narration.

Al-Walīd ibn Muslim is in doubt as to the authenticity of the part of this hadith which reads, "Forgive me, or one supplicates". He was one of the transmitters of this hadith and one of the teachers of the teachers of al-Bukhārī, Abū Dāwūd, at-Tirmidhī and others.

The word *ta'arr,* with doubled letter *rā'*, means 'he got up, awoke'.

لا إِلٰهَ إِلَّا اللّٰهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، وَالْحَمْدُ لِلّٰهِ، وَسُبْحَانَ اللّٰهِ، وَلَآ إِلَـٰهَ إِلَّا اللّٰهُ،
وَاللّٰهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ، اَللّٰهُمَّ اغْفِرْ لِي.

Lā ilāha illa-llāh, waḥdahu lā sharīka lah, lahu-l-mulk, wa lahu-l-ḥamd, wa Huwa 'alā kulli shay'in qadīr, wa-l-ḥamdu li-llāh, wa subḥāna-llāh, wa lā ilāha illa-llāh, wa-llāhu akbar, wa lā ḥawla wa lā quwwati illā bi-llāh, Allāhumma-ghfir lī.

We relate in the *Sunan* of Abū Dāwūd, with an *isnād* he did not consider weak, from 'Ā'ishah ﷺ, that when the Messenger of Allah ﷺ woke up at night he used to say: "*There is no god but You, glory be to You. O Allah, I ask Your forgiveness for my sins and I ask You for Your Mercy. O Allah, increase me in knowledge and do not turn*

1 Al-Bukhārī (1154), at-Tirmidhī (3411), and Abū Dāwūd (5060).

my heart away after You have guided me. Grant me mercy from You. Verily You are the Ever-Bestowing."[1]

لَآ إِلَـٰهَ إِلَّا أَنْتَ، سُبْحَانَكَ اللّٰهُمَّ، أَسْتَغْفِرُكَ لِذَنْبِي، وَأَسْأَلُكَ رَحْمَتَكَ، اَللّٰهُمَّ زِدْنِي
عِلْماً، وَلَا تُزِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي، وَهَبْ لِي مِنْ لَدُنْكَ رَحْمَةً، إِنَّكَ أَنْتَ الْوَهَّابُ.

Lā ilāha illā Ant, subḥānaka-llāhumma, astaghfiruka li-dhanbī, wa as'aluka raḥmatak, Allāhumma zidnī 'ilmā, wa lā tuzigh qalbī ba'da idh hadaytanī, wa hab lī min ladunka raḥmah, innaka Anta-l-Wahhāb.

We relate in the book of Ibn as-Sunnī from 'Ā'ishah ﵂ who reported that when the Messenger of Allah ﷺ woke up at night (*ta'ārra*) he would say: "*There is no god but You: Allah, the One, the All-Conquering, Lord of the heavens and the earth and all that is between them, the Mighty, the All-Forgiving.*"[2]

لَآ إِلَـٰهَ إِلَّا أَنْتَ اللّٰهُ الْوَاحِدُ الْقَهَّارُ، رَبُّ السَّمَوَاتِ وَالأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ.

Lā ilāha illā Anta-llāhu-l-Wāḥidu-l-Qahhār, Rabbu-s-samāwāti wa-l-arḍi wa mā baynahuma-l-'Azīzu-l-Ghaffār.

And we relate in the same source with a weak *isnād* from Abū Hurayrah ﵁, who narrated that he heard the Messenger of Allah ﷺ say: "When Allah returns the soul of a Muslim servant to him at night, and he glorifies Him, asks Him for forgiveness and supplicates to Him, He will accept it from him."[3]

We relate in the books of at-Tirmidhī, Ibn Mājah and Ibn as-Sunnī with an excellent *isnād* from Abū Hurayrah ﵁ who reported that the Messenger of Allah ﷺ said: "When any one of you retires to his bed, he should dust his bed with the corner of his waist-wrapper (*izār*), because he does not know what came [to it] after him. Then he should say: *In Your name, my Lord, I lay down my side and by You I raise it up. If You take my soul then have mercy on it, and if You release it then protect it by that with which You protect Your righteous servants.*"[4] According to at-Tirmidhī, this hadith is *ḥasan*. The linguists say that *ṣanifat al-izār* with *kasrah* on the letter *nūn* means the side of it on which there are no fringes. It also said that it means either side.

بِاسْمِكَ اللّٰهُمَّ رَبِّي وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكْتَ نَفْسِي
فَارْحَمْهَا، وَإِنْ رَدَدتَّهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ.

Bismika-llāhumma Rabbī waḍa'tu janbī, wa bika arfa'uh, in amsakta nafsī fa-rḥamhā, wa in radadtahā fā-ḥfaẓhā bimā taḥfaẓu bihi 'ibādika-ṣ-ṣāliḥīn.

And we relate from the *Muwaṭṭa'* of Imam Mālik, may Allah be merciful to him, in

1 Abū Dāwūd (5061).
2 Ibn as-Sunnī (762) and *Natā'ij al-afkār* (203). Ibn Ḥajar grades it as *ḥasan*.
3 Ibn as-Sunnī (758).
4 At-Tirmidhī (3392), Ibn Mājah (3874), and Ibn as-Sunnī (770).

the chapter on *du'ā'* at the end of the Book of *Ṣalāt*, from Mālik who said that it had reached him that when Abū ad-Dardā' got up in the middle of the night he would say: "*The eyes have gone to sleep and the stars have set, but You are the Ever-Living, the Self-Subsisting.*"[1] The meaning of *ghārat* is 'set' (*gharubat*).

نَامَتْ الْعُيُونُ، وَغَارَتْ النُّجُومُ، وَأَنْتَ حَيٌّ قَيُّومٌ.

Nāmati-l-'uyūn, wa ghārati-n-nujūm, wa Anta Ḥayyun Qayyūm.

63

WHAT TO SAY WHEN UNABLE TO SLEEP

WE RELATE FROM the book of Ibn as-Sunnī that Zayd ibn Thābit ﵁ narrated: "I complained to the Messenger of Allah ﷺ about my sleeplessness and he said: 'Say: *O Allah, the stars have set and the eyes are resting, but You are Ever-Living, Self-Subsisting. You are not overcome by slumber or sleep. O Ever-Living, Self-Subsisting, make my night calm and my eyes sleep.*' I said this and Allah took away from me what I had been experiencing."[2]

اَللّٰهُمَّ غَارَتِ النُّجُومُ، وَهَدَأَتِ الْعُيُونِ، وَأَنْتَ حَيٌّ قَيُّومٌ، لَا تَأْخُذُكَ
سِنَةٌ وَلَا نَوْمٌ، يَا حَيُّ يَا قَـيُّومُ، أَهْدِىءْ لَيْلِي وَأَنِمْ عَيْنِي.

Allāhumma ghārati-n-nujūm, wa hada'ati-l-'uyūn, wa Anta Ḥayyun Qayyūm, lā ta'khudhuka sinatun wa lā nawm. Yā Ḥayyu yā Qayyūm, ahdi' laylī wa anim 'aynī.

We relate in the same source that Muḥammad ibn Yaḥyā ibn Ḥabbān—with *fatḥah* on the letter *hā'* and doubled letter *bā'*—related that Khālid ibn Wālid ﵁ complained to the Messenger of Allah ﷺ that he was afflicted by sleeplessness, so the Prophet ﷺ instructed him, when he went to sleep, to seek protection in the perfect words of Allah from His wrath, from the evil of His servants, from the insinuations of Shayṭān, and from them approaching him.[3] This hadith is *mursal*, as Muḥammad ibn Yaḥyā was a *Tābi'ī*. Linguists say that the word *al-araq* means 'sleepnessness' (*as-sahar*).

1 *Al-Muwaṭṭa'*(3).
2 Ibn as-Sunnī (754) and *al-Futūḥāt* (3/177). Ibn Ḥajar states that this is a *gharīb* hadith, reported by Ibn as-Sunnī, Abū Aḥmad Ibn 'Adī in *al-Kāmil*, and aṭ-Ṭabarānī in *al-Kabīr*. Ibn al-'Adī states that 'Amr ibn al-Ḥusayn al-Ḥarrānī is the only narrator of this hadith; his transmission is extremely weak, as he narrates reprehensible things (*manākir*) from trustworthy narrators which no-one else narrates.
3 Ibn as-Sunnī (755). Ibn Ḥajar states that this is a *mursal* narration with a *ṣaḥīḥ isnād*.

We relate in the book of at-Tirmidhī with a weak *isnād*—at-Tirmidhī considered it weak—from Buraydah ﷺ, who narrated that Khālid ibn Wālid complained to the Messenger of Allah ﷺ, saying: "Messenger of Allah, I did not sleep last night because of insomnia." So the Prophet ﷺ told him: "When you retire to bed, say: *O Allah, Lord of the Seven Heavens and all that they give shade to, Lord of the Earths and all that they support, Lord of the* shayṭāns *(demons) and all those whom they lead astray, be a Protector to me from all Your Creation, to prevent them from transgressing against me or oppressing me. Those whom You protect are mighty, glorious is Your praise, and there is no God other than You. There is no god but You.*"[1]

اَللّٰهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَمَا أَظَلَّتْ، وَرَبَّ الأَرْضِينَ وَمَا أَقَلَّتْ، وَرَبَّ الشَّيَاطِينِ وَمَا أَضَلَّتْ، كُنْ لِي جَاراً مِنْ شَرِّ خَلْقِكَ كُلِّهِمْ جَمِيعاً أَنْ يَفْرُطَ عَلَيَّ أَحَدٌ مِنْهُمْ أَوْ أَنْ يَبْغِيَ عَلَيَّ. عَزَّ جَارُكَ، وَجَلَّ ثَنَاؤُكَ، وَلَآ إِلَـهَ غَيْرُكَ. لَآ إِلَـهَ إِلَّا أَنْتَ.

Allāhumma Rabba-s-samāwāti-s-sab'i wa mā aẓallat, wa Rabba-l-arḍīna wa mā aqallat, wa Rabba-sh-shayāṭīni wa mā aḍallat, kun lī jāran min sharri khalqika kullihim jamī'an an yafruṭa 'alayya aḥadun minhum aw an yabghī 'alayy, 'Azza jāruk, wa jalla thanā'uk, wa lā ilāha ghayruk, lā ilāha illā Ant.

64

WHAT TO SAY WHEN STARTLED IN ONE'S SLEEP

WE RELATE FROM the *Sunan*s of Abū Dāwūd, at-Tirmidhī and Ibn as-Sunnī, amongst others, from 'Amr ibn Shu'ayb who reported from his father who reported from his grandfather that the Messenger of Allah ﷺ used to teach the Companions these words for moments of fear and terror: "*I seek protection in the perfect words of Allah from His wrath and from the evil of His slaves, and the enticements of demons, and from them approaching me.*"[2]

أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ غَضَبِهِ وَشَرِّ عِبَادِهِ، وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ.

A'ūdhu bi-kalimāti-llāhi-t-tāmmāti min ghaḍabihi wa sharri 'ibādih, wa min hamazāti-sh-shayāṭīni wa an yaḥḍurūn.

1 At-Tirmidhī (3518) and *al-Futūḥāt* (3/181). Its chain contains al-Ḥakam ibn Zuhayr, whose narration is disregarded (*matrūk*) by scholars of hadith.

2 Abū Dāwūd (3893), at-Tirmidhī (3519), Ibn as-Sunnī (753), Aḥmad (2/181), and al-Ḥākim (1/548).

'Abdullāh ibn 'Amr used to teach these words to those of his children who could understand, and for those who did not understand he wrote it down and hung it [around their necks]. At-Tirmidhī classed this hadith as *ḥasan*.

According to Ibn as-Sunnī's narration, a man complained to the Prophet ﷺ that he had been startled in his sleep, so the Messenger of Allah ﷺ said to him: "When you go to bed say: *I seek protection in the perfect words of Allah from His wrath and His punishment, from the evil of His slaves and from the enticements of demons; so prevent them from appearing to me.*" So he said that, and it left him.

65

WHAT TO SAY AFTER SEEING SOMETHING ONE LIKES OR DISLIKES IN A DREAM

WE RELATE FROM the *Ṣaḥīḥ* of al-Bukhārī, from Abū Sa'īd al-Khudrī ﷺ who reported that he heard the Prophet ﷺ say: "If any of you sees something that he likes in a dream, it can only be from Allah ﷻ, so let him praise Allah ﷻ for it and let him tell people about it." According to another report he said: "So he should not speak about it except to those whom he loves, and if he sees something that he does not like, it can only be from Shayṭān, so let him seek protection from his evil. He should not mention it to anyone, and then it will not harm him."[1]

And we relate from the *Ṣaḥīḥ*s of al-Bukhārī and Muslim, from Abū Qatādah ﷺ that the Messenger of Allah ﷺ said: "A pious dream"—and according to another report, "A good dream"—"is from Allah, and a nightmare is from Shayṭān. So whoever sees something that he dislikes should spit thrice to his left and seek protection from Shayṭān, and then he will not harm him."[2] Another version states *fa-l-yabṣuq* instead of *fa-l-yanfuth*. The plainest meaning is that it is *nafath*, which means 'light puffs of breath without spittle'.

We relate in the *Ṣaḥīḥ* of Muslim from Jābir ﷺ, who narrated that the Messenger of Allah ﷺ said: "If any of you sees in a dream something that he dislikes, he should spit thrice to his left and seek protection from Shayṭān, and then turn away from the side that he was lying on."[3]

At-Tirmidhī relates the narration of Abū Hurayrah ﷺ, who related that the Messenger of Allah ﷺ said: "If any one of you has a dream that he dislikes, he should not speak about it to anyone; and he should get up and perform *ṣalāh*."[4]

1 Al-Bukhārī (6985)

2 Al-Bukhārī (5747) and Muslim (2262).

3 Muslim (2262) and Abū Dāwūd (5022).

4 At-Tirmidhī (2292) and *al-Futūḥāt* (3/191). Ibn Ḥajar expresses surprise that Imam an-Nawawī only

We relate in the book of Ibn as-Sunnī that he ﷺ said: "If any one of you has a dream that he dislikes, he should spit thrice towards his left and then say: *O Allah, I seek Your protection from the works of Shayṭān and from bad dreams,* and no ill will come of it."[1]

اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَمَلِ الشَّيْطَانِ وَسَيِّئَاتِ الْأَحْلَامِ.

Allāhumma innī a'ūdhu bika min 'amali-sh-Shayṭāni wa sayyi'āti-l-aḥlām.

66

WHAT TO SAY WHEN TOLD ABOUT A DREAM

WE RELATE FROM the book of Ibn as-Sunnī that the Prophet ﷺ said to anyone who told him, "I have seen a dream": "*You have seen goodness and may it become goodness [in reality].*" According to another report he said: "*May you encounter good and may you be protected from evil. It is good for us and bad for our enemies. Praise be to Allah, Lord of the Worlds.*"[2]

خَيْراً رَأَيْتَ، وَخَيْراً يَكُونُ. خَيْراً تَلْقَاهُ، وَشَرّاً تُوَقَّاهُ، خَيْراً لَنَا وَشَرّاً عَلَىٰ أَعْدَائِنَا، وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ.

Khayran ra'ayt, wa khayran yakūn. Khayran talqāh, wa sharran tawaqqāh, khayran lanā wa sharran 'alā a'dā'inā, wa-l-ḥamdu li-llāhi Rabbi-l-'ālamīn.

referenced this hadith to at-Tirmidhī, when it is also reported by Imam Aḥmad, al-Bukhārī, and Muslim.

1 Ibn as-Sunnī (775) and *Natā'ij al-afkār* (207). Ibn Ḥajar mentioned that there is a break in this hadith's chain, and one of the narrators has been abandoned (*matrūk*).

2 Ibn as-Sunnī (777), *al-Futūḥāt* (3/193) and (3/186), and *Natā'ij al-afkār* (207). There is some weakness in this hadith's chain. Ibn Ḥajar al-Haytamī states in his work *Ṭaraf al-fawā'id wa zaraf al-farā'id* that the points of etiquette to be observed after seeing a good dream are: praising Allah for it, inferring glad tidings from it, and informing others about it, but only to those who like one and not to those who harbour enmity towards one. As for the points to be observed upon seeing a bad dream, they are: seeking refuge in Allah from its evil, seeking refuge in Allah from Shayṭān, doing optional prayers upon waking from sleep, and not mentioning it to anyone. Al-Bukhārī adds offering prayers, and Muslim adds changing the side one is lying on. Ibn 'Allān also mentions reciting *Āyat al-kursī*.

67

DU'Ā' AND REPENTANCE IN THE SECOND HALF OF THE NIGHT

WE RELATE FROM the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "Our Lord comes down to the lowest Heaven in the last third of every night and says: 'Who will supplicate to Me, that I may answer his prayer? Who will ask of Me, that I may give to him? Who will ask Me for forgiveness, that I may forgive him?'"[256] According to a narration in Muslim he ﷺ said: "Every night, Allah ﷻ comes down to the earthly Heaven when the first third of the night has passed and says: 'I am the King, I am the King. Who will supplicate to Me, that I may answer his prayer? Who will ask of Me, that I may give to him? Who will ask Me for forgiveness, that I may forgive him?' He continues to do this until the break of dawn." According to another report he said: "When half the night or two-thirds of the night has passed."[1]

And we relate from the *Sunan*s of Abū Dāwūd and at-Tirmidhī from 'Amr ibn 'Abasah ﷺ who reported that he heard the Prophet ﷺ say: "The closest that the Lord comes to His servants is during the last part of the night. So if you are able to be among those who remember Allah ﷻ at that time, do so."[2] At-Tirmidhī classes this hadith as *ḥasan ṣaḥīḥ*.

68

DU'Ā' IN ALL HOURS OF THE NIGHT, HOPING TO COINCIDE WITH THE MOMENT OF ACCEPTANCE

WE RELATE FROM the *Ṣaḥīḥ* of Muslim from Jābir ﷺ who reported: "I heard the Prophet ﷺ say: 'There is a time during the night in which no Muslim asks Allah ﷻ for good relating to things of this World or the Hereafter without Allah ﷻ granting it to him; and that is so every night.'"[3]

1 Al-Bukhārī (7494) and Muslim (758). Ibn Ḥajar observes that this hadith shows that the last part of the night is a meritorious time to supplicate and ask for forgiveness, and that any supplication made at that time is answered.

2 Abū Dāwūd (875) and at-Tirmidhī (3574).

3 Muslim (757).

69

THE MOST BEAUTIFUL NAMES OF ALLAH

ALLAH ﷻ SAYS, "And Allah's are the Most Beautiful Names."[1]

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ.

Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "Allah ﷻ has ninety-nine Names: one hundred minus one. Whoever memorises them will enter Paradise. He is Single[2] and He loves the odd-numbered."[3]

هُوَ اللَّهُ الَّذِي لَآ إِلَـٰهَ إِلَّا هُوَ،

الرَّحْمَـٰنُ * الرَّحِيمُ * الْمَلِكُ * الْقُدُّوسُ * السَّلَامُ * الْمُؤْمِنُ * الْمُهَيْمِنُ * الْعَزِيزُ * الْجَبَّارُ * الْمُتَكَبِّرُ * الْخَالِقُ * الْبَارِئُ * الْمُصَوِّرُ * الْغَفَّارُ * الْقَهَّارُ * الْوَهَّابُ * الرَّزَّاقُ * الْفَتَّاحُ * الْعَلِيمُ * الْقَابِضُ * الْبَاسِطُ * الْخَافِضُ * الرَّافِعُ * الْمُعِزُّ * الْمُذِلُّ * السَّمِيعُ * الْبَصِيرُ * الْحَكَمُ * الْعَدْلُ * اللَّطِيفُ * الْخَبِيرُ * الْحَلِيمُ * الْعَظِيمُ * الْغَفُورُ * الشَّكُورُ * الْعَلِيُّ * الْكَبِيرُ * الْحَفِيظُ * الْمُقِيتُ * الْحَسِيبُ * الْجَلِيلُ * الْكَرِيمُ * الرَّقِيبُ * الْمُجِيبُ * الْوَاسِعُ * الْحَكِيمُ * الْوَدُودُ * الْمَجِيدُ * الْبَاعِثُ * الشَّهِيدُ * الْحَقُّ * الْوَكِيلُ * الْقَوِيُّ * الْمَتِينُ * الْوَلِيُّ * الْحَمِيدُ * الْمُحْصِي * الْمُبْدِئُ * الْمُعِيدُ * الْمُحْيِي * الْمُمِيتُ * الْحَيُّ * الْقَيُّومُ * الْوَاجِدُ * الْمَاجِدُ * الْوَاحِدُ * الْأَحَدُ * الصَّمَدُ * الْقَادِرُ * الْمُقْتَدِرُ * الْمُقَدِّمُ * الْمُؤَخِّرُ *

1 Qur'ān 7:180.

2 Ibn Ḥajar states in *Fatḥ al-Bārī* (11/227) that what is meant by 'odd-numbered' here is the Oneness of Allah ﷻ, which is *tawḥīd*. This therefore means that He ﷻ is Single as regards His essence, perfection and actions and that He ﷻ loves *tawḥīd*.

3 Al-Bukhārī (6410) and Muslim (2677), up to the words ". . .loves odd numbers". The rest of the hadith is reported by at-Tirmidhī (3502), who states that this hadith is *gharīb*. It was narrated by Ṣafwān, who is trustworthy, and who narrated it from more than one person. We only know of it from his transmission. There is another transmission via Abū Hurayrah, and we do not know of any mention of the names in the narration except in this transmission. It is reported via another chain from Abū Hurayrah containing the mention of the names, but it does not have a *ṣaḥīḥ* chain. It was also reported by Ibn Ḥibbān (2382 *Mawārid az-zamān*), al-Ḥākim (1/16), and Ibn Mājah (3861). Al-Būṣīrī states in *az-Zawā'id* that none of the six Imams report the number of Allah's Beautiful Names in this way except for Ibn Mājah and at-Tirmidhī, with some differences in their order. At-Tirmidhī's chain is the most authentic, as that of Ibn Mājah contains some weakness. See *Jāmi' al-uṣūl* (4/174).

الْأَوَّلُ * الْآخِرُ * الظَّاهِرُ * الْبَاطِنُ * الْوَالِي * الْمُتَعَالِي * الْبَرُّ * التَّوَّابُ * الْمُنْتَقِمُ * الْعَفُوُّ * الرَّؤُوفُ * مَالِكُ الْمُلْكِ * ذُو الْجَلَالِ وَالْإِكْرَامِ * الْمُقْسِطُ * الْجَامِعُ * الْغَنِيُّ * الْمُغْنِي * الْمَانِعُ * الضَّارُّ * النَّافِعُ * النُّورُ * الْهَادِي * الْبَدِيعُ * الْبَاقِي * الْوَارِثُ * الرَّشِيدُ * الصَّبُورُ.

Huwa-llāhu-lladhī lā ilāha illā Hū, ar-Raḥmān, ar-Raḥīm, al-Malik, al-Quddūs, as-Salām, al-Mu'min, al-Muhaymin, al-'Azīz, al-Jabbār, al-Mutakabbir, al-Khāliq, al-Bāri', al-Muṣawwir, al-Ghaffār, al-Qahhār, al-Wahhāb, ar-Razzāq, al-Fattāḥ, al-'Alīm, al-Qābiḍ, al-Bāsiṭ, al-Khāfiḍ, ar-Rāfi', al-Mu'izz, al-Mudhill, as-Samī', al-Baṣīr, al-Ḥakam, al-'Adl, al-Laṭīf, al-Khabīr, al-Ḥalīm, al-'Aẓīm, al-Ghafūr, ash-Shakūr, al-'Alī, al-Kabīr, al-Ḥafīẓ, al-Muqīt, al-Ḥasīb, al-Jalīl, al-Karīm, ar-Raqīb, al-Mujīb, al-Wāsi', al-Ḥakīm, al-Wadūd, al-Majīd, al-Bā'ith, ash-Shahīd, al-Ḥaqq, al-Wakīl, al-Qawī, al-Matīn, al-Walī, al-Ḥamīd, al-Muḥṣī, al-Mubdi', al-Mu'īd, al-Muḥyī, al-Mumīt, al-Ḥayy, al-Qayyūm, al-Wājid, al-Mājid, al-Wāḥid, al-Aḥad, aṣ-Ṣamad, al-Qādir, al-Muqtadir, al-Muqaddim, al-Mu'akhkhir, al-Awwal, al-Ākhir, aẓ-Ẓāhir, al-Bāṭin, al-Wālī, al-Muta'āliy, al-Barr, at-Tawwāb, al-Muntaqim, al-'Afuww, ar-Ra'ūf, Māliku-l-Mulk, Dhu-l-Jalāli wa-l-Ikrām, al-Muqsiṭ, al-Jāmi', al-Ghanī, al-Mughnī, al-Māni', aḍ-Ḍārr, an-Nāfi', an-Nūr, al-Hādī, al-Badī', al-Bāqī, al-Wārith, ar-Rashīd, aṣ-Ṣabūr.

Al-Muqīt, with the letters *qāf* and *tā'*, has been narrated instead of *al-Mughīth*. *Al-Qarīb* has been narrated instead of *ar-Raqīb* and *al-Mubīn* with a *bā'* instead of *al-Matīn* with *tā'*; but the best known is with *tā'*.

The meaning of *aḥsāhā* is 'memorised them'. That is the explanation that al-Bukhārī and the majority have given. This explanation is corroborated by a narration in the *Ṣaḥīḥ* that says, 'Whoever memorises them (*man ḥafiẓahā*). . . will enter Paradise'. It is also said to apply to anyone who knows their meanings and believes in them, and to anyone who is able to pay due attention to them and to embody them as much as he can in his actions.

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RECITATION OF QUR'ĀN

KNOW THAT THE recitation of the Qur'ān is the best of all *adhkār*. The goal is to recite it with contemplation. Recitation has its etiquettes and objectives. I have previously compiled a concise book which contains valuable information on reciters and

recitation, the qualities of the latter, and all that pertains to it.[1] It is not befitting for anyone who recites the Qur'ān to be ignorant of any of this. I have expressed these points succinctly in this book and have indicated that whoever wishes [to read about these points] and their clarifications [may look for them] in the appropriate places. And success is by Allah.

It is imperative to be mindful of recitation day and night, whether at home or on a journey. Our pious predecessors had various practices and habits when reciting the Qur'ān in its entirety. One group would recite the whole Qur'ān every two months, others every month, others every ten nights, others every eight days, and others every seven days. That was done by the majority of our forefathers. Others completed a recitation every six days, others in five, others in four, and many did it in three. Many completed a recitation in a day and a night. Another group completed a recitation twice in a day and a night; others completed a recitation thrice in a day and a night; and others completed a recitation eight times in a day and a night: four during the day and four during the night. Among those who completed four recitations during the day and four during the night was the esteemed master Ibn al-Kātib aṣ-Ṣūfī [2]; that is the most that we have heard of in a day and a night.

The esteemed master Aḥmad al-Dawraqī reports with his *isnād* that Manṣūr ibn Zādhān ibn 'Abbād, one of the *Tābi'ūn* devoted to worship, used to recite the whole Qur'ān once between *Ẓuhr* and *'Aṣr* and once between *Maghrib* and *'Ishā'*. He did two complete recitations between *Maghrib* and *'Ishā'* in Ramaḍān. They used to delay *'Ishā'* in Ramaḍān until a quarter of the night had passed.

We relate in Abū Dāwūd, with a *ṣaḥīḥ isnād*, that Mujāhid used to complete the recitation of the Qur'ān nightly in Ramaḍān between *Maghrib* and *'Ishā'*.

Those who completed a recitation of the Qur'ān in one *rak'ah* are innumerable. Among them were 'Uthmān ibn 'Affān, Tamīm ad-Dārī, and Sa'īd ibn Jubayr.

This variance is in accordance with the differences between individuals. A person to whom the finer points of knowledge become clear only by meticulous reflection should restrict himself to the amount that will allow him to understand what he is reciting. Likewise, those who are engaged in disseminating knowledge or passing legal judgments between Muslims or other important affairs concerning religion and the benefit and welfare of the general Muslim public should restrict themselves to just enough to fulfil their portion, lest they lose it completely. Anyone not in the above-mentioned categories should increase [their recitation] to the amount they are able to do before becoming exceedingly bored or reciting mindlessly.

A group of the earlier *'ulamā'* abhorred reciting the entire Qur'ān in one day. They cite the following as proof.

It is related with a *ṣaḥīḥ isnād* in the *Sunan*s of Abū Dāwūd, at-Tirmidhī, an-Nasā'ī and others that 'Abdullāh ibn 'Amr ibn al-'Āṣ reported that the Messenger

1 The name of the book is *at-Tibyān fī ādāb ḥamalat al-Qur'ān*.

2 *Al-Futūḥāt* (3/232). Ibn al-Kātib's full name is Abū 'Alī, Ḥasan ibn Aḥmad aṣ-Ṣūfī. He died after the year 340/951–2.

of Allah said: "A person who reads the Qur'ān in less than three days will not understand it."[1]

The time for starting a recitation of the entire Qur'ān is up to the reader. If he is one of those who complete a recitation in one week, then [he should bear in mind that] 'Uthmān used to start his recitation on a Thursday night and complete it on a Wednesday night. Imam Abū Ḥamīd al-Ghazālī said in his *Iḥyā'*: "It is best is to complete one recitation at night and another during the day. The completion that is done within a day should be on Monday, during or after the two *rak'ah*s of *Fajr*. The completion that is done during the night should be on Thursday, in the *ṣalāh* of *Maghrib* or after it. This is so that one may coincide with the beginning and end of the day."

Abū Dāwūd reports that 'Amr ibn Murrah, an esteemed *Tābi'ī*,[2] said: "They liked to complete the recitation of the Qur'ān in the first part of the night or the first part of the day".

It is related from Ṭalḥah ibn Muṣarrīf, the great *Tābi'ī* and Imam, that he said: "Whoever completes the recitation of the Qur'ān any time during the day, the angels invoke blessings upon him until the evening; and if he does so at any time during the night, the angels invoke blessings upon him until the morning. Mujāhid related something similar.

And we relate from the *Musnad* of the Imam whose power of memorisation, greatness, precision and expertise are unanimously agreed upon, Abū Muḥammad ad-Dārimī, who reported that Sa'd ibn Abī Waqqāṣ said: "If the completion of the Qur'ān coincides with the beginning of the night, the angels pray for the reciter until morning; and if the completion of the Qur'ān coincides with the end of the night, the angels pray for him until the evening."[3] Ad-Dārimī states that this hadith is *ḥasan* from Sa'd.

THE PREFERRED TIMES FOR RECITATION

Know that the best recitation is that which is in *ṣalāh*. The view of ash-Shāfi'ī and others is that lengthening the standing in *ṣalāh* is better than lengthening the *sujūd* and other acts. As for recitation outside *ṣalāh*, the best is at night, and the latter half is better than the first. Recitation between *Maghrib* and *'Ishā'* is *mustaḥabb*. The best recitation during the day is after the *ṣalāh* of *Ṣubḥ*. It is never *makrūh* to recite the Qur'ān, even in those times when it is *makrūh* to perform *ṣalāh*. As for what Abū Dāwūd reported from Ma'ān ibn Rafā'ah—that his mentors disliked recitation after

1 Abū Dāwūd (1394), at-Tirmidhī (1950), an-Nasā'ī, Ibn Mājah (1347), and *al-Futūḥāt* (3/235). Ibn Ḥajar says that this hadith is *ḥasan gharīb* and only has one chain.

2 *Tābi', or Follower,* means a person who was of the generation after the Companions of the Prophet of Allah .

3 The *Sunan of* ad-Dārimī (2/470) and *al-Futūḥāt* (3/238). Ibn Ḥajar disagrees about this hadith being graded as *ḥasan*, since its chain contains Layth ibn Abī Salīm (or Sulaym), whose memory was weak, and Muḥammad ibn Ḥāmid, about whom there is a difference of opinion. It seems that it was graded as *ṣaḥīḥ* owing to its supporting narrations in *at-Tadhākir* of al-Qurṭubī, *Musnad al-Firdaws,* and *al-Ḥilyah*.

'Aṣr because that was the time when the Jews would study—this is to be rejected and has no basis. The preferred days are Friday, Monday and Wednesday and the Day of 'Arafāt. The preferred ten days are the first ten days of Dhū al-Ḥijjah and the last ten days of Ramaḍān. The best month is the month of Ramaḍān.

THE ETIQUETTES OF COMPLETING THE RECITATION AND RELATED MATTERS

As we have already stated, it is *mustaḥabb* that the completion of the recitation by a reader reciting on his own be within *ṣalāh*. It is *mustaḥabb* for a group completing the recitation together outside *ṣalāh* to do so at the beginning of the day or the beginning of the night, as already stated. It is *mustaḥabb* to fast on the day of completion, unless that is one of the days on which it is forbidden to fast. Ṭalḥah ibn Muṣarraf, Muṣayyab ibn Rāfi', and Ḥabīb ibn Abī Thābit (*Tābi'ūn* from Kūfah) used to fast on the morning that they completed the recitation of the Qur'ān. It is *mustaḥabb* that those who cannot recite or do not recite well should attend the completion.

And we relate from the two *Ṣaḥīḥ*s that the Messenger of Allah ﷺ ordered menstruating women to come out on the day of *'Īd* to experience the goodness and the supplication of the Muslims.[1]

We relate in the *Musnad* of ad-Dārimī, from Ibn 'Abbās ﷺ that he used to appoint a man to watch a Qur'ān reciter. When he was about to complete it, he would inform Ibn 'Abbās ﷺ and he came and witnessed it.[2]

Ibn Abī Dāwūd narrated with two *ṣaḥīḥ isnād*s from Qatādah, the esteemed *Tābi'* *and* Imam and companion of Anas ﷺ, that when Anas ibn Mālik finished a recitation, he gathered his family together and supplicated. Al-Ḥakam ibn 'Utaybah, the esteemed *Tābi'*, reported: "Mujāhid and 'Abdah sent for me and said: 'We sent for you because we wanted to complete the Qur'ān, and *du'ā'* is accepted upon completion of the Qur'ān.'" He is also reported to have said: "Mercy descends when the recitation of Qur'ān is completed." It is reported that Mujāhid said: "They would gather together at the completion of a Qur'ān recitation, saying: 'Mercy is descending.'"[3]

Du'ā' is definitely *mustaḥabb* upon completing the Qur'ān recitation, for the reasons we have mentioned.

We relate in the *Musnad* of ad-Dārimī from Ḥumayd ibn al-A'raj who said: "Whoever recites the Qur'ān and then supplicates, four thousand angels say *Āmīn* to his *du'ā'*."[4]

One ought to be persistent, to supplicate for important things and to use compre-

1 Al-Bukhārī (974), Muslim (980), Abū Dāwūd (1136), at-Tirmidhī (539), and an-Nasā'ī (3/180).

2 Ad-Dārimī (2/468)

3 Ibn Abī Dāwūd in his work *al-Maṣāhif* and *al-Futūḥāt* (3/244). Ibn Ḥajar describes this hadith as *mawqūf ṣaḥīḥ*.

4 The *Sunan* of ad-Dārimī (2/470) and *al-Futūḥāt* (3/246). Ibn Ḥajar said that it was a *maqṭū'* report (*athar*), and that its chain is weak; however, the reports from Mujāhid and 'Abdah in the previous chapter have the same meaning.

hensive and succinct words. The greater part or all of it ought to be for things of the Hereafter, the concerns of the Muslims, and the welfare and guidance of their rulers and those in authority: that they be guided and given the ability to obey Allah and protected from disagreement; that they cooperate in good deeds and in fear of Allah; that they establish the truth and be united in this; and that they have victory over their enemies and all those who oppose them. I have alluded to that in my book on the etiquettes of the reciter. I have mentioned the *du'ā'*s in brief, for those who want to refer to them. It is *mustaḥabb* for one recitation to be combined with another when it has been completed. Both earlier and later *'ulamā'* have deemed this preferable, citing as proof the following hadith.

Anas ﷺ reported that the Messenger of Allah ﷺ said: "The best of deeds is to dismount and set out." It is said that this means to begin the Qur'ān and to complete it.[1]

OVERSLEEPING DURING ONE'S DAILY LITANY OF QUR'ĀN

We relate in the *Ṣaḥīḥ* of Muslim, from 'Umar ibn al-Khaṭṭāb ﷺ, who reported that the Messenger of Allah ﷺ said: "Whoever oversleeps his night's litany or a part of it and then recites it between the *ṣalāh* of *Ṣubḥ* and the *ṣalāh* of *Ẓuhr* will have it written for him as though he had recited it at night."[2]

MEMORISING AND MAINTAINING ONE'S MEMORISATION OF THE QUR'ĀN

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim, from Abū Mūsā al-Ash'arī ﷺ, who reported that the Messenger of Allah ﷺ said: "Preserve [i.e. memorise] the Qur'ān; for by Him who holds the life of Muḥammad in His hands, it is more likely to escape [from him] than a camel from its bonds."[3]

We relate in the *Ṣaḥīḥ*s from Ibn 'Umar ﷺ, who narrated that the Messenger of Allah ﷺ said: "For one who keeps company with the Qur'ān, it is like a camel that is bound. If one preserves and maintains it, one will retain it; but if one leaves it loose, it will go away."[4]

And we relate from the books of Abū Dāwūd and at-Tirmidhī from Anas ﷺ, who reported that the Messenger of Allah ﷺ said: "The good deeds of my *Ummah* were presented to me—even the dirt that a man removes from the mosque—and the bad

1 At-Tirmidhī (2949) and *al-Futūḥāt* (3/248). Al-Bayhaqī cites this hadith in *Shu'ab al-īmān* from the hadith of Ibn 'Abbās with a similar meaning. Its chain revolves around Ṣāliḥ al-Murrī, whose transmission is weak. Ibn Ḥajar states that the hadith narrated by Anas is reported by Ibn Abī Dāwūd with a chain containing a liar. It is strange that an-Nawawī only mentions this one, and attributes it to earlier scholars, citing it as a proof, and not mentioning the well-known hadith of Ibn 'Abbās which has been reported by some of the Six and graded as *ṣaḥīḥ* by some *ḥuffāẓ*.

2 Muslim (747).

3 Al-Bukhārī (5033) and Muslim (791).

4 Al-Bukhārī (5031), Muslim (789), *al-Muwaṭṭa'* (1/202), and an-Nasā'ī (2/154).

deeds of my *Ummah* were presented to me, and I did not find any sin greater than a chapter or verse that a man was granted and then forgot."[1]

We relate in the *Sunan* of Abū Dāwūd and the *Musnad* of ad-Dārimī from Sa'd ibn 'Ubādah ﷺ, who reported that the Messenger of Allah ﷺ said: "Whoever recites the Qur'ān and then forgets it will meet Allah on the Day of Judgment leprous."[2]

SOME ISSUES AND MATTERS OF COURTESY THAT THE RECITER OUGHT TO BE CAREFUL ABOUT

These are numerous. We will mention a few of them, omitting the sources lest the reader become bored and the book unduly lengthy. The first thing that the reciter is enjoined to do is to be sincere in recitation, and to seek the pleasure of Allah ﷻ thereby, not seeking to gain anything else. He should follow the proper etiquette of the Qur'ān and remember in his heart that he is having a private conversation with Allah and that he is reciting His Book. So he should recite it as though he could see Him, for even if he cannot see Him Allah ﷻ sees him.

ON USING *MISWĀK* BEFORE RECITING QUR'ĀN AND THE MANNER OF DOING SO

One ought, when about to recite the Qur'ān, to clean the mouth with a *siwāk*. It is preferable that the *siwāk* be from a twig of the *Arak* tree, but it is permissible with any other twig, and with Cyperus, potash or saltwort, or with a coarse rag or anything else that cleans. The *siwāk* should be used horizontally, starting from the right side of the mouth, and one should make the intention to fulfil the Sunnah. When using *siwāk* one should say: *O Allah, bless me in it, O Most Merciful of those who show mercy.*

اَللّٰهُمَّ بَارِكْ لِي فِيهِ يَا أَرْحَمَ الرَّاحِمِينَ.

Allāhumma bārik lī fīhi yā Arḥama-r-Rāḥimīn.

One should brush the outer and inner recesses of the teeth, and move the *siwāk* over the extremities of the teeth and the seat of the molars, and lightly over the roof of the throat. A *siwāk* should be a twig of medium hardness, not too dry and not too soft. If it is very dry, it should be softened with water.

If one's mouth is impure with blood or something else, then it is disapproved of to recite the Qur'ān before washing it. As to whether or not it is *ḥarām*, there are two views on that, the more sound of which is that it is not *ḥarām*; this matter has already been examined at the beginning of the book. In this section there are some

1 Abū Dāwūd (461), at-Tirmidhī (2917), who states that this is a *gharīb* hadith, and *al-Futūḥāt* (3/351). We do not know of it except from this transmission, but Ibn Ḥajar cites some other narrations which support it.

2 Abū Dāwūd (1474), ad-Dārimī (2/437).

matters remaining which were mentioned previously in the introductory sections at the beginning of the book.

CAREFULLY CONSIDERING THE QUR'ĀN, AND THE RECOMMENDATION TO WEEP OR TRY TO WEEP WHILE RECITING IT

The reciter ought to be in a state of humility, contemplation and submission. This is the desired objective and through this the breast will expand and the heart be illuminated. The proofs of this are too many to enumerate and too well-known to mention. A group of our pious predecessors spent the whole night with one such reciter, who only recited one verse while they meditated on its meaning. Some of them fell unconscious and some of them passed away.

It is *mustaḥabb* to weep—or to try to weep if one is unable to. Weeping during recitation is one of the traits of the erudite and a hallmark of the righteous servants of Allah. Allah ﷻ says: "They fall down on their faces in tears, and it increases them in awe."[1]

﴿وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعاً﴾

I have also mentioned many traditions that are transmitted on that subject in *at-Tibyān fī ādāb ḥamalat al-Qur'ān.*

The Sayyid, the great, the one given miraculous feats (*ṣāḥib al-karāmāt*), the Knower of Allah, the gifted and the subtle Ibrāhīm al-Khawwāṣ said: "The panacea of the heart is in five things: recitation of Qur'ān with contemplation and consideration, emptiness of the stomach, standing in *ṣalāh* during the night, humility and submission in the last part of the night, and sitting in the gatherings of the pious."

Recitation of the Qur'ān from the *muṣḥaf*[2] is better than reciting from memory. Thus say our [Shāfi'ī] colleagues, and it is well-known from the sayings of the pious predecessors. But this is not so under all circumstances. If the reciter from memory attains more reflection, contemplation, presence of heart and insight than he would attain by reciting from the *muṣḥaf*, then it is better for him to recite from memory. If they are equal, then reciting from the *muṣḥaf* is better. That is the view of the predecessors.

RAISING AND LOWERING THE VOICE IN RECITATION

There are narrations about the merit of reciting aloud, and narrations about the merit of reciting silently. According to the learned, to find the middle ground between these views, reciting silently is further from ostentation and it is better for one who is afraid of committing it. If one does not fear ostentation reading aloud is better, as long as one does not disturb those who are engaged in *ṣalāh*, sleeping and so on. The proof of the merit of reciting aloud is that the effort needed for it is greater, and it allows

1 Qur'ān 17 :109.

2 *Muṣḥaf* means the written text of Qur'ān.

others to benefit from it. It awakens the heart of the reciter, combines his attention with contemplation, turns his hearing towards it because it wards off sleep, increases his zeal, and wakes up others who are sleeping or forgetful and motivates them. If any of these intentions apply, reciting aloud is better.

CLARIFICATION OF WHAT IS RECOMMENDED IN RECITATION AND WHAT IS PROHIBITED

It is *mustaḥabb* to beautify the voice in recitation, and to ornament it as long as one does not go beyond of the limits of recitation by elongating [the words], for if he goes to excess to such an extent that he adds a letter or omits a letter then it is *ḥarām*. As for recitation with melodies, it is as we have mentioned: if one goes to excess it is *ḥarām*, but otherwise it is not. The hadiths in the sense that we have mentioned concerning making the voice beautiful are numerous and very well-known in the *Ṣaḥīḥ* and elsewhere, and I have mentioned in *Ādāb al-qurrā'* a number of them.

EXPLAINING WHAT IS RECOMMENDED FOR THE RECITER IF HE STARTS FROM THE MIDDLE OF A *SŪRAH* OR STOPS

It is *mustaḥabb* for the reciter, if he starts the recitation in the middle of a chapter, to start from a phrase that is not linked to another, and likewise to stop at the end of a phrase and statement. The point where he starts or ends should not be related to the thirtieth parts of the Qur'ān (*ajzā'*), the sixtieth parts of the Qur'ān (*aḥzāb*) or the tenths thereof. This is because many of them are in the middle of phrases and statements that are linked to one other. One should not be deceived by the large number of those who do what is forbidden and who do not take heed of the etiquettes of recitation.

Al-Fuḍayl ibn 'Iyāḍ said: "Do not feel lonely on the path of guidance because of the small number that are on it, and do not be deceived by the large number of those who are ruined."

For this reason the *'ulamā'* say that to recite a complete chapter is better than reciting the equivalent [in length] from the long chapters. This is because the connection is obscure to many or most people in certain circumstances and places.

CLARIFICATION OF A REPUDIATED INNOVATION COMMITTED BY MANY IGNORANT PEOPLE WHEN PRAYING

One of the repudiated innovations which some of those who lead people in the *ṣalāh* of *Tarāwīḥ* commit is that of reciting the whole of *Sūrat al-An'ām* in the last *rak'ah* of the seventh night [of Ramaḍān]. They also believe it to be *mustaḥabb*, claiming that it was revealed all at once. They perpetrate various other abominations. Among these are believing that it is *mustaḥabb*, making the common people believe this, making the second *rak'ah* longer than the first, making the *ṣalāh* too long for the followers, prattling in their recitation, and going to extremes in shortening the *rak'ah* before it.

ON THE PERMISSIBILITY OF SAYING '*SŪRAT AL-BAQARAH*', OR THE 'RECITATION OF SO-AND-SO' AND THE LIKE

It is permissible to speak of *Sūrat al-Baqarah*, *Sūrat Āl 'Imrān*, *Sūrat an-Nisā'*, *Sūrat al-'Ankabūt* and so on; it is not *makrūh*. Some of the earlier *'ulamā'* say it is *makrūh*. According to them, one should say "the chapter in which the cow is mentioned," "the chapter in which women are mentioned", etc. The first opinion is more correct, being the opinion of the majority of the *'ulamā'* of the earlier and later Muslims. The hadiths reported from the Messenger of Allah ﷺ supporting this view are innumerable, as are the sayings of the Companions and those after them. Similarly, it is not *makrūh* to say: 'This is the recitation of Abū 'Amr', 'This is the recitation of Ibn Kathīr', and so on. This is the sound and authoritative position on which was based the practice of the first community (*salaf*) and the later generations (*khalaf*) without any repudiation. It has been narrated from Ibrāhīm an-Nakha'ī, may Allah be merciful to him, that he said, "They used to disapprove of 'the Sunnah of so-and-so' and 'the recitation of so-and-so'"; but the correct position is as stated above.

THE DISAPPROVAL OR PERMISSIBILITY OF SAYING CERTAIN THINGS UPON FORGETTING A PORTION OF THE QUR'ĀN

It is *makrūh* to say: 'I forgot such-and-such a chapter.' One should rather say: 'I was made to forget it' or 'It has escaped my memory.'

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim, from Ibn Mas'ūd ﷺ who narrated that the Messenger of Allah ﷺ said: "None of you should say 'I forgot such-and-such a verse'; in fact he was made to forget."[1] According to another hadith he said: "It is vile for anyone to say 'I forgot such-and-such a verse'; in fact he was made to forget it."

We relate in the same *Ṣaḥīḥs* from 'Ā'ishah ﷺ who narrated that the Messenger of Allah ﷺ heard a man reciting and said: "May Allah have mercy on him! He has reminded me of a verse that had slipped my mind." According to another version of the *Ṣaḥīḥ* he said: "that I was made to forget."[2]

EXPLANATION THAT THERE ARE MANY RULES FOR RECITATION AND THAT WHOEVER WISHES FOR MORE SHOULD REFER TO THEM

Know that the rules for the reciter and recitation cannot be [fully] studied and comprehended except in lengthy tomes. But we wanted to allude to some of the important points of what we have mentioned in these brief sections. We have already mentioned the etiquettes of performing *dhikr* and reciting Qur'ān in the chapters at the beginning of the book. We have mentioned in the *adhkār* of *ṣalāh* a number of the rules relating to recitation. We have also made reference to the book *at-Tibyān fī*

1 Al-Bukhārī (5032), Muslim (790), with a slight variation in the wording, at-Tirmidhī (2943), and an-Nasā'ī (2/154).

2 Al-Bukhārī (5042), Muslim (788), and Abū Dāwūd (1331).

ādāb ḥamalat al-Qur'ān, for those who wish for more. All ability is from Allah, and He is Sufficient for me and Excellent as a Guardian.

URGING PERSEVERANCE IN THE RECITATION OF THE QUR'ĀN

Know that the recitation of Qur'ān is the most emphasised of all *adhkār,* so it is essential to be consistent in it, and not to miss it even for one day or night. One will fulfil the essential conditions of recitation by reciting a few verses.

We relate in the book of Ibn as-Sunnī from Anas ﷺ, who reported that the Messenger of Allah ﷺ said: "Whoever recites fifty verses in [the space of] a day and night will not be recorded as one of the neglectful; whoever recites one hundred verses will be recorded as one of the obedient; on the Day of Judgment the Qur'ān will not argue against anyone who recites two hundred verses; and whoever recites five hundred verses will have a *qinṭār*[1] of reward written for him." Another hadith has "Whoever recites forty verses" instead of "fifty," and another narration states "twenty."[2]

And in a narration from Abū Hurayrah ﷺ, he reported that the Messenger of Allah ﷺ said: "Whoever recites ten verses will not be recorded among the neglectful." There are many hadiths on the same subject.

There are numerous hadiths about reciting specific chapters during the day and night. Among these are *Yā Sīn, Tabārak* (*al-Mulk*), *al-Wāqi'ah,* and *ad-Dukhān.*[3]

Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "Whoever recites *Sūrah Yā Sīn* during the day and the night, seeking the Face of Allah, will be forgiven."[4]

Another narration says: "Whoever recites *Sūrat ad-Dukhān* will wake up forgiven."[5]

According to another hadith, Ibn Mas'ūd narrated that he heard the Messenger of Allah ﷺ say: "Whoever recites *Sūrat al-Wāqi'ah* every night will not be afflicted with poverty."[6]

Jābir reported that the Messenger of Allah ﷺ did not go to sleep until he had recited *Alif Lām Mīm, Tanzīl al-Kitāb* and *Tabārak* (*al-Mulk*).[7]

Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "Whoever recites *Idhā zulzilati-l-arḍ* in a night will get a reward equal to half of the Qur'ān; whoever recites *Qul Yā ayyuha-l-kāfirūn* will get a reward equal to a quarter of the Qur'ān; and whoever recites *Qul Huwa-llāhu Aḥad* will get a reward equal to a third of the Qur'ān."[8]

1 *Qinṭār* is a variously defined measure of weight. It is sometimes translated simply as 'a heap'.

2 Ibn as-Sunnī (676, 677) and *al-Futūḥāt* (3/275). There are other supporting narrations, as mentioned by Ibn Ḥajar.

3 Qur'ān 36, 67, 56, 44.

4 Ibn as-Sunnī (679).

5 Ibn as-Sunnī (684).

6 Ibn as-Sunnī (685) and *al-Futūḥāt* (3/280). Ibn Mas'ūd would order his daughters to recite it each night. The chain of the hadith is weak because of the break in transmission between Abū Dhabiyyah and Ibn Mas'ūd.

7 Qur'ān 32 (also known as *as-Sajdah*), 67. Ibn as-Sunnī (680). Ibn Ḥajar observes that its chain contains some weakness.

8 Ibn as-Sunnī (691).

In another hadith it is said: "Whoever recites the Verse of the Throne and *Ḥā Mīm* will be protected on that day from all evil."[1]

There are many hadiths similar to those we have mentioned. We have indicated what is the essence of the matter. And Allah knows best what is correct. To Him belong all praise and gratitude; and all ability and protection come from Him.

71

PRAISE OF ALLAH ﷻ

ALLAH ﷻ SAYS: **"Say: Praise belongs to Allah, and peace be upon His servants whom He has chosen."**[2]

﴿قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ﴾

Allah ﷻ says: **"And say: Praise belongs to Allah; He will surely show you His signs."**[3]

﴿وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ﴾

Allah ﷻ says: **"Say: Praise belongs to Allah, Who has had no son."**[4]

﴿وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا﴾

Allah ﷻ says: **"If you are grateful, I will assuredly increase you (in favours)."**[5]

﴿لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ﴾

Allah ﷻ says: **"Then remember Me, and I will remember you. Be grateful to Me, and not thankless."**[6]

﴿فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ﴾

The verses that explicitly tell us to praise and show gratitude to Allah, and that mention the merits of doing so, are many and well-known.

1 Ibn as-Sunnī (692).

2 Qur'ān 27:59.

3 Qur'ān 27:93.

4 Qur'ān 17:111.

5 Qur'ān 14:7.

6 Qur'ān 2:152.

We relate in the *Sunan*s of Abū Dāwūd and Ibn Mājah, and from the *Musnad* of Abū ʿAwānah al-Isfarāʾīnī extracted (*mukharraj*) from the *Ṣaḥīḥ* of Muslim, may Allah have mercy on him, from Abū Hurayrah ﷺ who reported that the Messenger of Allah ﷺ said: "Every action of importance that is not started with the praise of Allah is defective and devoid of blessings."[1] According to another hadith he said: "Every speech that is not started with the praise of Allah is mutilated." According to another hadith he said: "Every important undertaking that is not started with *In the name of Allah, the Beneficent, the Merciful* is defective."

And we relate all these wordings in the *Kitāb al-Arbaʿīn* of al-Ḥāfiẓ ʿAbd al-Qādir ar-Ruhāwī. It is a *ḥasan* hadith which has been narrated in *mawṣūl* form, as we mentioned, and in *mursal* form; and the *mawṣūl* form has an excellent *isnād*. When a hadith is narrated in both *mawṣūl* and *mursal* form then according to the majority of the *ʿulamāʾ* the ruling on it is that it is *mawṣūl*, because it is an additional trustworthy narrator which is acceptable according to the masses [of the people of knowledge].

The meaning of 'of importance' (*dhū bāl*) is that its circumstances are of some concern. The meaning of 'defective and devoid of blessings' (*aqṭaʿ*) is that it has a shortcoming and little blessing in it. 'Mutilated' (*ajdham*) has the same sense, and it is spelt with *jīm and dhāl.*

CLARIFYING THE CIRCUMSTANCES IN WHICH PRAISE OF ALLAH IS RECOMMENDED

According to the *ʿulamāʾ*, it is *mustaḥabb* for every author, student, teacher, preacher and suitor to begin speaking with the praise of Allah and to mention it in all important matters. Ash-Shāfiʿī said: "I like a man to praise Allah, extol Him ﷻ and invoke blessings on the Messenger of Allah ﷺ before proposing [marriage] and before anything else that he may wish."

Know that saying '*al-ḥamdu li-llāh*' is *mustaḥabb* in every important matter, as was already mentioned. It is also *mustaḥabb* after eating, drinking and sneezing and when proposing to a woman. Furthermore, it is *mustaḥabb* on making a marriage contract and on coming out of the lavatory. The explanation of these [cases] will come in the relevant chapters, together with the proof and a discussion of the rulings, if Allah desires. We have already mentioned what to say on coming out of the lavatory. It is *mustaḥabb* in written books, for teachers giving lessons, and for students when reading, whether they read hadith, jurisprudence or any other subject, to begin with the praise of Allah. The best wording for this is *Praise be to Allah, Lord of the Worlds.*

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ.

Al-ḥamdu li-llāhi Rabbi-l-ʿālamīn.

1 Abū Dāwūd (4840) and Ibn Mājah (1894). Al-Mundhirī said it was reported by an-Nasāʾī in a *musnad* and *mursal* form.

EXPLANATION OF WHAT IS A FUNDAMENTAL MATTER AND WHAT IS A PRECONDITION OF THE *KHUṬBAH* OF THE *JUMUʿAH* ETC.

The praise of Allah is a basic element of the sermon on Friday and at other times, without which it is not valid. The mandatory minimum is *Praise be to Allah.* It is best to augment the exaltation. The details of this are commonly found in books of jurisprudence. It is essential that it be in Arabic.

IT IS RECOMMENDED TO BEGIN AND CONCLUDE A *DUʿĀʾ* WITH PRAISE OF ALLAH

It is *mustaḥabb* to conclude supplications (*daʿawāt*) with the praise of Allah, Lord of the Worlds. They should likewise commence with the praise of Allah. Allah ﷻ says: "And the end of their prayer will be: 'Praise be to Allah, the Lord and Sustainer of the Universe.'"[1]

﴿وَءَاخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعَـٰلَمِينَ﴾

The proof that it is essential to start *daʿawāt* with praise and glorification of Allah will be cited in the chapter on salutations upon the Messenger of Allah ﷺ, if Allah wishes.

IT IS RECOMMENDED TO PRAISE ALLAH ON RECEIVING A BLESSING OR AVOIDING SOMETHING UNPLEASANT

Praising Allah is *mustaḥabb* when one is shown kindness or is diverted from something abhorrent, whether from oneself, a friend, or the Muslims in general.

And we relate from the *Ṣaḥīḥ* of Muslim from Abū Hurayrah ﷺ who reported that the Messenger of Allah ﷺ was brought two goblets on the night that he was taken to heaven. One contained wine and the other contained milk. He looked at them and chose the milk. Jibrīl ﷺ said: "Praise be to Allah, Who guided you to the natural religion. If you had taken the wine your *Ummah* would have gone astray."[2]

EXPLANATION OF WHAT A SLAVE OF ALLAH SHOULD SAY IF ONE OF HIS CHILDREN DIES

We relate in the book of at-Tirmidhī and others, from Abū Mūsā al-Ashʿarī ﷺ who narrated that the Messenger of Allah ﷺ said: "When the son of one of Allah's servants passes away, Allah ﷻ asks His angels: 'Have you taken the son of My servant?' They reply: 'Yes.' He asks: 'Did you take away the fruit of his heart?' They say: 'Yes.' He says: 'What did My servant say?' They say: 'He praised You and said "Verily we are from

1 Qur'ān 10:10.
2 Muslim (168).

Allah and verily to Him do we return.'" Allah ﷻ says: 'Build a house for My servant and name it The House of Praise.'"[1] According to at-Tirmidhī, this hadith is *ḥasan*.

The hadiths regarding the virtues of *ḥamd* are many and well-known. We have already mentioned in the first part of this book the *ṣaḥīḥ* narrations on the excellence of saying '*Subḥāna-llāh, al-ḥamdu li-llāh*' and the like.

According to the latter-day scholars among our [Shāfi'ī] colleagues in Khurāsān, if a man makes a vow to praise Allah ﷻ with the most comprehensive praise—or, as one of them said, 'with the most magnificent of praise'—then he may fulfil that vow by saying: *Praise be to Allah, such praise as fully befits His favours and suffices for increase from Him.*"

اَلْحَمْدُ لِلّٰهِ حَمْداً يُوَافِي نِعَمَهُ وَيُكَافِيءُ مَزِيدَهُ.

Al-ḥamdu li-llāh ḥamdan yuwāfī ni'amahu wa yukāfi'u mazīdah.

The meaning of 'befits His favours' (*yuwāfī ni'amahu*) i.e. corresponding to them so that they are produced along with it. 'Suffices' (*yukāfi'u*) with a *hamzah* on the end: that is, it matches the increase in His blessings, means that one undertakes to show gratitude for the blessings and good treatment He has granted by way of increase.

It has been said that if one makes a vow to extol Allah ﷻ with the best exaltation, the way to fulfil that vow is to say: *I am unable to exalt You sufficiently; You are as You have praised Yourself.*

لَا أُحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَىٰ نَفْسِكَ.

Lā uḥṣī thanā'an 'alayk, Anta kamā athnayta 'alā nafsik.

Some say that one should add at the end of the *du'ā'*: *And so to You be praise enough to please You.*

فَلَكَ الْحَمْدُ حَتَّىٰ تَرْضَىٰ.

Fa-laka-l-ḥamdu ḥattā tarḍā.

Abū Sa'd al-Mutawallī pictured the case of someone who swears an oath to praise Allah with most magnificent praises and the greatest of them and adds at the beginning of the *dhikr*: *Glory be to You.*

سُبْحَانَكَ.

Subḥānak.

There is also a tradition from Abū Naṣr at-Tammār from Muḥammad ibn an-Naḍr, who stated that Adam ﷺ said: "O Lord, You have kept me occupied with earning by my hands, so teach me something that contains complete praise and exaltation."

1 At-Tirmidhī (1021), who states that this hadith is *ḥasan gharīb*, and *al-Futūḥāt* (3/296). Ibn Ḥajar grades it as *ḥasan*.

So Allah ﷻ revealed to him: "O Adam, say thrice when you get up in the morning and thrice in the evening: *Praise be to Allah, Lord of the Worlds—such praise as fully befits His favours and suffices for increase from Him.* That will be complete praise and glorification." And Allah knows best.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ حَمْداً يُوَافِي نِعَمَهُ وَيُكَافِيءُ مَزِيدَهُ.

Al-ḥamdu li-llāh ḥamdan yuwāfī ni'amahu wa yukāfi'u mazīdah.

72

PRAYING FOR BLESSINGS UPON THE MESSENGER OF ALLAH ﷺ

ALLAH ﷻ SAYS: "Allah and His angels invoke blessings upon the Prophet. O you who believe, pray for blessings upon him, and salute him with complete devotion."[1]

﴿إِنَّ اللّٰهَ وَمَلَآئِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ۚ يَـٰٓأَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيماً﴾

The hadiths on its merit and those exhorting us to say it are too numerous to be counted; but we will mention a few of these, drawing attention to some others and seeking blessings for this book by virtue of their being mentioned.

We relate in the *Ṣaḥīḥ* of Muslim from 'Abdullāh ibn 'Amr ibn al-'Āṣ ﷺ, who related that he heard the Messenger of Allah ﷺ say: "Anyone who prays to Allah for blessings upon me receives ten blessings himself."[2]

And we relate from the *Ṣaḥīḥ* of Muslim from Abū Hurayrah ﷺ, who reported that the Messenger of Allah ﷺ said: "Whoever prays for one blessing upon me, Allah will send ten blessings upon him."[3]

We relate in the book of at-Tirmidhī from 'Abdullāh ibn Mas'ūd ﷺ, who related that the Messenger of Allah ﷺ said: "The person who will be most deserving and the closest to me on the Day of Judgment will be the one who prayed for the most blessings upon me."[4] At-Tirmidhī describes this hadith as *ḥasan*. At-Tirmidhī also states that in the same section there are narrations from 'Abd ar-Raḥmān ibn 'Awf, 'Āmir ibn Rabī'ah, 'Ammār and Abū Ṭalḥah, Anas and Ubayy ibn Ka'b, may Allah be pleased with them all.

And we relate from the *Sunan*s of Abū Dāwūd, an-Nasā'ī and Ibn Mājah with

1 Qur'ān 33:56.
2 Muslim (384), Abū Dāwūd (523), at-Tirmidhī (3619), and an-Nasā'ī (2/25).
3 Muslim (408), Abū Dāwūd (1530), at-Tirmidhī (485), and an-Nasā'ī (3/50).
4 At-Tirmidhī (484), with a slight variation in the wording.

ṣaḥīḥ isnāds from Aws ibn Aws ﷺ, who reported, "The Messenger of Allah ﷺ said: 'One of your best days is Friday, so pray for blessings upon me more on Fridays, for your blessings will be presented to me.' They said: 'O Messenger of Allah, how will our blessings be presented to you when *aramta*?'" (The narrator explained that this means 'you have decomposed'.) "He ﷺ said: 'Allah has made the bodies of the Prophets unlawful for the earth [to consume].'"[1]

I say *aramta* has *fatḥah* on the letter *rā'*, *sukūn* on the letter *mīm* and *fatḥah* on the letter *tā'*. Al-Khaṭṭābī said that originally it was *armamta* but one of the *mīms* was omitted, which is a dialect form used by some Arabs, as when they say: 'I continued (*ẓaltu*) to do that' i.e. *ẓalaltu*, which is a comparable instance of a similar nature. Others have said it means *arammat* 'it decomposed' with *fatḥah* on the letter *rā'* and double vowel letter *mīm*, with a vowel on the letter *tā'* which means 'the bones decomposed'. It is also said that there are other opinions. And Allah knows best.

We relate in the *Sunan* of Abū Dāwūd at the end of the Book of Ḥajj in the section on visiting graves with a *ṣaḥīḥ isnād* from Abū Hurayrah ﷺ, who reported that the Messenger of Allah ﷺ said: "Do not make my grave a place of celebration but pray for blessings upon me, for your blessings reach me wherever you are."[2]

We also relate from the same source, with a *ṣaḥīḥ isnād*, from Abū Hurayrah ﷺ who reported that the Messenger of Allah ﷺ said: "No-one sends a greeting to me without Allah returning my soul to me so that I may reply to his greeting."[3]

73

THE ORDER TO THOSE IN WHOSE PRESENCE THE MESSENGER ﷺ IS MENTIONED TO PRAY FOR BLESSINGS AND SALUTATIONS UPON HIM

WE RELATE FROM the book of at-Tirmidhī that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "Woe betide the man in whose presence I am mentioned and who does not pray for blessings upon me."[4] According to at-Tirmidhī, this hadith is *ḥasan*.

We relate in the book of Ibn as-Sunnī with a good *isnād* from Anas ﷺ, who related that the Messenger of Allah ﷺ said: "When I am mentioned in anyone's presence, let him pray for blessings upon me, because whoever prays for blessings upon me once, Allah will send ten blessings upon him."[5]

1 Abū Dāwūd (1047), an-Nasā'ī (3/91), and Ibn Mājah (1085).
2 Abū Dāwūd (2042).
3 Abū Dāwūd (2041). Its chain of narration is *ṣaḥīḥ*. See *al-Futūḥāt* (3/316).
4 At-Tirmidhī (3539) and *al-Futūḥāt* (3/319). According to Ibn Ḥajar, this hadith is *ḥasan ṣaḥīḥ*.
5 Ibn as-Sunnī (382) and an-Nasā'ī (61) in *'Amal al-yawm wa al-laylah*.

We relate in the same source, with a weak *isnād* from Jābir ﷺ, who narrated that the Messenger of Allah ﷺ said: "Anyone in whose presence I am mentioned but who does not invoke blessings upon me is made wretched."[1]

We relate in the book of at-Tirmidhī from 'Alī ﷺ, who related that the Messenger of Allah ﷺ said: "The miser is he in whose presence I am mentioned and who does not then pray for blessings upon me."[2] At-Tirmidhī classed this hadith as *ḥasan ṣaḥīḥ*.

We have also related it from the book of an-Nasā'ī from the narration of al-Ḥusayn ibn 'Alī ﷺ from the Prophet ﷺ.

The Imam Abū 'Īsā at-Tirmidhī said about this hadith: "It is related from one of the people of knowledge that he said that if a person invokes blessing upon the Prophet ﷺ once in a gathering, that is enough for him to make up for whatever may have happened in that gathering".

74

HOW TO PRAY FOR BLESSINGS UPON THE MESSENGER OF ALLAH ﷺ

WE HAVE MENTIONED praying for blessings upon the Messenger of Allah ﷺ and matters related to it in the Book on the *adhkār* of *ṣalāh*. We have explained the most complete formulas as well as the minimum. Although some of our colleagues and the Mālikī Ibn Abī Zayd hold that it is *mustaḥabb* to add 'And have mercy on Muḥammad and the family of Muḥammad', it is a baseless innovation. The Mālikī Imam Abū Bakr Ibn al-'Arabī has gone to some lengths in his book *Sharḥ at-Tirmidhī* to repudiate that and criticise Ibn Abī Zayd for it, and has declared those who practice it ignorant. He said this because the Messenger of Allah ﷺ taught us the way to pray for blessings upon him, so any addition to that would amount to considering his words inadequate and to correcting a shortcoming on his part. And all success is by Allah.

IT IS RECOMMENDED TO ASK FOR BOTH BLESSINGS AND PEACE UPON THE PROPHET ﷺ

When one asks for blessings on the Prophet ﷺ one should ask for both blessings and peace and not confine oneself to one of them, and not say 'May Allah bless him' on its own or 'peace be upon him' on its own.

1 Ibn as-Sunnī (383).
2 At-Tirmidhī (3540), an-Nasā'ī (55) in *'Amal al-yawm wa al-laylah*, and al-Ḥākim in *al-Mustadrak* (1/549), who grades it as *ṣaḥīḥ*, and adh-Dhahabī agrees. Its chain of narration is graded as *ḥasan* in *al-Futūḥāt* (3/323).

IT IS RECOMMENDED TO RAISE THE VOICE IN ASKING FOR BLESSINGS AND PEACE UPON THE MESSENGER OF ALLAH ﷺ WHEN HE IS MENTIONED DURING THE READING OF HADITHS AND IN THE *TALBIYAH*

It is *mustaḥabb* for anyone reading hadiths or the like to raise his voice in praying for blessings and greetings when the Messenger of Allah ﷺ is mentioned. However, one should not exaggerate by raising his voice excessively. One of those who stipulated that one should raise one's voice is the Imam and Ḥāfiẓ Abū Bakr al-Khaṭīb al-Baghdādī, among others. I have carried that over to the sciences of hadith.

The *'ulamā'* among our colleagues and others specify that it is recommended to raise the voice in asking for blessings and peace upon the Messenger of Allah ﷺ in the *talbiyah*. And Allah knows best.

75

BEGINNING *DU'Ā'* BY INVOKING BLESSINGS AND SALUTATIONS UPON THE MESSENGER ﷺ

WE HAVE RELATED in the *Sunan*s of Abū Dāwūd, at-Tirmidhī and an-Nasā'ī from Fuḍālah ibn 'Ubayd ﷺ that the Messenger of Allah ﷺ heard a man supplicating in his *ṣalāh* who did not magnify Allah or pray for blessings on the Messenger ﷺ. So the Messenger of Allah ﷺ observed: "This man has rushed." Then he called him and told him him or someone else: "When any one of you performs *ṣalāh*, he should begin with the magnification of his Lord ﷻ and extol Him; next he should pray for blessings on the Messenger ﷺ; and after that he should supplicate for whatever he wants."[1] At-Tirmidhī describes this as a *ḥasan ṣaḥīḥ* hadith.

We related in the book of at-Tirmidhī that 'Umar ibn al-Khaṭṭāb ﷺ said: "*Du'ā'* is halted between Heaven and Earth; none of it will ascend [to Allah] until you have prayed for blessings upon your Prophet ﷺ."[2]

I say: the *'ulamā'* are unanimous that it is *mustaḥabb* to start *du'ā'* by praising Allah ﷻ and extolling Him, and then to invoke blessings upon the Messenger of Allah ﷺ. The *du'ā'* should also be concluded with them. The narrations in this regard are many and well-known."

1 At-Tirmidhī (3473), Abū Dāwūd (1481), an-Nasā'ī (3/44), and al-Ḥākim (1/231), who grades it as *ṣaḥīḥ* and adh-Dhahabī agrees.

2 At-Tirmidhī (486) and *al-Futūḥāt* (3/334). It is *mawqūf* and its chain contains Abū Qurrah al-Asadī, about whom neither his name nor his trustworthiness are known.

76

PRAYING FOR BLESSINGS UPON THE PROPHETS AND THEIR DESCENDANTS IN SUCCESSION, MAY ALLAH BLESS THEM AND GRANT THEM PEACE

The *'ulamā'* agree about sending salutations to our Prophet Muḥammad ﷺ, and they likewise agree about the permissibility and the merit of invoking blessings upon all of the Prophets and angels independently. As for persons other than the Prophets, the majority are of the opinion that blessings (*ṣalawāt*) are not to be invoked on them. So one cannot say 'Abū Bakr, may Allah bless him'. However, there is disagreement over this prohibition. Some of our colleagues say it is *ḥarām*. The majority say that it is *makrūh tanzīhī*. Others say that it is not proper, but it is not *makrūh*. The correct view is that it is *makrūh tanzīhī*, because it is one of the rites of the innovators and we are forbidden to perform their rites. *Makrūh* is something about which a specific prohibition has been narrated.

Our [Shāfi'ī] colleagues say that what is reliable in that regard is that, in the usage of the first community, asking for *ṣalawāt* blessings came to be used specifically for the Prophets, may Allah bless them and grant them peace, just as we say 'Mighty and Majestic is He' exclusively of Allah ﷻ.

One cannot say: 'Muḥammad, mighty and majestic is He', even though he is mighty and great. Likewise, one cannot say for Abū Bakr or 'Alī, 'may Allah bless him', even though the meaning and purport of that are correct.

They agree that it is permissible to make others besides the Prophets follow them and share in their blessings. One may therefore say: "O Allah, bless Muḥammad and the family of Muḥammad and his Companions, wives, offspring and followers," because of the authentic hadiths on the subject. We have been commanded to do this in the *tashahhud*, and the first community continued doing that outside the *ṣalāh* as well.

As for asking for peace, Abū Muḥammad al-Juwaynī, one of our colleagues, holds that it is like invoking blessings (*ṣalawāt*) and cannot be done for anyone who is absent; nor should it be done for an individual other than the Prophets. One cannot say "Alī, upon him be peace.' This applies whether the person is alive or deceased. A person who is present, however, may be addressed with: 'Peace be upon you'—*salām 'alayk, salām 'alaykum, as-salām 'alayk, as-salām 'alaykum*. There is unanimity about this. The explanation of this will come in the relevant chapter, if Allah wills.

IT IS RECOMMENDED TO ASK FOR THE PLEASURE AND MERCY OF ALLAH FOR THE COMPANIONS AND THE FOLLOWERS AND THOSE WHO CAME AFTER THEM

It is *mustaḥabb* to seek the pleasure and mercy of Allah upon the Companions, the *Tābi'ūn*, the *'ulamā'* who came after them, the worshippers of Allah, and all good

people. One may say: 'may Allah be pleased with him' (*raḍiya-llāhu 'anhu*), or 'may Allah have mercy on him' (*raḥimahu-llāh*). Some *'ulamā'* say that 'may Allah be pleased with him' is specific and exclusively for the Companions of the Messenger of Allah ﷺ. Others say that for others, only *raḥimahu-llāh* 'may Allah have mercy on him' may be used. That is not so. The correct view is that it is *mustaḥabb*, and the proofs of this are innumerable. When a Companion and his son are mentioned, one should say: *raḍiya-llāhu 'anhumā*—may Allah be pleased with both of them. After Ibn 'Umar's name one should say the same, and likewise with Ibn 'Abbās, Ibn az-Zubayr, Ibn Ja'far and Usāmah ibn Zayd, to include all their fathers.

WHAT IS TO BE SAID AFTER MENTIONING SAYYIDUNĀ LUQMĀN AND SAYYIDAH MARYAM

One might ask: if Luqmān and Maryam are mentioned, ought one to invoke salutations upon them as one would with the rest of the Prophets? Or is one to salute them [with words] like 'Allah be pleased with him or her' as in the case of the Companions and the *awliyā*? Or ought one to say 'upon them be peace'? The answer to that question is that the majority of scholars do not consider them to be Prophets; anyone who considers them Prophets has erred, and it is not permissible to hold such an opinion. This has been explained by me in the book *Tahdhīb al-asmā' wa-l-lughāt*, if one wants to know more. One of the scholars said words from which it is to be understood that he means: 'Luqmān or Maryam, may Allah bless the Prophets and him or her and grant them peace . . .'. He said that is because both are exalted above the state of those about whom one says 'may Allah be pleased with them' according to texts in the Mighty Qur'ān which exalt them. There is no harm in holding this view, but it would be preferable to say 'Allah be pleased with him or her'. That is a fitting thing to say for someone who is not a Prophet; and they have not been proven to be Prophets. Imām al-Ḥaramayn [Al-Juwaynī] has transmitted in his book *al-Irshād* the consensus that Maryam is not a Prophet. If someone does say 'upon him or her be peace', then there is no apparent harm in that. And Allah knows best.

77

THE *DU'Ā'* OF *ISTIKHĀRAH*

WE RELATE FROM the *Ṣaḥīḥ* of al-Bukhārī that Jābir ibn 'Abdullāh ﷺ reported: "The Messenger of Allah ﷺ used to teach us how to seek guidance in all our affairs, just as he would teach us a *sūrah* from the Qur'ān. He said: 'When any one of you intends to do anything then he should perform two *rak'ah*s of supererogatory *ṣalāh*. Then he

should say: *O Allah, I seek guidance from You through Your knowledge; I seek strength through Your omnipotence; and I implore You through Your immense grace. For You have power and I have no power, You know and I do not know, and You are the Knower of all unseen things. O Allah, if You know that this matter is good for me in my religion, my livelihood and my ultimate destiny* (or he said: *my immediate concern and its final outcome*) *then decree it for me, make it easy for me and bless me in it. But if You know that this matter is bad for me in my religion, my livelihood and my ultimate destiny* (or he said: *my immediate concern and its final outcome*) *then turn it away from me and turn me away from it and decree good for me wherever it may be, then make me pleased with it.* Then you should mention your need."'[1]

اللّٰهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ. اَللّٰهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي—أَوْ قَالَ: عَاجِلِ أَمْرِي وَآجِلِهِ—فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي—أَوْ قَالَ: فِي عَاجِلِ أَمْرِي وَآجِلِهِ—فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَاقْدُرْ لِيَ الْخَيْرَ حَيْثُ كَانَ، ثُمَّ أَرْضِنِي بِهِ.

Allāhumma innī astakhīruka bi-'ilmik, wa astaqdiruka bi-qudratik, wa as'aluka min faḍlika-l-'aẓīm, fa-innaka taqdiru wa lā aqdir, wa ta'lamu wa la a'lam, wa Anta'Allāmu-l-ghuyūb. Allāhumma in kunta ta'lamu anna hādha-l-amra khayrun lī fī dīnī wa ma'āshī wa 'āqibati amrī—or: 'ājili amrī wa ājilihi—fa-qdurhu lī wa yassirhu lī, thumma bārik lī fīh, wa in kunta ta'lamu anna hādha-l-amra sharrun lī fī dīnī wa ma'āshī wa 'āqibati amrī—or: fī 'ājili amrī wa ājilihi—fa-ṣrifhu 'annī wa-ṣrifnī 'anhu wa-qdur lī-l-khayra ḥaythu kān, thumma arḍinī bīh.

According to the *'ulamā'*, it is *mustaḥabb* to perform *istikhārah* with *ṣalāh* and the above-mentioned *du'ā'*. The *ṣalāh* should be two *rak'ah*s of supererogatory *ṣalāh*. What is commonly accepted is that it can be done with two *rak'ah*s of regular Sunnah *ṣalāh*, or with the *ṣalāh* of greeting the mosque or other *nawāfil*.

One should recite *Qul Yā ayyuha-l-kāfirūn* ("Say: O you who reject faith") in the first *rak'ah* and *Qul Huwa-llāhu Aḥad* ("Say: He is Allah, One") in the second. If it is difficult for one to perform *ṣalāh*, one may do the *istikhārah* with *du'ā'*. It is *mustaḥabb* to begin the *du'ā'* with the praise of Allah and blessings and salutations on the Messenger of Allah ﷺ. *Istikhārah* is *mustaḥabb* in all affairs, as has been explained in an authentic hadith. Once a person has performed *istikhārah*, he should go towards that to which his heart inclines. And Allah knows best.

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1 Al-Bukhārī (6382), Abū Dāwūd (1538), at-Tirmidhī (480), and an-Nasā'ī (6/80–81) in *al-Mujtabā* and (498) in *'Amal al-yawm wa al-laylah*.

We relate in the book of at-Tirmidhī, with a weak *isnād* which at-Tirmidhī, as well as others, considered weak, that Abū Bakr ﷺ reported that when the Prophet ﷺ wanted something he would say: "*O Allah, choose for me and decide for me.*"[1]

اَللّٰهُمَّ خِرْ لِي وَاخْتَرْ لِي.

Allāhumma khir lī wa-khtar lī.

We relate in the book of Ibn as-Sunnī from Anas ﷺ who reported that the Messenger of Allah ﷺ said: "Anas, when you intend to do something, seek the guidance of your Lord seven times. Then look at what comes first to your heart, for the good is in it."[2] This hadith's *isnād* is irregular: it contains some individuals who are not known to me.

78

DU'Ā' AGAINST AFFLICTION AND *DU'Ā'* FOR IMPORTANT CONCERNS

WE RELATE FROM the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Ibn 'Abbās ﷺ reported that the Messenger of Allah ﷺ used to say in times of difficulty: "*There is no god but Allah, the Tremendous, the Clement. There is no god but Allah, Lord of the Mighty Throne. There is no god but Allah, Lord of the heavens and the earth and Lord of the Noble Throne.*"[3] And in a narration of Muslim there is, "*When the Prophet ﷺ was distressed by some concern . . . he would say that.*" His words '*ḥazabahu amrun*' mean 'when an important matter arose' or 'when he was afflicted by distress'.

لَآ إِلَـٰهَ إِلَّا اللهُ الْعَظِيمُ الْحَلِيمُ، لَآ إِلَـٰهَ إِلَّا اللهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَآ إِلَـٰهَ إِلَّا اللهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ رَبُّ الْعَرْشِ الْكَرِيمِ.

Lā ilāha illa-llāhu-l-'Aẓīmu-l-Ḥalīm, lā ilāha illa-llāhu Rabbu-l-'Arshi-l-'aẓīm, lā ilāha illa-llāhu, Rabbu-s-samāwāti wa Rabbu-l-arḍi Rabbu-l-'Arshi-l-karīm.

We relate in the book of at-Tirmidhī from Anas ﷺ, who reported that when something was difficult for him the Prophet ﷺ used to say: "*O Living and Everlasting, I seek help through Your Mercy.*"[4] According to al-Ḥākim, this hadith has a *ṣaḥīḥ isnād*.

1 At-Tirmidhī (3511). Ibn Ḥajar states that this hadith is *gharīb*, as stated by at-Tirmidhī and al-Bazzār. Zanfal is the only person to have reported it.

2 Ibn as-Sunnī (603) and *al-Futūḥāt* (3/357). The chain of narrators contains the narrator Ibrāhīm ibn al-Bara', who is known to have narrated false reports.

3 Al-Bukhārī (6345), Muslim (2730), at-Tirmidhī (3431), and an-Nasā'ī (652).

4 At-Tirmidhī (3522).

يَا حَيُّ يَا قَيُّومُ بِرَحْمَتِكَ أَسْتَغِيثُ.

Yā Ḥayyu yā Qayyūmu bi-raḥmatika astaghīth.

We relate from Abū Hurayrah ﷺ, who reported that when the Messenger of Allah ﷺ was worried about something he would raise his head towards the sky and say: "*Glory be to Allah the Tremendous.*"[1] And when exerting himself in making *du'ā'* he would say: "*O Living, O Eternally Self-Sustaining*".

سُبْحَانَ اللهِ الْعَظِيمِ. يَا حَيُّ يَا قَيُّومُ.

Subḥāna-llāhi-l-'Aẓīm. Yā Ḥayyu yā Qayyūm.

We relate from the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Anas ﷺ said that the most frequent *du'ā'* of the Messenger ﷺ was: "*O Allah, our Lord, grant us good in this world and good in the Hereafter and spare us the punishment of Hell-Fire.*"[2]

اَللّٰهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.

Allāhumma Rabbanā ātinā fī-d-dunyā ḥasanatan wa fi-l-ākhirati ḥasanatan wa qinā 'adhāba-n-Nār.

Muslim added in one narration that he said, "And when Anas wanted to supplicate with a single *da'wah*. . . he would supplicate with it. If he wanted to supplicate with a *du'ā'* he would include that in his supplication."

We relate in the books of an-Nasā'ī and Ibn as-Sunnī, from 'Abdullāh ibn Ja'far who reported that 'Alī ﷺ said: "The Messenger of Allah ﷺ taught me these words and told me to say them whenever a problem or calamity befell me: *There is no god but Allah, the Noble, the Tremendous; Glory be to Him. Blessed is Allah, Lord of the Tremendous Throne. Praise be to Allah, Lord of the Worlds.*" 'Abdullāh ibn Ja'far used to say this and then blow it over the feverishly sick (*maw'ūk*). He also used to teach it to his daughters who were married to people not of their kindred (*mughtaribah*).[3]

لَآ إِلَـٰهَ إِلَّا اللهُ الْكَرِيمُ الْعَظِيمُ، سُبْحَانَهُ، تَبَارَكَ اللهُ رَبُّ الْعَرْشِ الْعَظِيمِ، الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ.

Lā ilāha illa-llāhu-l-Karīmu-l-'Aẓīm, subḥānah, tabāraka-llāhu Rabbu-l-'Arshi-l-'Aẓīm, al-ḥamdu li-llāhi Rabbi-l-'ālamīn.

A *maw'ūk* is a person with a fever. Some say it is a person who is struggling with a severe fever. Women who are *mughtaribah* are those who are married off to non-relatives.

We relate in the *Sunan* of Abū Dāwūd that Abū Bakrah ﷺ reported that the Mes-

1 At-Tirmidhī (3432), who states that this hadith is *gharīb*.

2 Al-Bukhārī (6389) and Muslim (2690).

3 An-Nasā'ī (630), Ibn as-Sunnī (343), and *al-Futūḥāt* (4/7). Ibn Ḥajar grades this hadith as *ṣaḥīḥ*.

senger of Allah ﷺ said: "The *du'ā'* for people in difficulty to say is: *O Allah, I hope for Your Mercy, so do not entrust me to myself for the blink of an eye. Put all my affairs right for me. There is no god but You.*"[1]

اَللّٰهُمَّ رَحْمَتَكَ أَرْجُو، فَلَا تَكِلْنِي إِلَىٰ نَفْسِي طَرْفَةَ عَيْنٍ،
وَأَصْلِحْ لِي شَأْنِي كُلَّهُ، لَآ إِلَـٰهَ إِلَّا أَنْتَ.

Allāhumma raḥmataka arjū, fa-lā takilnī ilā nafsī ṭarfata 'ayn, wa aṣliḥ lī sha'nī kullah, lā ilāha illā Ant.

We relate in the *Sunan*s of Abū Dāwūd and Ibn Mājah, from Asmā' bint 'Umays ﵂, who narrated that the Messenger of Allah ﷺ said to her: "Shall I not teach you words for you to say in times of distress?" or "when in distress?" *Allah, Allah is my Lord, I do not assign anything as a partner to Him.*"[2]

اَللّٰهُ اللّٰهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئاً.

Allāhu Allāhu Rabbī lā ushriku bihi shay'ā.

We relate in the book of Ibn as-Sunnī from Abū Qatādah ﵁ who reported that the Messenger of Allah ﷺ said: "Whoever recites the Verse of the Throne and the last verse of the Chapter of the Cow (*Sūrat al-Baqarah*) when in distress, Allah ﷻ will help him."[3]

We relate in Ibn as-Sunnī from Sa'd ibn Abī Waqqāṣ, who reported that he heard the Messenger of Allah ﷺ say: "I will teach you something to say which no person in distress says without it being removed from him. It is what my brother Yūnus ﵇ said: 'So he cried through the depths of darkness, "There is no god but You. Glory to You; indeed, I have been one of those who do wrong."'"[4]

﴿فَنَادَىٰ فِي الظُّلُمَـٰتِ أَن لَّآ إِلَـٰهَ إِلَّآ أَنتَ سُبْحَـٰنَكَ إِنِّي كُنتُ مِنَ الظَّـٰلِمِينَ﴾

Fa-nādā fi-ẓ-ẓulumāti al-Lā ilāha illā Anta subḥānaka innī kuntu mina-ẓ-ẓālimīn.

At-Tirmidhī related it thus from Sa'd, and said: "Sa'd ﵁ reported that the Messenger of Allah ﷺ said: 'The supplication of Dhū an-Nūn when he supplicated to his Lord while in the belly of the fish was: *There is no god but You. Glory to You; indeed, I have*

1 Abū Dāwūd (5090) and an-Nasā'ī (651).

2 Abū Dāwūd (345).

3 Ibn as-Sunnī (346) and *al-Futūḥāt* (4/11). There is a break in the chain of this hadith and it contains narrators who are unknown.

4 Qur'ān 21:87.

been one of those who do wrong.[1] No Muslim man ever supplicates with it without Allah answering him.'"

لَآ إِلَـٰهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ.

Lā ilāha illā Anta subḥānaka innī kuntu mina-ẓ-ẓālimīn.

79

WHAT TO SAY WHEN FRIGHTENED

WE RELATE FROM Ibn as-Sunnī from Thawbān ﵁, who related that when the Messenger of Allah ﷺ was frightened by something he would say: "*He is Allah. Allah is my Lord; He has no partner.*"[2]

هُوَ اللّٰهُ، اللّٰهُ رَبِّي لَا شَرِيكَ لَهُ.

Huwa-llāh, Allāhu Rabbī lā sharīka lah.

We relate in the *Sunan*s of Abū Dāwūd and at-Tirmidhī from 'Amr ibn Shu'ayb, who reported from his father, who reported from his grandfather, that the Messenger of Allah ﷺ used to teach them these words for when they felt fear and terror: "*I seek protection in the perfect words of Allah from His wrath and the evil of His servants, and from the promptings of the* shayṭāns *and from them approaching me.*"[3]

أَعُوذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ غَضَبِهِ وشَرِّ عِبَادِهِ،
وَمِنْ هَمَزَاتِ الشَّيَاطِينِ، وأَنْ يَحْضُرُونِ.

A'ūdhu bi-kalimāti-llāhi-t-tāmmāti min ghaḍabihi wa sharri 'ibādih, wa min hamazāti-sh-shayāṭīn, wa an yaḥḍurūn.

'Abdullāh ibn 'Amr used to teach these words to those of his children who could understand, and for those who could not understand he would write it down and hang it [around their necks].

1 At-Tirmidhī (3500) and al-Ḥākim in *al-Mustadrak* (1/505), who grades it as *ṣaḥīḥ*, and adh-Dhahabī agrees.

2 Ibn as-Sunnī (337).

3 Abū Dāwūd (3893) and at-Tirmidhī (3519).

80

WHAT TO SAY WHEN AFFLICTED WITH WORRY OR GRIEF

WE RELATE FROM Ibn as-Sunnī from Abī Mūsā al-Ash'arī ﷺ who reported that the Messenger of Allah ﷺ said: "Anyone afflicted with worry or grief should supplicate with these words: *O Allah, I am Your slave and the son of Your male slave and the son of Your female slave, in Your grasp. My forelock is in Your hand, I am subject to Your decree, and Your decision on me is justice itself. I ask You by every name that is Yours, by which You have named Yourself, or which You have revealed in Your Book, or which You have taught any one of Your Creation, or which You have kept to Yourself in the knowledge of the Unseen with You, that You make the Qur'ān the light of my breast, the springtime of my heart, the removal of my sorrow, and the departure of my worries.*" A man said: "O Messenger of Allah, anyone who is deprived of these words has been wronged." He ﷺ replied: "Yes! So say them and teach them, for Allah will remove the grief of anyone who says them seeking what is in them, and will prolong his happiness."[1]

أَنَا عَبْدُكَ، ابْنُ عَبْدِكَ، ابْنُ أَمَتِكَ، فِي قَبْضَتِكَ، نَاصِيَتِي بِيَدِكَ، مَاضٍ فِيَّ حُكْمُكَ،
عَدْلٌ فِيَّ قَضَاؤُكَ، أَسْأَلُكَ بِكُلِّ اِسْمٍ هُوَ لَكَ، سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ،
أَوْ عَلَّمْتَهُ أَحَداً مِنْ خَلْقِكَ، أَوِ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ، أَنْ تَجْعَلَ الْقُرْآنَ
نُورَ صَدْرِي، وَرَبِيعَ قَلْبِي، وَجَلاَءَ حُزْنِي، وَذَهَابَ هَمِّي.

Ana 'abduk, ibnu 'abdik, ibnu amatik, fī qabḍatik, nāṣiyatī bi-yadik, māḍin fiyya ḥukmuk, 'adlun fiyya qaḍā'uk, as'aluka bi-kulli-smin Huwa lak, sammayta bihi nafsak, aw anzalatahu fī Kitābik, aw 'allamtahu aḥadan min khalqik, awi-sta'tharta bihi fī 'ilmi-l-ghaybi 'indak, an taj'ala-l-Qur'āna nūra ṣadrī, wa rabī'a qalbī, wa jalā'a ḥuznī, wa dhahāba hammī.

1 Ibn as-Sunnī (334) and *al-Futūḥāt* (4/13). Ibn Ḥajar states that this hadith is *gharīb*, and goes on to mention that Ibn as-Sunnī also narrates another, similar hadith from Ibn Mas'ūd, which is *ḥasan* and was graded as *ṣaḥīḥ* by some of the Imams of hadith.

81

WHAT TO SAY WHEN IN A FIX

WE RELATE FROM Ibn as-Sunnī from 'Alī ﷺ, who reported that the Messenger of Allah ﷺ said: "'Alī, should I not teach you the words which you should say when you are in a fix?" He said: "Yes, may Allah make me your ransom." He said: "If you are in a fix, say: *In the name of Allah, the Beneficent, the Merciful. There is no power or strength except by Allah, the High, the Tremendous.* With this Allah will turn away any tribulation He wishes."[1] I say 'plight' (*al-warṭah*) with a *fatḥah* on the *wāw* and a *sukūn* on the *rā'* means to 'destruction' (*al-halāk*).

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلاَّ بِاللهِ الْعَلِيِّ الْعَظِيمِ.

Bismi-llāhi-r-Raḥmāni-r-Raḥīm, wa lā ḥawla wa lā quwwata illā bi-llāhi-l-'Aliyyi-l-'Aẓīm.

82

WHAT TO SAY WHEN AFRAID OF ANY GROUP OF PEOPLE

WE RELATE WITH a *ṣaḥīḥ isnād* from the *Sunans* of Abū Dāwūd and an-Nasā'ī, from Abū Mūsā al-Ash'arī ﷺ who related that when the Messenger of Allah ﷺ was apprehensive of [a group of] people he would say: "*O Allah, we make You responsible for their slaughter and we seek refuge in You from their evil.*"[2]

اَللّٰهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ، وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ.

Allāhumma innā naj'aluka fī nuḥūrihim, wa na'ūdhu bika min shurūrihim.

1 Ibn as-Sunnī (331) and *al-Futūḥāt* (4/14–15). Ibn Ḥajar states that this is a *gharīb* hadith; its chain contains 'Amr ibn Bishr, whose transmission is undisputedly regarded as weak.

2 Abū Dāwūd (1537), an-Nasā'ī in *al-Kubrā*, and *al-Futūḥāt* (4/16–17). Ibn Ḥajar states that it is a *ḥasan gharīb* hadith; its narrators are those who narrated *ṣaḥīḥ* hadiths.

83

WHAT TO SAY WHEN AFRAID OF A RULER

WE RELATE FROM Ibn as-Sunnī from Ibn ʿUmar ﷺ, who reported that the Messenger of Allah ﷺ said: "If you fear a ruler or anyone else, say: *There is no god but Allah, the Forbearing, the Noble. Glory be to Allah, Lord of the Seven Heavens and Lord of the Mighty Throne. There is no god but You. Whoever You give protection to becomes mighty, and magnificent is Your acclaim.*"[1]

لَآ إِلَـٰهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَ اللهِ رَبِّ السَّمَاوَاتِ السَّبْعِ
وَرَبِّ الْعَرْشِ الْعَظِيمِ، لَآ إِلَـٰهَ إِلَّا أَنْتَ، عَزَّ جَارُكَ، وَجَلَّ ثَنَاؤُكَ.

Lā ilāha illa-llāhu-l-Ḥalīmu-l-Karīm, Subḥāna-llāhi Rabbi-s-samāwāti-s-sabʿi wa Rabbi-l-ʿArshi-l-ʿaẓīm, lā ilāha illā Ant, ʿazza jāruk, wa jalla thanāʾuk.

It is *mustaḥabb* to say what has been narrated in the previous chapter in the hadith related by Abū Mūsā al-Ashʿarī ﷺ.

84

WHAT TO SAY UPON SEEING THE ENEMY

WE RELATE FROM Ibn as-Sunnī from Anas ﷺ, who related: "We were with the Prophet ﷺ on a military campaign, when he encountered the enemy and I heard him say: '*O Master of the Day of Judgment, You alone do I worship and You alone do I ask for help.*' I saw men fall to the ground with the angels beating them from the front and the back." It is *mustaḥabb* to say what has been narrated in the previous chapter in the hadith related by Abū Mūsā al-Ashʿarī ﷺ.[2]

يَا مَـالِكَ يَوْمِ الدِّينِ، إِيَّاكَ أَعْبُدُ وإِيَّاكَ أَسْتَعِينُ.

Yā Mālika Yawmi-d-Dīn, iyyāka aʿbudu wa iyyāka astaʿīn.

1 Ibn as-Sunnī (347) and *al-Futūḥāt* (4/18). There is some weakness in the chain of this hadith, but there are other narrations which strengthen and support it.

2 Ibn as-Sunnī (336) and *al-Futūḥāt* (4/19). Ibn Ḥajar describes this hadith as *gharīb*.

85

WHAT TO SAY IF A *SHAYṬĀN* APPEARS TO ONE OR ONE IS AFRAID OF HIM

ALLAH ﷻ SAYS: "And whenever an incitement to discord is made to you by Shayṭān, seek refuge in Allah. He is the All-Hearing, the All-Knowing."[1]

﴿وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَـٰنِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۖ إِنَّهُۥ هُوَ السَّمِيعُ الْعَلِيمُ﴾

Allah ﷻ also says: "When you recite the Qur'ān, We put between you and those who believe not in the Hereafter an invisible veil."[2] So one ought to seek refuge and then recite whatever is easy of the Qur'ān.

﴿وَإِذَا قَرَأْتَ الْقُرْءَانَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْتُورًا﴾

We relate in the *Ṣaḥīḥ* of Muslim from Abū ad-Dardā' ﷺ who narrated: "The Messenger of Allah ﷺ once stood up to perform *ṣalāh* and I heard him say: '*I seek protection in Allah from you.*' Then he said thrice: '*I curse you with the curse of Allah.*' He stretched out his hand as if he was holding on to something. When he had completed the *ṣalāh* we said: 'O Messenger of Allah, we heard you say something in *ṣalāh* which we have never heard you say before; and we saw you stretch out your hand.' He replied: 'The enemy of Allah, Iblīs, came with a flame of fire and put it in my face. I said: "*I seek protection in Allah from you*" thrice. Then I said thrice: "*I curse you with the curse of Allah.*" Then he retreated three times. I was on the point of catching him. Had it not been for the *duʿā'* of my brother Sulaymān, he would have been bound up and had the children of Madīnah playing with him."[3]

I say: "[If Shayṭān appears, or if one fears that he may do so,] one should call the *adhān* as for *ṣalāh*."

أَعُوذُ بِاللهِ مِنْكَ. أَلْعَنُكَ بِلَعْنَةِ اللهِ.

Aʿūdhu bi-llāhi mink. Alʿanuka bi-laʿnati-llāh.

We relate in the *Ṣaḥīḥ* of Muslim from Suhayl ibn Abī Ṣāliḥ, who related: "My father sent me to the Banī Ḥārith, and with me there was a servant or companion. Someone called him by his name from behind a wall. The person who was with me looked at the wall but could not see anything. I mentioned this to my father and he said: 'If you realise that it is him you are encountering [i.e. Shayṭān], he will not let

1 Qur'ān 41:36.

2 Qur'ān 17:45.

3 Muslim (542). The *duʿā'* of Sulaymān is: "*He said: 'O my Lord, forgive me, and grant me a kingdom such as will not belong to another after me; for You are the Bestower of bounties.'*" Qur'ān 38:35.

you go. But if you hear a voice then make the call for *ṣalāh*, for I heard Abū Hurayrah ﷺ report that the Messenger of Allah ﷺ said: "Shayṭān turns his back in retreat when the call for *ṣalāh* is made.""[1]

86

WHAT TO SAY WHEN OVERCOME BY WEAKNESS

WE RELATE FROM the *Ṣaḥīḥ* of Muslim that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "A strong believer is better and dearer to Allah ﷻ than a weak believer, although there is good in both. Be eager for that which will benefit you and seek the help of Allah, and do not be weak. If something befalls you, do not say: 'If only I had done such-and-such it would have been like this or like that.' Instead, say: 'Allah has decreed, and what Allah wishes He does.' Indeed, 'If only' opens the works of Shayṭān."[2]

We relate in the *Sunan* of Abū Dāwūd that 'Awf ibn Mālik ﷺ said that the Messenger of Allah ﷺ gave judgment between two men, and the one against whom the judgment was given said when he turned away: *"Allah is Sufficient for me and how excellent a Guardian is He!"*[3] The Messenger ﷺ said: "Allah rebukes people for weakness. You must be strong. If something overwhelms you, say: *Allah is Sufficient for me and how excellent a Guardian is He.*"[3][6] I say *al-kays* with *fatḥah* on the letter *kāf* and *sukūn* on the letter *yā'* can have two meanings. One of them is *ar-rifq* (gentleness), which means—and Allah knows best—acting with kindness whenever possible.

حَسْبِيَ اللهُ وَنِعْمَ الْوَكِيلُ.

Ḥasbiya-llāhu wa ni'ma-l-Wakīl.

1 Muslim (389).

2 Muslim (2664) and an-Nasā'ī (621) in *'Amal al-yawm wa al-laylah.*

3 Abū Dāwūd (3627) and *al-Futūḥāt* (4/24–25). Ibn Ḥajar states that this hadith is *ḥasan*. It was reported by Abū Dāwūd and an-Nasā'ī, and its chain contains Sayf ash-Shāmī, who was declared to be trustworthy by al-Ijlī. I do not know the name of his father. The rest of the narrators are of Muslim; it also contains the *'anānah* of Bāqiyyah, but from his narrating from ash-Shāmī.

87

WHAT TO SAY WHEN FINDING SOMETHING TO BE DIFFICULT

WE RELATE FROM Ibn as-Sunnī from Anas ﷺ, who reported that the Messenger of Allah ﷺ said: "*O Allah, there is nothing easy except that which You make easy; and You make the difficult easy if You wish to.*"[1] *Ḥazn*, with a *fatḥah* on the *ḥā'* and a *sukūn* on the *zā*, means the rough, rugged or stony part of the earth.

اَللّٰهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلاً، وَأَنْتَ تَجْعَلُ الْحَزْنَ إِذَا شِئْتَ سَهْلاً.

Allāhumma lā sahla illā mā ja'altahu sahlā, wa
Anta taj'alu-l-ḥazna idhā shi'ta sahlā.

88

WHAT TO SAY WHEN EARNING ONE'S LIVELIHOOD BECOMES DIFFICULT

WE RELATE FROM the book of Ibn as-Sunnī from Ibn 'Umar ﷺ, who reported that the Messenger ﷺ asked: "Is there anything to prevent any of you, when earning his livelihood becomes difficult, from saying when he goes out of his house: '*With the name of Allah on myself, my wealth and my religion. O Allah, make me pleased with Your decree, and bless me in that which I have been allotted, so that I do not like to hasten what You have delayed, or to delay that which You have hastened*'?"[2]

بِاسْمِ اللهِ عَلَى نَفْسِي وَمَالِي وَدِينِي، اَللّٰهُمَّ رَضِّنِي بِقَضَائِكَ، وَبَارِكْ لِي
فِيمَا قُدِّرَ لِي، حَتَّى لَا أُحِبَّ تَعْجِيلَ مَا أَخَّرْتَ وَلَا تَأْخِيرَ مَا عَجَّلْتَ.

Bismi-llāhi 'alā nafsī wa mālī wa dīnī, Allāhumma raḍḍinī bi-qaḍā'ik, wa bārik
lī fīmā quddira lī, ḥattā lā uḥibba ta'jīla mā akhkharta wa lā ta'khīra mā 'ajjalt.

1 Ibn as-Sunnī (353). Ibn Ḥajar grades this hadith as *ṣaḥīḥ*.

2 Ibn as-Sunnī (352) and *al-Futūḥāt* (4/26). According to Ibn Ḥajar, this is a *gharīb* hadith which was reported by Ibn as-Sunnī and by Ibn 'Adī in *al-Kāmil*. Its chain contains 'Īsā ibn Maymūn, whose transmission is very weak.

89

WHAT TO SAY TO WARD OFF CALAMITY

WE RELATE FROM the book of Ibn as-Sunnī from Anas ibn Mālik ﷺ, who reported that the Messenger of Allah ﷺ said: "When Allah bestows a favour on a person, whether in his family, wealth or children, if he says: *'As Allah desires. There is no power except in Allah'* he will experience no misfortune in it except death."[1]

مَا شَاءَ اللهُ، لَا قُوَّةَ إِلَّا بِاللهِ.

Mā shā'a-llāh, lā quwwata illā bi-llāh.

90

WHAT TO SAY WHEN VISITED BY MISFORTUNES, BE THEY FEW OR MANY

ALLAH ﷻ SAYS: "And give glad tidings to those who patiently persevere, and who say, when afflicted with calamity: 'To Allah we belong, and to Him is our return.' They are those on whom (descend) blessings from their Lord, and mercy. And they are the truly guided."[2]

﴿وَبَشِّرِ الصَّٰبِرِينَ ۞ الَّذِينَ إِذَآ أَصَـٰبَتْهُم مُّصِيبَةٌ قَالُوٓاْ إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ ۞
أُوْلَـٰٓئِكَ عَلَيْهِمْ صَلَوَٰتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُوْلَـٰٓئِكَ هُمُ الْمُهْتَدُونَ﴾

We relate in Ibn as-Sunnī from Abū Hurayrah ﷺ, who reported that the Messenger of Allah ﷺ said: "Let every one of you say: *'To Allah we belong, and to Him is our return'* for everything, even for [a broken] sandal-thong, because it is a misfortune."[3]

I say: *ash-Shis'*, with a *kasrah* on the *shīn* and with a *sukūn* on the *sīn*, means one of the thongs of a sandal which is fastened to the thong between the middle toe and the one next to it.

1 Ibn as-Sunnī (359).

2 Qur'ān 2:155–157.

3 Ibn as-Sunnī (354) and *al-Futūḥāt* (4/28). Ibn Ḥajar states that this hadith is *gharīb* and its chain contains some weakness; however, it has a supporting narration which is from a witness.

91

WHAT TO SAY WHEN BURDENED BY DEBTS WHICH ONE IS UNABLE TO REPAY

WE RELATE FROM the book of at-Tirmidhī from ʿAlī ﷺ, who narrated that a slave who was buying his freedom came to him and said: "I am unable to pay the price for my freedom, so help me." He ﷺ said: "Shall I not teach you words that the Messenger of Allah ﷺ taught me? Were your debts like mountains Allah would settle them for you. Say: *O Allah, make what You have made lawful sufficient for me so that I need not what You have made unlawful; and make me independent of all but You by Your Generosity.*"[1] At-Tirmidhī states that this is a *ḥasan* hadith.

اَللّٰهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ.

Allāhumma-kfinī bi-ḥalālika ʿan ḥarāmik, wa aghninī bi-faḍlika ʿamman siwāk.

We have already mentioned, in the chapter about what is to be said morning and evening, the hadith of Abū Dāwūd from Abū Saʿīd al-Khudrī ﷺ about the story of the man called Abū Umāmah who said: "Worries and debts have remained with me."

92

WHAT TO SAY WHEN AFFLICTED WITH LONELINESS

WE RELATE FROM Ibn as-Sunnī from Walīd ibn Walīd ﷺ who said: "Messenger of Allah, I suffer from loneliness." He ﷺ said: "When you go to bed, say: *I seek protection in the perfect words of Allah from His wrath and His punishment, the evil of His servants, and the suggestions of the shayṭāns and from them appearing to me,*[2] for then it will not harm you" (or, "it will not approach you").

أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ وشَرِّ
عِبَادِهِ، وَمِنْ هَمَزَاتِ الشَّيَاطِينِ، وأَنْ يَحْضُرُونِ.

Aʿūdhu bi-kalimāti-llāhi-t-tāmmāti min ghaḍabihi wa ʿiqābihi wa sharri ʿibādih, wa min hamazāti-sh-shayāṭīn, wa an yaḥḍurūn.

1 At-Tirmidhī (3558). Ibn Ḥajar states that this hadith is *ḥasan gharīb*.

2 Ibn as-Sunnī (643).

We relate in Ibn as-Sunnī from al-Barā' ibn 'Āzib ﷺ, that a man came to the Messenger of Allah ﷺ and complained of loneliness. He ﷺ said : "Make sure you say in abundance: *Peerless is the King, the Holy, Lord of the angels and the Spirit* (Rūḥ). *You have made the heavens and the earth majestic with might, the* Jabarūt (Supraformal Realm). The man said this and the loneliness disappeared".

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ، رَبِّ الْمَلَآئِكَةِ وَالرُّوحِ، جَلَّلْتَ
السَّمَاوَاتِ وَالْأَرْضَ بِالْعِزَّةِ وَالْجَبَرُوتِ.

Subḥāna-l-Maliki-l-Quddūs, Rabbi-l-malā'ikati wa-r-rūḥ,
jallalta-s-samāwāti wa-l-arḍa bi-l-'izzati wa-l-Jabarūt.

93

WHAT TO SAY WHEN TROUBLED BY SATANIC DISTURBANCE

ALLAH ﷻ SAYS: "And whenever any incitement to discord is made to you by Shayṭān, seek refuge in Allah. He is the All-Hearing, the All-Knowing."[1] The best that can be said is that which Allah, exalted is He, instructed us and ordered us to say.

﴿وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَٰنِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۖ إِنَّهُۥ هُوَ السَّمِيعُ الْعَلِيمُ﴾

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim from Abū Hurayrah ﷺ who reported that the Messenger of Allah ﷺ said: "Shayṭān will come to one of you and say: 'Who created this?' 'Who created that?' until he says: 'Who created your Lord?' When he reaches that stage, seek protection from Allah and stop."[2] According to another hadith he said: "People will continue to ask until people say: 'Allah created Creation, so who created Allah?' Whoever experiences that must say: *'I believe in Allah and His Messengers.'*"[3]

آمَنْتُ بِاللَّهِ وَرُسُلِهِ.

Āmantu bi-llāhi wa Rusulih.

We relate in the book of Ibn as-Sunnī from 'Ā'ishah ﷺ who reported that the Messenger of Allah ﷺ said: "Whoever experiences any of these insinuations should say thrice, *'I believe in Allah and His Messengers',*[4] and it will leave him."

1 Qur'ān 41:36.
2 Al-Bukhārī and Muslim.
3 Al-Bukhārī (3276), Muslim (135), and Abū Dāwūd (4721).
4 Ibn as-Sunnī (629).

We relate in the *Ṣaḥīḥ* of Muslim from 'Uthmān ibn Abī al-'Āṣī ﷺ who reported: "I said: 'Messenger of Allah, Shayṭān has interfered with my *ṣalāh* and and in my recitation and has caused confusion in me.' The Messenger of Allah ﷺ said: 'That *shayṭān* is called Khinzab. When you sense his presence, seek the protection of Allah from him and spit towards your left thrice.' I did so, and Allah took away what I had been experiencing.[1]

I say: 'Khinzab' is spelled with *khā'* and then a *nūn* with a *sukūn*, then a *zāy* with a *fatḥah* and then *bā'*. The *'ulamā'* differ about how to vowel the *khā'*: some of them put a *fatḥah* on it and others put a *kasrah,* and these two are the most well-known. Some put a *ḍammah*, as Ibn al-Athīr cited in his *Nihāyat al-gharīb*, but what is well-known is with a *fatḥah* or a *kasrah.*

We relate in the *Sunan* of Abū Dāwūd with a good *isnād* from Abū Zumayy who reported: "I asked Ibn 'Abbās ﷺ: 'What is this that I am experiencing?' He answered: 'What is it?' I said: 'By Allah, I cannot talk about it.' He asked me: 'Is it something to do with doubt?' [When I answered that it was], he smiled and said: 'No-one was safe from it until Allah revealed: **"If you are in doubt concerning what We have revealed unto you [O Prophet], ask those who read the Scripture from before your time. The truth has indeed come to you from your Lord, so be not one of those in doubt."**'[2]

﴿فَإِن كُنتَ فِي شَكٍّ مِّمَّآ أَنزَلْنَآ إِلَيْكَ فَسْـَٔلِ الَّذِينَ يَقْرَءُونَ الْكِتَٰبَ مِن
قَبْلِكَ ۚ لَقَدْ جَآءَكَ الْحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ﴾

Fa-in kunta fī shakki-m-mimmā anzalnā ilayka fa-s'ali-
lladhīna yaqra'ūna-l-Kitāba min qablik. La-qad jā'aka-l-
ḥaqqu mi-r-Rabbika fa-lā takūnanna mina-l-mumtarīn.

[Ibn 'Abbās] told me: 'If you find any [doubt] within yourself, say: **"He is the First and the Last, the Manifest and the Hidden, and He has full knowledge of all things."**'[3]

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّٰهِرُ وَالْبَاطِنُ، وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

Huwa-l-Awwalu wa-l-Ākhiru wa-ẓ-Ẓāhiru wa-l-
Bāṭin, wa Huwa bi-kulli shay'in 'Alīm.

We relate with our *ṣaḥīḥ isnād* from the *Riṣalāh* of Ustādh Abū al-Qāsim al-Qushayrī, may Allah have mercy upon him, from Aḥmad ibn 'Aṭā' ar-Rūdhabārī, the great master ﷺ, who said: "I was going to extremes of excess in my purification. One night my breast was constricted because of the great volume of water I had poured over

1 Muslim (2203).
2 Qur'ān 10:94.
3 Qur'ān 57:3. This hadith is reported by Abū Dāwūd (5110) and in *Al-Futūḥāt* (4/37). Ibn Ḥajar says the text of this hadith is *shādhdh* (irregular), as it is reported from Ibn 'Abbās from the transmission of Sa'īd ibn Jubayr and Mujāhid that the Prophet ﷺ never experienced any doubts. This latter was reported by 'Abd ibn Ḥumayd, aṭ-Ṭabarānī, and Ibn Abī Ḥātim, all with *ṣaḥīḥ* chains.

myself, and my heart would not be still. I cried out: 'My Lord! Your pardon, Your pardon! I then heard a voice say 'Pardon is in knowledge' and that (state) left me.'"

Some of the *'ulamā'* say that it is *mustaḥabb* for anyone who is troubled by distraction in his *wuḍū'*, *ṣalāh* or the like to say: '*There is no god but Allah.*' This is because when Shayṭān hears *dhikr* he retreats, i.e. goes back and flees, and '*There is no god but Allah*' is the foremost of all *dhikr*. This is why the noble masters of the purest of this [Muslim] Community, the people who instruct the travellers on the spiritual path and instruct desciples, have chosen 'There is no god but Allah' for those who make religious retreats, and instructed them to be constant in it. They have declared that the most beneficial cure for insinuation is to turn to the *dhikr* of Allah ﷻ and to increase in it. Aḥmad ibn Abī al-Ḥawārī—with either a *fatḥah* on the *rā'* (Abī al-Ḥawāray) or a *kasrah*—said: "I complained to Abū Sulaymān ad-Dārānī about satanic insinuation. He said: 'If you want it to stop, then any time you feel it you should become happy. When you become happy it will stop, because there is nothing more hateful to Shayṭān than the happiness of a believer. But if you are grieved by it, it will increase.'" I say: "This is supported by what some of the Imams say: 'Satanic insinuation only befalls those who have complete faith, for a thief is not tempted by a deserted house.'"

WHAT TO SAY OVER THE INSANE OR SOMEONE WHO HAS BEEN STUNG

WE RELATE FROM the *Ṣaḥīḥs* of al-Bukhārī and Muslim from Abū Sa'īd al-Khudrī ﷺ, who narrated: "A party of the Companions of the Messenger of Allah set out on a journey, and they camped on the territory of some Arabs. They asked them for hospitality, but they refused. The leader of that area was stung [by an insect]. They attempted to cure him by all means, but nothing helped him. One of them said: 'If you went to that party that camped, perhaps they might have something.' They came to them and said: 'O party, our leader has been stung. We have made efforts to cure him by every means, but nothing has helped him. Do you have anything?' One of them said: 'By Allah, I will incant for you. But by Allah, we asked you to host us, and you did not host us. I will not incant for you until you determine a fee for us.' They agreed to give them a flock of sheep. He went and blew on the man and recited *al-Fātiḥah*. It was as if he had been freed from bonds. He went about walking without pain (*qalabah*). They paid them the fee that they had agreed upon. Then one of them said: 'Share it.' The one who had incanted said: 'Do not do so until we have gone to the Prophet ﷺ and told him what happened and heard what he commands us to do.' They came to the Prophet ﷺ and told him about it. He ﷺ asked: 'What made you

realise that it was an incantation?' Then [the Prophet ﷺ] said: 'You have done right. Share it and give me also a share with you.' The Prophet ﷺ laughed."[1] One version has, "So he ordered thirty ewes for him."

I say, regarding 'without' (*qalabah*) with a *fatḥah* on the *qāf*, the *lām* and the *bā'*: it means pain (*waja'*).

We relate in the book of Ibn as-Sunnī from 'Abd ar-Raḥmān ibn Abī Laylā, who reported from a man who reported from his father who said: "A man came to the Prophet ﷺ and said: 'My brother is sick.' He asked: 'What is your brother's sickness?' The man replied: 'He is mentally deranged.' He said: 'Send him to me.' [The sick man] came and sat in front of him. The Prophet ﷺ recited *al-Fātiḥah* and four verses from the beginning of *al-Baqarah* and two verses from the middle: 'And your god is One God. There is no god but He, Most Gracious, Most Merciful. Truly in the creation of the heavens and the earth, and in the alternation of the night and the day, and in the sailing of the ships through the ocean for the benefit of mankind, and in the rain which Allah sends down from the skies, and in the life which He gives therewith to an Earth that is dead, and in the beasts of all kinds that He scatters through the earth, and in the changes of the winds, and the clouds which they trail like their slaves between the sky and the earth, indeed there are signs for wise people.'[2] Then he recited the Verse of the Throne and the last three verses of *al-Baqarah*. Next he recited a verse from the first part of *Sūrat Āl 'Imrān*: 'Allah bears witness that there is no god but He, as do the angels and those endowed with knowledge, standing firm in justice. There is no god but He, the Mighty, the All-Wise.'[3]

"He then recited a verse from *Sūrat al-A'rāf*: 'Your Guardian Lord is Allah, Who created the heavens and the earth in six days, then settled on the Throne. He draws the night as a veil over the day, each seeking the other in rapid succession: and the sun, the moon, and the stars, (all) are subservient to His command. Verily, His are the Creation and the Command. Blessed is Allah, the Cherisher and Sustainer of the Worlds!'[4]

"Then he recited a verse from *Sūrat al-Mu'minūn*: 'So exalted is Allah, the King, the Reality: there is no god but He, Lord of the Noble Throne.'[5] Next he recited the verse from *Sūrat al-Jinn*: 'And exalted is the majesty of our Lord: He has neither taken a wife nor [begotten] a son.'[6] Finally, he recited ten verses from the beginning of *Sūrat aṣ-Ṣāffāt*,[7] ten from the end of *Sūrat al-Ḥashr*,[8] and *Qul Huwa-llāhu Aḥad* and *al-Mu'awwidhāt*."[9]

1 Al-Bukhārī (5749) and Muslim (2201).
2 Qur'ān 2:163–164.
3 Qur'ān 3:18.
4 Qur'ān 7:54.
5 Qur'ān 23:116.
6 Qur'ān 72:3.
7 Qur'ān 37.
8 Qur'ān 59.
9 Ibn as-Sunnī (637). There is some weakness in the chain of this hadith.

﴿وَإِلَـٰهُكُمْ إِلَـٰهٌ وَاحِدٌ ۖ لَّآ إِلَـٰهَ إِلَّا هُوَ الرَّحْمَـٰنُ الرَّحِيمُ * إِنَّ فِي خَلْقِ السَّمَـٰوَٰتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنفَعُ النَّاسَ وَمَآ أَنزَلَ اللَّهُ مِنَ السَّمَآءِ مِن مَّآءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ وَتَصْرِيفِ الرِّيَـٰحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَآءِ وَالْأَرْضِ لَآيَـٰتٍ لِّقَوْمٍ يَعْقِلُونَ﴾

﴿شَهِدَ اللَّهُ أَنَّهُۥ لَآ إِلَـٰهَ إِلَّا هُوَ وَالْمَلَـٰٓئِكَةُ وَأُولُوا۟ الْعِلْمِ قَآئِمًۢا بِالْقِسْطِ ۚ لَآ إِلَـٰهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَـٰوَٰتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي الَّيْلَ النَّهَارَ يَطْلُبُهُۥ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَٰتٍۭ بِأَمْرِهِۦٓ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَـٰلَمِينَ﴾

﴿فَتَعَـٰلَى اللَّهُ الْمَلِكُ الْحَقُّ ۗ لَآ إِلَـٰهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ﴾

﴿وَأَنَّهُۥ تَعَـٰلَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَـٰحِبَةً وَلَا وَلَدًا﴾

Wa ilāhukum ilāhun wāḥid, lā ilāha illā Huwa-r-Raḥmānu-r-Raḥīm. Inna fī khalqi-s-samāwāti wa-l-arḍi wa-khtilāfi-l-layli wa-n-nahāri wa-l-fulki-llatī tajrī fi-l-baḥri bimā yanfa'u-n-nāsa wa mā anzala-llāhu mina-s-samā'i mi-m-mā'in fa-aḥyā bihi-l-arḍa ba'da mawtihā wa baththa fīhā min kulli dābbatin wa taṣrīfi-r-riyāḥi wa-s-saḥābi-l-musakhkhari bayna-s-samā'i wa-l-arḍi la-āyāti-l-li-qawmin ya'qilūn. Shahida-llāhu annahu lā ilāha illā Huwa wa-l-malā'ikatu wa ūlu-l-'ilmi qā'imam bi-l-qisṭ. Lā ilāha illā Hū, al-'Azīzu-l-Ḥakīm. Inna Rabbakumu-llāhu-lladhī khalaqa-s-samāwāti wa-l-arḍa fī sittati ayyāmin thumma-stawā 'ala-l-'arsh, yughshi-l-layla-n-nahāra yaṭlubuhu ḥathīthan wa-sh-shamsa wa-l-qamara wa-n-nujūma musakhkharātim bi-amrih, alā lahu-l-khalqu wa-l-amr, tabāraka-llāhu Rabbu-l-'ālamīn.

Fa-ta'ālā-llāhu-l-Māliku-l-Ḥaqq, lā ilāha illā Hūwa Rabbu-l-'Arshi-l-karīm. Wa annahu ta'ālā jaddu Rabbinā, ma-ttakhadha ṣāḥibatan wa lā waladā.

I say: scholars of the language say: 'mentally deranged' (*lamam*) means a type of madness that befalls a man and seizes him.

We relate in the *Sunan* of Abū Dāwūd with a *ṣaḥīḥ isnād* from Khārijah ibn aṣ-Ṣalt, who reported that his uncle said: "I came to the Prophet ﷺ and embraced Islam. Then I returned, and I passed by a group of people who had with them a madman,

bound with steel. His family said to me: 'We have been told that your companion has brought goodness with him. Do you have anything that we can cure him with?' I recited *al-Fātiḥah* for him and he was cured, so they gave me a hundred sheep. I went to the Prophet ﷺ and informed him. He asked: 'Is there anything other than this?' and in one narration, 'Did you say anything else besides?' I replied: 'No.' He said: 'Take it, for by my life, whoever eats from a false incantation. . ., but you have eaten from a true incantation.'"[1]

We relate in the book of Ibn as-Sunnī with a different wording which is another version of Abū Dāwūd's, where Khārijah ibn aṣ-Ṣalt reported that his uncle said: "We went away from the Prophet ﷺ and came to a district of some Arabs. They said: 'Do you have a cure? We have a deranged man in bonds.' They brought the madman, tied up. I recited *al-Fātiḥah* over him for three days, morning and night. I gathered my saliva and spat on him. It was as if he had been set free after being tied up with rope. They gave me a fee. I said: 'No.' They said: 'Ask the Prophet ﷺ.' I asked him and he replied: 'Eat, for by my life, there are those who eat from a false incantation, but you have eaten from a true incantation.'"[2]

I say that this uncle's name was 'Ilāqah ibn Ṣuḥār but it is also said that his name was 'Abdullāh.

We relate in the book of Ibn as-Sunnī from 'Abdullāh ibn Mas'ūd ﷺ who recited in the ear of a sick person and he recovered. The Messenger of Allah ﷺ asked him: "What did you recite in his ear?" He said: "I recited: **'Did you think that We had created you in jest, and that you would not be brought back to Us? Exalted is Allah, the King, the Real. There is no god but Him, Lord of the Noble Throne. Whoever calls on another god together with Allah, he has no proof thereof at all and his reckoning is with his Lord. Truly the unbelievers have no success. Say: 'My Lord, forgive and be merciful! You are the Best of the Merciful.'"**[3] until I completed the chapter." The Messenger of Allah ﷺ said to him: "If a man had firm faith and recited that on a mountain, it would vanish."[4]

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَـٰكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ * فَتَعَـٰلَى اللَّهُ الْمَلِكُ الْحَقُّ ۖ لَآ إِلَـٰهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ * وَمَن يَدْعُ مَعَ اللَّهِ إِلَـٰهًا ءَاخَرَ لَا بُرْهَـٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ الْكَـٰفِرُونَ * وَقُل رَّبِّ اغْفِرْ وَارْحَمْ وَأَنتَ خَيْرُ الرَّٰحِمِينَ﴾

1 Abū Dāwūd (3896).
2 Ibn as-Sunnī (635) and Abū Dāwūd (3897).
3 Qur'ān 23:115.
4 Ibn as-Sunnī (636) and *al-Futūḥāt* (4/46). Ibn Ḥajar states that this hadith is *gharīb*.

95

SEEKING PROTECTION FOR CHILDREN AND OTHERS

WE RELATE FROM the *Ṣaḥīḥ* of al-Bukhārī from Ibn ʿAbbās ﷺ who reported that the Messenger of Allah ﷺ used to seek protection for Ḥasan and Ḥusayn, saying: "*I seek protection for the two of you with the perfect words of Allah from every* shayṭān *and poisonous thing, and from the evil eye.*" He ﷺ also said: "Verily your father [Ibrāhīm] used to seek protection by it for Ismāʿīl and Isḥāq."[1]

أُعِيذُكُمَا بِكَلِمَاتِ اللهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، ومِنْ كُلِّ عَيْنٍ لَامَّةٍ.

Uʿīdhukumā bi-kalimāti-llāhi-t-tāmmah, min kulli shayṭānin wa hāmmah, wa min kulli ʿaynin lāmmah.

I say: The *ʿulamā'* say that *hāmmah* with a doubled *mīm* means any kind of poisonous creature, such as a snake, and the plural is *hawāmm*. They say that *hawāmm* is used for any crawling creature even if it does not kill, such as insects and vermin. An example of this is in the hadith of Kaʿb ibn ʿUjrah ﷺ: "Do the vermin on your head harm you?" meaning lice.

As for 'evil eye' (*ʿaynun lāmmah*), with a doubled *mīm*, it means that which afflicts whatever it looks at with evil.

96

WHAT TO SAY OVER ABSCESSES, PIMPLES AND SUCHLIKE

WE HAVE ALREADY mentioned the hadith of ʿĀ'ishah ﷺ about what the sick should say and what should be recited for them.

We relate in the book of Ibn as-Sunnī from one of the wives of the Prophet ﷺ who said: "The Messenger of Allah ﷺ came to me when a pimple had come out on my finger. He asked: 'Do you have any *dharīrah*[2]?' He put it on [the pimple] and said: 'Say: *O Allah, Who make the great small and make the small great, make my problem small.*' It was cured."[3]

1 Al-Bukhārī (3371), an-Nasā'ī in *ʿAmal al-yawm wa al-laylah* (1006), and Ibn Mājah (3525).
2 *Dharīrah* is a fragrant powder imported from India.
3 Ibn as-Sunnī (640) and an-Nasā'ī (1031) in *ʿAmal al-yawm wa al-laylah*.

اللّٰهُمَّ مُصَغِّرَ الْكَبِيرِ وَمُكَبِّرَ الصَّغِيرِ، صَغِّرْ مَا بِي.

Allāhumma Muṣaghghira-l-kabīri wa Mukabbira-ṣ-ṣaghīr, ṣaghghir mā bī.

I say that the word *batharah*, with a *fatḥah* on the *bā'* and a *sukūn* on the *thā'* and also a *fatḥah*—there are two variants—means a small skin infection (or spot). Hence it is said: "His face *bathara*—broke out in pimples (or spots)" with a *kasrah* on the *thā'* and a *fatḥah* and a *ḍammah*—three variant spellings.

As for *dharīrah*, it is a powdered [scented] reed, *calamus aromaticus*, which is brought from India.

97

RECOMMENDATION TO REMEMBER DEATH MUCH

WE RELATE WITH *ṣaḥīḥ isnāds* in the books of at-Tirmidhī, an-Nasā'ī, Ibn Mājah and others, that Abū Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said "Remember much the destroyer of pleasures": that is to say, "death".[1] According to at-Tirmidhī, this is a *ḥasan* hadith.

98

APPROVAL OF ASKING THE RELATIVES OF A SICK PERSON ABOUT HIS HEALTH, AND OF REPLYING TO THE QUESTION

WE RELATE FROM the *Ṣaḥīḥ* of al-Bukhārī from Ibn ʿAbbās ﷺ, who reported that ʿAlī ibn Ṭālib ﷺ left the presence of the Messenger of Allah ﷺ during the illness in which he passed away. People asked him: "How is the Messenger of Allah ﷺ this morning?" He said: "He got up well, Allah be praised."[2]

1 At-Tirmidhī (2308), an-Nasā'ī (4/4), Ibn Mājah (4258), and *al-Futūḥāt* (4/50). Ibn Ḥajar grades this hadith as *ḥasan*.
2 Al-Bukhārī (6266).

99

WHAT THE SICK SHOULD SAY, WHAT SHOULD BE SAID AND RECITED NEAR THEM, AND HOW TO ASK AFTER THEIR HEALTH

WE RELATE FROM the *Ṣaḥīḥ*s of al-Bukhārī and Muslim from ʿĀ'ishah ﵂ who said that every night when the Messenger of Allah ﷺ went to bed he put his palms together and blew into them, before reciting into them "Say: Allah is One", "Say: I seek protection with the Lord of Daybreak", and "Say: I seek protection with the Lord of Mankind." Then he passed his hands over as much of his body as he was able to, beginning with his head and face and the front part of his body. He did this thrice.[1]

ʿĀ'ishah ﵂ reported: "When he became sick, he told me to do that for him." In another hadith in the *Ṣaḥīḥ* it is said that the Messenger ﷺ used to blow *al-Muʿawwidhāt* over himself during the illness from which he passed away. ʿĀ'ishah ﵂ said: "When his sickness intensified, I blew them over him using his own hands because of their blessing." In another narration is, "When he became sick, he used to recite *al-Muʿawwidhāt* over himself and blow." Az-Zuhrī, one of the narrators, was asked how he blew out air. He replied: "He would blow into his hand and then wipe his face."

I say that related to this is the hadith that has already been mentioned about what should be recited for the insane: that is, *al-Fātiḥah*.

﴿قُلْ هُوَ اللَّهُ أَحَدٌ...﴾

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ...﴾

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ...﴾

Qul Huwa-llāhu Aḥad...
Qul aʿūdhu bi-Rabbi-l-falaq...
Qul aʿūdhu bi-Rabbi-n-nās...

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim, the *Sunan* of Abū Dāwūd and other sources, from ʿĀ'ishah ﵂ who said that when any man became sick, was wounded or had a sore, the Prophet ﷺ put his finger like this (here Sufyān ibn ʿUyaynah, the narrator, put his index finger on the ground) and then raised it saying: "*In the name of Allah, the dust of our earth by the saliva of one of us, our sick will be cured, by permission of our Lord.*"[2]

بِاسْمِ اللهِ، تُرْبَةُ أَرْضِنَا بِرِيقَةِ بَعْضِنَا، يُشْفَىٰ بِهِ سَقِيمُنَا بِإِذْنِ رَبِّنَا.

Bismi-llāh, turbatu arḍinā bi-rīqati baʿḍinā, yushfā saqīmunā bi-idhni Rabbinā.

1 Al-Bukhārī (5016), Muslim (2192), *al-Muwaṭṭaʾ* (2/942–943), Abū Dāwūd (5049), and at-Tirmidhi (3413).

2 Al-Bukhārī (5745), Muslim (2194), and Abū Dāwūd (3895).

In another narration it is "*the dust of our earth, and the saliva of one of us*".

تُرْبَةُ أَرْضِنَا وَرِيقَةُ بَعْضِنَا

... turbatu arḍinā wa rīqatu baʿḍinā.

According to the *ʿulamāʾ*, 'the saliva of one of us' means the saliva of a human (descendant of Adam). Ibn Fāris said, "Saliva (*rīq*) is that of humans or others and it may be made feminine, in which case it is *rīqah*." Al-Jawharī states in *aṣ-Ṣiḥaḥ* that *rīqah* is more specific than *rīq*.

We relate in the two *Ṣaḥīḥ*s from ʿĀ'ishah ﵂ who reported that when the Prophet ﷺ sought protection for someone in his family, he rubbed his right hand and said: "*O Allah, Lord of men, remove this discomfort. Cure, for You are the One Who cures; there is no cure but Your cure. May it be a cure that leaves no sickness.*"[1]

اَللّٰهُمَّ رَبَّ النَّاسِ، أَذْهِبِ الْبَأْسَ، اِشْفِ—وَأَنْتَ الشَّافِي،
لَا شِفَاءَ إِلَّا شِفَاؤُكَ—شِفَاءً لَا يُغَادِرُ سَقَماً.

Allāhumma Rabba-n-nās, adhhibi-l-baʾs, ishfi—wa Anta-sh-Shāfī lā shifāʾa illā shifāʾuk—shifāʾan lā yughādiru saqamā.

According to another version the Prophet ﷺ would make a protective supplication (*ruqyah*), saying: "*Remove the discomfort, O Lord of Men; the healing is in Your hand, for no one can uncover it but You*".

اِمْسَحِ الْبَأْسَ، رَبَّ النَّاسِ، بِيَدِكَ الشِّفَاءُ لَا كَاشِفَ لَهُ إِلَّا أَنْتَ.

Imsaḥi-l-baʾs, Rabba-n-nās, bi-yadika-sh-shifāʾ, lā kāshifa lahu illā Anta.

We relate in the *Ṣaḥīḥ* of al-Bukhārī from Anas ﵁ who said to Thābit: "Shall I not incant for you with the incantation used by the Messenger of Allah ﷺ?" He replied: "Yes." [Anas] said: "*O Allah, Lord of men and Remover of discomfort, cure, for You are the One Who cures; there is no Healer but You. May it be a cure that leaves no sickness.*"[2]

I say that the meaning of 'leaves no [sickness]' (*lā yughādiru*) is 'does not leave' (*lā yatruku*), and the meaning of 'discomfort' (*al-baʾs*) is distress or illness.

اَللّٰهُمَّ رَبَّ النَّاسِ، مُذْهِبَ الْبَأْسِ، اِشْفِ—أَنْتَ الشَّافِي
لَا شَافِيَ إِلَّا أَنْتَ—شِفَاءً لَا يُغَادِرُ سَقَماً.

Allāhumma Rabba-n-nās, mudhhiba-l-baʾs, ishfī—Anta-sh-Shāfī, lā shāfiya illā Ant—shifāʾan lā yughādiru saqamā.

We relate in the *Ṣaḥīḥ* of Muslim from ʿUthmān ibn Abī al-ʿĀṣ ﵁, who complained to the Messenger of Allah ﷺ about a pain that he had had in his body. He ﷺ told

1 Al-Bukhārī (5743) and Muslim (2191).

2 Al-Bukhārī (5742).

him: "Put your hand on the part of your body that is in pain and say: *In the name of Allah* thrice, then say seven times: *I seek protection in the Might and Omnipotence of Allah from the evil of what I feel and from what I fear.*"[1]

بِاسْمِ اللهِ.

أَعُوذُ بِعِزَّةِ اللهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ.

Bismi-llāh.

A'ūdhu bi-'izzati-llāhi wa qudratihi min sharri mā ajidu wa uḥādhir.

We relate in the *Ṣaḥīḥ* of Muslim that Sa'd ibn Abī Waqqāṣ ﷺ narrated: "The Prophet ﷺ visited me when I was sick, and he ﷺ said: '*O Allah, heal Sa'd; O Allah, heal Sa'd; O Allah, heal Sa'd.*'"[2]

اَللّٰهُمَّ، اِشْفِ سَعْداً، اَللّٰهُمَّ، اِشْفِ سَعْداً، اَللّٰهُمَّ، اِشْفِ سَعْداً.

Allāhumma, ishfi Sa'dā, Allāhumma, ishfi Sa'dā, Allāhumma, ishfi Sa'dā.

We relate in the *Sunan*s of Abū Dāwūd and at-Tirmidhī with *ṣaḥīḥ isnād*s, from Ibn 'Abbās ﷺ who also related that the Messenger of Allah ﷺ said: "If anyone visits a sick person whose time has not [yet] come, and says seven times: *'I ask Allah the Tremendous, Lord of the Mighty Throne, to cure you'*, Allah ﷻ will cure him of that sickness."[3] At-Tirmidhī describes this hadith as *ḥasan* and al-Ḥākim Abū 'Abdullāh, in his book *al-Mustadrak 'ala-ṣ-Ṣaḥīḥayn,* describes it as *ṣaḥīḥ* according to the standards of al-Bukhārī.

I say that *yashfiya,* 'cure', has a *fatḥah* on the first letter.

أَسْأَلُ اللهَ الْعَظِيمَ، رَبَّ الْعَرْشِ العَظِيمِ، أَنْ يَشْفِيَكَ.

As'alu-llāha-l-'Aẓīm, Rabba-l-'Arshi-l-'Aẓīm, an yashfiyak.

We relate in the *Sunan* of Abū Dāwūd, from 'Abdullāh ibn 'Amr ibn al-'Āṣ ﷺ, who reported that the Prophet ﷺ said: "When any of you visit the sick they should say: *O Allah, heal Your slave, who hurts an enemy for You or walks to* ṣalāh *for You.*"[4] Abū Dāwūd did not regard it as weak.

I say that the meaning of 'wounds' (*yanka'u*), with *fatḥah* on the first letter and *hamzah* on the last, is 'causes him pain, hurts him' (*yu'limuhu wa yūji'uhu*).

اَللّٰهُمَّ، اِشْفِ عَبْدَكَ، يَنْكَأُ لَكَ عَدُوّاً، أَوْ يَمْشِي لَكَ إِلَى صَلاَةٍ.

Allāhumma, ishfi 'abdak, yanka'u laka 'aduwwā, aw yamshī laka ilā ṣalāh.

1 Muslim (2202), Abū Dāwūd (3891), and an-Nasā'ī (909).

2 Muslim (1628).

3 Abū Dāwūd (3106), at-Tirmidhī (2084), al-Ḥākim (1/342), and *al-Futūḥāt* (4/61). Ibn Ḥajar grades this hadith as *ḥasan.*

4 Abū Dāwūd (3107). Ibn Ḥajar grades this hadith as *ḥasan.*

We relate in the book of at-Tirmidhī from 'Alī ﷺ who reported: "Once I had a complaint and the Messenger of Allah ﷺ passed by me while I was saying: '*O Allah, if it be that my time has come then give me relief, and if it is delayed then elevate me, and if it is a test then grant me patience.*' The Messenger of Allah ﷺ asked: 'What did you say?' I repeated what I had said. He prodded me with his foot and said: '*O Allah, grant him health*' or '*heal him*'—Shu'bah was in doubt [as to which of the two wordings was used]. I never complained about any pain after that."[1] According to at-Tirmidhī, this hadith is *ḥasan ṣaḥīḥ.*

اَللّٰهُمَّ إِنْ كَانَ أَجَلِي قَدْ حَضَرَ فَأَرِحْنِي، وَإِنْ كَانَ مُتَأَخِّراً فَارْفَعْنِي، وَإِنْ كَانَ بَلاَءً فَصَبِّرْنِي.

اَللّٰهُمَّ عَافِهِ—أَوْ—اِشْفِهِ.

Allāhumma in kāna ajalī qad ḥaḍara fa-ariḥnī, wa in kāna muta'akhkhiran fā-rfa'nī, wa in kāna balā'an fa-ṣabbirnī.

Allāhumma 'āfih (or) ishfih.

We relate in the books of at-Tirmidhī and Ibn Mājah that Abū Sa'īd al-Khudrī ﷺ and Abū Hurayrah ﷺ attest that the Messenger of Allah ﷺ said: "Whenever anyone says: *There is no god but Allah and Allah is greater,* his Lord confirms him and says: 'There is no god but Me and I am Greater.' When he says: *There is no god but Allah alone,* He says: 'There is no god but Me alone.' When he says: *There is no god but Allah alone without partner,* He says: 'There is no god but Me, Alone without partner.' When he says: *There is no god but Allah and to Him belongs Dominion and to Him belongs all praise,* He says: 'There is no god but Me, to Me belongs Dominion and to Me belongs all praise.' When he says: *There is no god but Allah and there is no power or strength except by Allah,* He says: 'There is no god but Me and there is no power or strength except by Me.'" Then he ﷺ said: "Whoever says this during an illness and then passes away, Hell-Fire will not consume him."[2] At-Tirmidhī describes this hadith as *ḥasan.*

لاَ إِلَـهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ.

لاَ إِلَـهَ إِلَّا اللهُ وَحْدَهُ.

لاَ إِلَـهَ إِلَّا اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ.

لاَ إِلَـهَ إِلَّا اللهُ، لَهُ المُلْكُ وَلَهُ الْحَمْدُ.

لاَ إِلَـهَ إِلَّا اللهُ، ولاَ حَوْلَ وَلاَ قُوَّةَ إِلَّا بِاللهِ.

Lā ilāha illa-llāhu wa-llāhu-akbar.

1 At-Tirmidhī (3559) and *al-Futūḥāt* (4/64). Ibn Ḥajar grades this hadith as *ṣaḥīḥ.*

2 Ibn Mājah (3794), at-Tirmidhī (3426), and *al-Futūḥāt* (4/64). Ibn Ḥajar grades it as *ḥasan.*

Lā ilāha illa-llāhu waḥdahu lā sharīka lah.
Lā ilāha illa-llāh, lahu-l-mulku wa lahu-l-ḥamd.
Lā ilāha illa-llāh, wa lā ḥawla wa lā quwwata illā bi-llāh.

We relate in the *Ṣaḥīḥ* of Muslim as well as the books of at-Tirmidhī, an-Nasā'ī and Ibn Mājah with *ṣaḥīḥ isnāds* from Abū Sa'īd al-Khudrī ﷺ, who narrated that Jibrīl ﷺ came to the Prophet ﷺ and asked: "O Muḥammad, are you sick?" "Yes," he replied. He said: "*In the name of Allah I seek protection for you from everything that harms you, from the evil of every person or the eye of an envious person. May Allah cure you. In the name of Allah I seek protection for you.*"[1] At-Tirmidhī categorises this hadith as *ḥasan ṣaḥīḥ*.

بِاسْمِ اللهِ أَرْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ
أَوْ عَيْنِ حَاسِدٍ، اَللهُ يَشْفِيكَ. بِاسْمِ اللهِ أَرْقِيكَ.

Bismi-llāhi arqīk, min kulli shay'in yu'dhīk, min sharri kulli nafsin aw 'ayni ḥāsid, Allāhu yashfīk, Bismi-llāhi arqīk.

We relate in the *Ṣaḥīḥ* of al-Bukhārī from Ibn 'Abbās ﷺ who reported that the Messenger of Allah ﷺ visited a Bedouin. When the Prophet ﷺ came to the sick person he was visiting he said: "*No harm, but purification, if Allah wills.*"[2]

لَا بَأْسَ، طُهُورٌ إِنْ شَاءَ اللهُ.

Lā ba's, ṭuhūrun in shā'a-llāh.

We relate in the book of Ibn as-Sunnī from Anas ﷺ, who narrated that the Messenger of Allah ﷺ visited a Bedouin who was sick with fever. He said: "*Expiation and purification.*"[3]

كَفَّارَةٌ وَطَهُورٌ.

Kaffāratun wa ṭahūr.

We relate in the books of at-Tirmidhī and Ibn as-Sunnī from Abū Umāmah ﷺ, who reported that the Messenger of Allah ﷺ said: "The best way to complete a visit to a sick person is to place your hand on his forehead or on his hand and ask him how he is." This is the version of at-Tirmidhī. According to the version of Ibn as-Sunnī he said: "The completion of a visit to a sick person is to put your hand on him and ask: 'How are you this morning?' or 'How are you this evening?'"[4] At-Tirmidhī said that its *isnād* is not so good.

We relate in the book of Ibn as-Sunnī from Salmān ﷺ, who reported: "The Messenger of Allah ﷺ visited me when I was sick. He said: 'Salmān, *may Allah cure your sickness and forgive your sins and grant you well-being in your religion and body until your dying day.*"[1]

1 Muslim (2186), at-Tirmidhī (972), and Ibn Mājah (3524).
2 Al-Bukhārī (5656).
3 Ibn as-Sunnī (540). Ibn Ḥajar grades this hadith as *ḥasan gharīb*.
4 At-Tirmidhī (2732) and Ibn as-Sunnī (541).

شَفَى اللهُ سُقْمَكَ، وَغَفَرَ ذَنْبَكَ، وَعَافَاكَ فِي دِينِكَ وَجِسْمِكَ إِلَى مُدَّةِ أَجَلِكَ.

Shafa-llāhu saqamak, wa ghafara dhanbak, wa 'āfāka fī dīnika wa jismika ilā muddati ajalik.

And we relate, in the same source, from 'Uthmān ibn 'Affān ﷺ who said: "I was once sick and the Messenger of Allah ﷺ would come to visit me. One day he visited me and said: '*In the name of Allah, the Beneficent, the Merciful. I seek protection for you with Allah, the One, Besought of All, Who does not beget and is not begotten and Who has no like, from the evil of what you are experiencing.*' When the Messenger of Allah ﷺ stood up to leave he said: "Uthmān, seek protection with that, for you have never sought protection with anything like it.'"[2]

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ، أُعِيذُكَ بِاللهِ الْأَحَدُ الصَّمَدُ، الَّذِي لَمْ
يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ، مِنْ شَرِّ مَا تَجِدُ.

Bismi-llāhi-r-Raḥmāni-r-Raḥmān, u'īdhuka bi-llāhi-l-Aḥadi-ṣ-Ṣamad, alladhī lam yalid wa lam yūlad, wa lam yaku-l-lahu kufuwan aḥad, min sharri mā tajid.

100

IN COMMENDATION OF ADVISING THE FAMILIES OF THE SICK AND THOSE TENDING THEM TO BE KIND AND BEAR PATIENTLY THE DIFFICULTIES IN THEIR AFFAIRS; ALSO, ADVISING THOSE WHOSE DEATH IS IMMINENT BECAUSE OF A LEGAL SENTENCE

WE RELATE FROM the *Ṣaḥīḥ* of Muslim from 'Imrān ibn al-Ḥuṣayn ﷺ who said that there came to the Messenger ﷺ a woman from Juhaynah who was pregnant because of adultery. She said: "Messenger of Allah, I have transgressed the legal limit, so enforce it on me." The Messenger of Allah ﷺ called her guardian and said: "Treat her well, and when she has delivered bring her to me." He did so and the Messenger ﷺ commanded that her clothes be bound to her. Then he commanded that she be stoned, and he prayed the funeral *ṣalāh* for her.[3]

1 Ibn as-Sunnī (553) and *al-Futūḥāt* (4/71). There is some weakness in this hadith's chain.
2 Ibn as-Sunnī (558).
3 Muslim (1696).

101

WHAT TO SAY A PERSON WHO HAS A HEADACHE, FEVER OR OTHER PAIN

WE RELATE FROM the book of Ibn as-Sunnī from Ibn ʿAbbās ﷺ, who reported that the Messenger of Allah ﷺ used to teach [the Companions] to say for all pains and fevers: "*In the name of Allah the Great, we seek protection with Allah the Mighty from the evil of throbbing veins and from the evil of the heat of Hell-Fire.*"[1]

بِاسْمِ اللهِ الْكَبِيرُ، نَعُوذُ بِاللهِ الْعَظِيمِ مِنْ شَرِّ عِرْقٍ نَعَّارٍ وَمِنْ شَرِّ حَرِّ النَّارِ.

Bismi-llāhi-l-Kabīr, naʿūdhu bi-llāhi-l-ʿAẓīmi min sharri ʿirqin naʿʿārin wa min sharri ḥarri-n-Nār.

One should recite *al-Fātiḥah*, *Qul Huwa-llāhu Aḥad* and *al-Muʿawwidhāt* over oneself and then blow onto one's hands, as was described above. One should also make the *duʿā'* of difficulties mentioned earlier.

102

THE PERMISSIBILITY OF A SICK PERSON SAYING: 'I AM IN SEVERE PAIN' OR 'UNWELL' OR 'OH, MY HEAD!' AND THINGS LIKE THAT; AND EXPLANATION THAT THERE IS NOTHING DISAPPROVED OF IN THAT IF NONE OF IT IS AN EXPRESSION OF DISCONTENTMENT OR IMPATIENCE

WE RELATE FROM the *Ṣaḥīḥ*s of al-Bukhārī and Muslim from ʿAbdullāh ibn Masʿūd ﷺ who said: "I came to the Prophet ﷺ while he was sick. I touched him and said: 'You are really unwell.' He said: 'Yes, I am as unwell as two of you men.'"[2]

We relate in the same *Ṣaḥīḥ*s from Saʿd ibn Abī Waqqāṣ ﷺ who reported: "The Messenger of Allah ﷺ came to visit me because of a severe pain I had, so I said: 'What you see has reached me, while I have wealth and no-one but my daughter will inherit from me. . ..' And he then recounted the same hadith".

We relate in the *Ṣaḥīḥ* of al-Bukhārī from al-Qāsim ibn Muḥammad who reported that ʿĀ'ishah ﷺ said: "Oh, my head!" The Prophet ﷺ said: "No: Oh *my* head!"[3] This hadith in this wording is *mursal*.

1 Ibn as-Sunnī (571). Ibn Ḥajar described this hadith's chain as weak.
2 Al-Bukhārī (5647), Muslim (2571).
3 Al-Bukhārī (7217).

103

THE DISAPPROVAL OF HOPING FOR DEATH BECAUSE OF PHYSICAL HARM, BUT ITS PERMISSIBILITY IF ONE FEARS JEOPARDY IN HIS RELIGION

WE RELATE FROM the *Ṣaḥīḥ*s of al-Bukhārī and Muslim from Anas ﷺ who reported that the Messenger of Allah ﷺ said: "None of you should hope for death because of some harm that has befallen him. If he has no other resort then let him say: *O Allah, let me live as long as living is better for me, and cause me to die when dying is better for me.*"[1]

اَللّٰهُمَّ أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِي.

Allāhumma aḥyinī mā kānati-l-ḥayātu khayran lī, wa tawaffanī idhā kānati-l-wafātu khayran lī.

The *'ulamā'* from among our colleagues and others have stated that this may be said when someone hopes for death to avoid harm, or something like that. If one hopes for death out of fear for his religion because of the corruption of the times and the like, that is not *makrūh*.

104

THE RECOMMENDATION OF A MAN MAKING *DUʿĀ'* THAT HIS DEATH BE IN THE NOBLE LAND

WE RELATE FROM the *Ṣaḥīḥ* of al-Bukhārī from the Mother of the Believers Ḥafṣah ﷺ the daughter of 'Umar, who reported: "'Umar ﷺ said: '*O Allah, grant me martyrdom in Your path and make me die in the land of Your Messenger* ﷺ.' I asked: 'How can that be?' He said: 'Allah will bring it about if He wishes.'"[2]

اَللّٰهُمَّ ارْزُقْنِي شَهَادَةً فِي سَبِيلِكَ، وَاجْعَلْ مَوْتِي فِي بَلَدِ رَسُولِكَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Allāhumma-rzuqnī shahādatan fī sabīlik, wa-jʿal mawtī fī baladi Rasūlika ṣalla-llāhu ʿalayhi wa sallam.

1 Al-Bukhārī (5671), Muslim (2680), Abū Dāwūd (3108), at-Tirmidhī (971) an-Nasā'ī (4/3).
2 Al-Bukhārī (1890).

105

THE DESIRABILITY OF COMFORTING THE SICK

WE RELATE FROM the books of at-Tirmidhī and Ibn Mājah with a weak *isnād* from Abū Sa'īd al-Khudrī ﷺ, who reported that the Messenger of Allah ﷺ said: "When you visit a sick person, remove his anxiety about the hour of his death, for it will not delay anything but will put his mind at ease."[1] The hadith in a previous chapter from Ibn 'Abbās ﷺ—"No harm, but a purification"—supports this.

106

PRAISING A SICK PERSON, WHEN SEEING HIM TO BE FEARFUL, BY MENTIONING HIS GOOD DEEDS, IN ORDER TO ALLEVIATE HIS FEAR AND GIVE HIM A GOOD OPINION OF HIS LORD

WE RELATE FROM the *Ṣaḥīḥ* of al-Bukhārī from Ibn 'Abbās ﷺ who said that when 'Umar ibn al-Khaṭṭāb ﷺ was stabbed and became anxious, he told him: "O Leader of the Believers, this will not do! You accompanied the Messenger of Allah ﷺ, and accompanied him well. Then when he left you he was pleased with you. Then you accompanied Abū Bakr ﷺ, and you accompanied him well. Then when he left you he was pleased with you. Then you accompanied the Muslims, and you have accompanied them well. If you leave them, you will leave them while they are pleased with you." And he mentioned the rest of the hadith and the words of 'Umar: "That is the grace of Allah."[2]

We relate in the *Ṣaḥīḥ* of Muslim from Ibn Shumāsah—with *ḍammah* on the *mīm* and a *fatḥah*—who said: "We came to 'Amr ibn al-'Āṣ ﷺ when he was on the brink of death and he had been crying for a long time. He turned his face to the wall and his son started to say: 'O my beloved father, did the Messenger of Allah ﷺ not give you glad tidings of this, did he not give you glad tidings of this?' ['Amr] turned his face and said: 'The best that we have been promised is bearing witness that there is no god but Allah and that Muḥammad is the Messenger of Allah ﷺ,'"[3] and he recounted the rest of the hadith.

We relate in the *Ṣaḥīḥ* of al-Bukhārī from al-Qāsim ibn Muḥammad ibn Abū Bakr ﷺ that 'Ā'ishah ﷺ was ill and Ibn 'Abbās ﷺ came and said: "O Mother of the

1 At-Tirmidhī (2088) Ibn Mājah (1438).
2 Al-Bukhārī (3692).
3 Muslim (121).

Believers, you are going on to [meet our] sincere predecessors: Allah's Messenger ﷺ, and Abū Bakr ﷺ."

Al-Bukhārī also narrated from Abū Mulaykah that Ibn 'Abbās asked permission to go in and see 'Ā'ishah before her death when she was overcome. She said, "I fear that he will eulogise me." They said, "The nephew of Allah's Messenger ﷺ is one of the eminent Muslims." She said, "Give him permission." He said, "How do you experience it?" She said, "Well, if I have *taqwā*." He said, "Then you are well, *in shā'Allāh*, the wife of Allah's Messenger ﷺ, and he married no other [young] virgin than you; and your innocence was revealed from Heaven."[1]

107

GIVING THE SICK PERSON WHAT HE CRAVES

WE RELATE FROM the books of Ibn Mājah and Ibn as-Sunnī with a weak *isnād* from Anas ﷺ, who related that the Messenger of Allah ﷺ went to visit a sick man and asked: "Do you have an appetite for anything? Do you have an appetite for cake?" The man said: "Yes." So he requested it for him.[2]

We relate in the books of at-Tirmidhī and Ibn Mājah from 'Uqbah ibn 'Āmir ﷺ, who reported that the Messenger of Allah ﷺ said: "Do not force your sick to eat and drink, for Allah feeds them and gives them to drink."[3] According to at-Tirmidhī this is a *ḥasan* hadith.

108

VISITORS SEEKING THE *DU'Ā'* OF THE SICK

WE RELATE FROM the *Sunan* of Ibn Mājah and the book of Ibn as-Sunnī, with a *ṣaḥīḥ* or *ḥasan isnād*, from Maymūn ibn Mihrān from 'Umar ibn al-Khaṭṭāb ﷺ, who reported that the Messenger of Allah ﷺ said: "When you visit a sick man, instruct him to supplicate for you, for his *du'ā'* is like the *du'ā'* of the angels."[4] However, Maymūn never actually met 'Umar ﷺ.

1 Al-Bukhārī (4753).
2 Ibn Mājah (3441) and Ibn as-Sunnī (545).
3 At-Tirmidhī (2041), Ibn Mājah (3444); its chain is *ḥasan* thanks to its supporting narrations; *al-Futūḥāt* (4/90).
4 Ibn Mājah (1441) and Ibn as-Sunnī (562). This hadith is *mursal* from the *Tābi'ī* in the fourth level

109

EXHORTING AND REMINDING AN INVALID, AFTER HE IS HEALED, TO FULFIL THE REPENTANCE THAT HE PROMISED ALLAH

ALLAH ﷻ SAYS: "And **fulfil** (every) promise, for (every) promise **will be** inquired into."[1]

وَأَوْفُواْ بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْؤُولاً.

Allah ﷻ says: "And **those who, when they make a pledge, fulfil their** pledges."[2]

وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُواْ.

We relate in the book of Ibn as-Sunnī from Khawāt ibn Jubayr ﷺ who said: "The Messenger of Allah ﷺ visited me when I had been sick. He said: 'The body has recovered, Khawāt.' I said: 'And your body, Messenger of Allah.' He said: 'Fulfill the promise you have made to Allah.' I said: 'I did not promise Allah anything.' He said: 'Yes, you did; for no one becomes sick who fails to, speaks to Allah ﷻ about good. So fulfil what you have promised Allah.'"[3]

110

WHAT TO SAY TO SOMEONE WHO HAS LOST HOPE OF SURVIVING

WE RELATE FROM the book of at-Tirmidhī and the *Sunan* of Ibn Mājah from 'Ā'ishah who said: "I saw the Messenger of Allah ﷺ at the time of his death. He had with him a cup of water, and he put his hand into the cup and then wiped his face with the water saying: '*O Allah, help me with the hardships and pangs of death.*'"[4]

اَللّٰهُمَّ أَعِنِّي عَلَىٰ غَمَرَاتِ الْمَوْتِ وَسَكَرَاتِ الْمَوْتِ.

Allāhumma a'innī 'alā ghamarāti-l-mawti wa sakarāti-l-mawt.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim from 'Ā'ishah ﷺ who also related:

of narrators. *Al-Futūḥāt* (4/91). The author of *az-Zawā'id* states that its chain is *ṣaḥīḥ* and its narrators are trustworthy, except that it has a break in the transmission.

1 Qur'ān 17:34
2 Qur'ān 2:177.
3 Ibn as-Sunnī (563).
4 At-Tirmidhī (978), Ibn Mājah (1623), and an-Nasā'ī (1093) in *'Amal al-yawm wa al-laylah.*

"I heard the Messenger of Allah ﷺ say as he leaned on me: '*O Allah, forgive me and have mercy on me and join me with the Highest Companion.*'"[1]

اَللّٰهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَأَلْحِقْنِي بِالرَّفِيقِ الْأَعْلَىٰ.

Allāhumma-ghfir lī, wa-rḥamnī, wa-lḥiqnī bi-r-Rafīqi-l-A'lā.

It is *mustaḥabb* to increase in reciting the Qur'ān and *adhkār* and it is *makrūh* to lapse into anxiety, bad character, cursing, disputing or debating matters other than religion. It is *mustaḥabb* to be thankful to Allah ﷻ with one's heart and tongue. The dying person should bear in mind that these are his last moments in this world and that he should try hard to make his end good. He should hasten to fulfil promises to anyone whom they have been made, such as restitution for acts of injustice, trusts or loans. He should seek the forgiveness of his family, his wife, parents, children, neighbours, friends and all those with whom he had dealings, companionship, or any relationship. It is imperative that he make bequests for his children if they do not have a grandfather who is fit to be their guardian. He should make a will for anything that he is unable to do immediately, such as repaying some of his debts. He should have a good opinion of Allah ﷻ and believe that He will have mercy on him. He should bring to mind that he is low in the creation of Allah and that Allah is not in need of punishing him, or of his obedience. He is Allah's slave. He should not seek pardon, good treatment, forgiveness or largesse from anyone but Him.

It is *mustaḥabb* for a dying person to be sure to recite the Mighty Qur'ān with hope. He should recite it with a soft voice. Others should also recite it to him while he listens. Likewise, he should study the stories of the pious at the time of their deaths. He should strive to increase in piety.

[A dying person] should hold fast to the *ṣalāh* and avoid impurities. He must bear patiently all the difficulties in this. He should beware of inattentiveness to these matters, for the most heinous transgression would be that the last acts of his life in the world, which is "the plantation of the Hereafter", were to neglect the duties which are mandatory and obligatory.

He should not accept the words of those who distract him from any of the things we have mentioned, because this is part of what he will be tested with. Anyone who does so is truly an ignorant friend [who is] secretly an enemy, and his distraction should not be assented to. A person should strive hard to end his life in the most perfect condition.

He should advise his family and companions to have patience with him in his illness and to tolerate whatever emanates from him. He should advise them to have patience in their affliction. He should strive to advise them to stop crying for him. He should tell them: "The Messenger of Allah ﷺ said: 'The deceased is punished because of the weeping of his family over him.' So beware, my beloved ones, of working towards my punishment."[2]

1 Al-Bukhārī (4440), Muslim (2444), *al-Muwaṭṭa'* (1/238–239), at-Tirmidhī (3490), and Aḥmad (6/89).
2 Muslim (927).

He should advise them to be kind to those children, boys and girls, that he leaves behind. He should advise them to treat his friends well, and teach them that the Messenger of Allah ﷺ said: "The best obedience is that a man maintain a bond with the friends of his father."[1] He should remind them that the Messenger of Allah ﷺ used to honour the companions of Khadījah ؓ.[2]

It is emphatically *mustaḥabb* for the dying to advise their families to avoid the innovations that have become prevalent at funerals. He should make them swear a vow in this regard. He should advise them to be persistent in *du'ā'* for him and never to forget him for as long as they live. He should say to them from time to time: "If you see any heedlessness in me, inform me with gentleness and fulfil your admonition, for I am prone to forgetfulness, laziness and laxity. So if I fall short, spur me on and help me prepare for my long journey."

The proof of what we have mentioned in this chapter is well-known. We have abridged it, for [in full form] it would take many pages.

When a person experiences the agony of death he should say abundantly: *There is no god but Allah*, so that those may be his last words.

We relate a famous hadith from the *Sunan* of Abū Dāwūd and others, from Mu'ādh ibn Jabal ؓ who reported that the Messenger of Allah ﷺ said: "Whoever utters *There is no god but Allah* as his last words will enter Paradise."[3]

لَآ إِلَـٰهَ إِلَّا اللهُ.

Lā ilāha illa-llāh.

Al-Ḥākim states in his *al-Mustadrak 'alā aṣ-Ṣaḥīḥayn* that this hadith has a *ṣaḥīḥ isnād*.

We relate in the *Ṣaḥīḥ* of Muslim and from the *Sunans* of Abū Dāwūd, at-Tirmidhī, an-Nasā'ī and others, that Abū Sa'īd al-Khudrī ؓ narrated that the Messenger of Allah ﷺ said: "Prompt your dying to say: *There is no god but Allah*."[4] At-Tirmidhī said that this is a *ḥasan ṣaḥīḥ* hadith.

According to the *'ulamā'*, if the dying person does not say *There is no god but Allah*, those who are present with him should induce him with kindness and gentleness to say it, lest he become annoyed and refuse. When he has said it, it should not be repeated unless he says something else. According to our [Shāfi'ī] colleagues, it is *mustaḥabb* that the person who prompts him should be above suspicion, lest he should drive him into some wrong action and come to suspect him.

Know that a group of our [Shāfi'ī] colleagues say that one should be prompted to say: *There is no god but Allah and Muḥammad is the Messenger of Allah*. The majority confine it to saying *There is no god but Allah*. I have expanded on that, along with the evidence for it and clarification of who should say it, in the Book on Funerals in *Sharḥ al-Muhadhdhab*.

1 Muslim (2552).
2 Al-Bukhārī (3816), Muslim (2435).
3 Abū Dāwūd (3116) and al-Ḥākim (1/351), who grades it as *ṣaḥīḥ*; and adh-Dhahabī agrees.
4 Muslim (920), Abū Dāwūd (3117), at-Tirmidhī (976), an-Nasā'ī (4/5).

111

WHAT TO SAY AFTER CLOSING THE EYES OF THE DECEASED

WE RELATE FROM the *Ṣaḥīḥ* of Muslim from Umm Salamah, whose personal name was Hind, ؓ who reported: "The Messenger of Allah ﷺ came to Abū Salamah, and his eyes were open; so he closed them. Then he said: 'When the soul is taken out the sight follows it.' Some people from his family shouted and screamed, so he ﷺ said: 'Do not make *du'ā'* for yourselves except for good, for the angels say *Āmīn* to what you say.' Then he ﷺ said: '*O Allah, forgive Abū Salamah and raise his station among those who are guided. Take care of his posterity in his stead. Forgive us and him, Lord of the Worlds, and expand his grave for him and illuminate it for him.*'"[1] I say that "his eyes were open" is [written as] *shaqqa baṣarahu*, with *fatḥah* on the letter *shīn*: the *fatḥah* on the *rā'* of *baṣarahu* indicates that it is the object of the verb *shaqqa*. Such is the version agreed upon by all *ḥuffāẓ* and scholars. According to the author of *al-Af'āl*: "One says, 'The eyes of the dead open', or 'the dead open their eyes' when they roll back or when they glaze over."

اَللّٰهُمَّ اغْفِرْ لِأَبِي سَلَمَةَ، وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ، وَاخْلُفْهُ فِي عَقِبِهِ فِي الْغَابِرِينَ، وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ، وَافْسَحْ لَهُ فِي قَبْرِهِ، وَنَوِّرْ لَهُ فِيهِ.

Allāhumma-ghfir li-Abī Salamata wa-rfa' darajatahu fī-l-mahdiyyīna wa-khlufhu fī 'aqibihi fi-l-ghābirīn, wa-ghfir lanā wa lahu, yā Rabba-l-'ālamīn, wa-fsaḥ lahu fī qabrihi wa nawwir lahu fīh.

We relate in the *Sunan* of al-Bayhaqī with a *ṣaḥīḥ isnād* from Bakr ibn 'Abdullāh, an eminent *Tābi'*, that he said: "When you close the eyes of the deceased say: *In the name of Allah and in the nation of the Messenger of Allah* ﷺ. And when you carry him say *In the name of Allah*, then glorify Allah for as long as you are carrying him."[2]

بِاسْمِ اللهِ، وَعَلَىٰ مِلَّةِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Bismi-llāh, wa 'alā millati Rasūli-llāh ṣalla-llāhu 'alayhi wa sallam.

1 Muslim (920), Abū Dāwūd (3115), at-Tirmidhī (977), an-Nasā'ī (4/4–5).
2 *As-Sunan al-kubrā* of al-Bayhaqī (3/385). According to Ibn Ḥajar this hadith is *mawqūf* up to Bakr ibn 'Abdullāh. *Al-Futūḥāt* (4/117).

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WHAT TO SAY NEAR THE DECEASED

WE RELATE FROM the *Ṣaḥīḥ* of Muslim from Umm Salamah ﵂, who reported: "The Messenger of Allah ﷺ said: 'If you are with a sick person or a person in the agony of death then speak [only] good, for the angels say *Āmīn* to what you say.' When Abū Salamah ﵁ passed away I came to the Messenger of Allah ﷺ and said: 'O Messenger of Allah, Abū Salamah has passed away.' He said: 'Say: *O Allah, forgive me and him, and give me good after him.*' I say that Allah gave me better than him: Muḥammad ﷺ."[1] Such is the version in the *Ṣaḥīḥ* of Muslim. At-Tirmidhī's version has: "when you visit the sick or the dead. . .", there being doubt [from the narrator]. The *Sunan* of Abū Dāwūd and others read "the dead" without ambiguity, unequivocally.

اَللّٰهُمَّ اغْفِرْ لِي وَلَهُ، وَأَعْقِبْنِي مِنْهُ عُقْبىٰ حَسَنَةً.

Allāhumma-ghfir lī wa lah, wa a'qibnī minhu 'uqbā ḥasanah.

We relate in the *Sunans* of Abū Dāwūd and Ibn Mājah from Mu'aqqal ibn Yasār al-Anṣārī ﵁, who reported that the Messenger of Allah ﷺ said: "Recite *Yā Sīn* over your deceased."[2] I say that the *isnād* is weak as there are two unknown transmitters in the *isnād* although Abū Dāwūd did not consider it weak.

We relate in Abū Dāwūd that Mukhālid reported that ash-Shābī said: "When the *Anṣār* came to see a deceased person they recited *Sūrat al-Baqarah*." Mukhālid is a weak narrator.

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WHAT TO SAY TO THE BEREAVED

WE RELATE FROM the *Ṣaḥīḥ* of Muslim from Umm Salamah ﵂ who reported: "I heard the Messenger of Allah ﷺ say: 'There is no servant [of Allah] who has been afflicted with a calamity and then says: *We are from Allah and to Him do we return*

1 Muslim (919), at-Tirmidhī (977), Abū Dāwūd (3115).

2 Abū Dāwūd (3121), Ibn Mājah (1448); it was considered weak by Ibn Ḥajar, ad-Dāraquṭnī and Ibn al-Qaṭṭān. *Talkhīṣ al-ḥabīr* (2/104).

(Qur'ān 2:156). *O Allah, reward me for my affliction and give me something better in return for it* without Allah rewarding him for his affliction and giving him something better than it.'" Umm Salamah also related: "When Abū Salamah passed away I said what the Messenger of Allah ﷺ had instructed me to say, and Allah gave me someone better than Abū Salamah: the Messenger of Allah ﷺ."[1]

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ. اَللّٰهُمَّ أْجُرْنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْراً مِنْهَا.

Innā li-llāhi wa innā ilayhi rāji'ūn. Allāhumma ajirnī fī muṣībatī wa akhlif lī khayran minhā.

We relate in the *Sunan* of Abū Dāwūd from Umm Salamah ﵂ who related that the Messenger of Allah ﷺ said: "If any of you is afflicted with a calamity let him say: *We are from Allah and to Him do we return. O Allah, from You I hope for the reward for my calamity, so reward me for it and give me in exchange something better than it.*"[2]

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اَللّٰهُمَّ عِنْدَكَ أَحْتَسِبُ مُصِيبَتِي،
فَأْجُرْنِي فِيهَا، وَأَبْدِلْنِي خَيْراً مِنْهَا.

Innā li-llāhi wa innā ilayhi rāji'ūn, Allāhumma 'indaka aḥtasibu muṣībatī, fa-'jurnī fīhā, wa abdilnī khayran minhā.

We relate in the books of at-Tirmidhī and others from Abū Mūsā al-Ash'arī ﵁, who reported that the Messenger of Allah ﷺ said: "When the son of a servant [of Allah] passes away, Allah ﷻ asks His angels: 'Have you taken the son of My servant?' They reply: 'Yes.' He asks: 'Did you take away the fruit of his heart?' They reply: 'Yes.' He asks: 'What did My servant say?' They reply: 'He praised You and said: "Verily we are from Allah and to Him do we return."' Allah ﷻ says: 'Build a house for My servant in Paradise and name it the House of Praise.'"[3] At-Tirmidhī describes this hadith as *ḥasan*. Its meaning is that which we relate from the *Ṣaḥīḥ* of al-Bukhārī.

Abū Hurayrah ﵁ reported that the Messenger of Allah ﷺ said: "Allah ﷻ says: 'There is no other reward for My servant, when I take away his bosom friend out of all the people of the world, than Paradise.'"[4]

1 Muslim (918), Abū Dāwūd (3115), an-Nasā'ī (1069) in *'Amal al-yawm wa al-laylah*.

2 Abū Dāwūd (3119).

3 At-Tirmidhī (1021).

4 Al-Bukhārī (6424).

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WHAT TO SAY UPON HEARING THE NEWS OF THE DEATH OF ONE'S COMPANION

WE RELATE IN the book of Ibn as-Sunnī from Ibn ʿAbbās ﷺ, who reported that the Messenger of Allah ﷺ said: "Death is a shock, so if any one of you hears about the death of his brother let him say: *We are from Allah and to Him do we return, and we shall surely be brought back to our Lord. O Allah, record him in Your sight among the virtuous, make his book [of actions] to be in ʿIlliyyūn* [the highest heaven]*, and give him a successor in his family among those who remain. Do not deprive us of his reward, and do not put us to trial after him.*"[1]

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ، اَللّٰهُمَّ اكْتُبْهُ
عِنْدَكَ فِي الْمُحْسِنِينَ، وَاجْعَلْ كِتَابَهُ فِي عِلِّيِّينَ، وَاخْلُفْهُ فِي
أَهْلِهِ فِي الْغَابِرِينَ، وَلَا تَحْرِمْنَا أَجْرَهُ وَلَا تَفْتِنَّا بَعْدَهُ.

Innā li-llāhi wa innā ilayhi rājiʿūn, wa innā ilā Rabbinā la-munqalibūn, Allāhumma-ktubhu ʿindaka fi-l-muḥsinīn, wa-jʿal kitābahu fī ʿIlliyyīn, wa-khlufhu fī ahlihi fi-l-ghābirīn, wa lā taḥrimnā ajrahu wa lā taftinnā baʿdah.

115

WHAT TO SAY UPON BEING TOLD OF THE DEATH OF AN ENEMY OF ISLAM

WE RELATE IN the book of Ibn as-Sunnī from ʿAbdullāh ibn Masʿūd ﷺ who reported: "I came to the Messenger of Allah ﷺ and said: 'O Messenger of Allah, Allah ﷻ has killed Abū Jahl.' He said: '*Praise be to Allah, Who has helped His servant and given glory to His religion.*'"[2]

اَلْحَمْدُ لِلّٰهِ الَّذِي نَصَرَ عَبْدَهُ وَأَعَزَّ دِينَهُ.

Al-ḥamdu li-llāhi-lladhī naṣara ʿabdahu wa aʿazza dīnah.

1 Ibn as-Sunnī (566). Ibn Ḥajar states that this is a *gharīb* hadith, reported by Ibn as-Sunnī; its chain contains Qays ibn Rabīʿ, who is very truthful (*ṣadūq*) but who mixed up his narrations towards the end of his life and did not differentiate, so that anything which he is alone in reporting is weak. *Al-Futūḥāt* (4/124).

2 Ibn as-Sunnī (567). The narrators are those of the *Ṣaḥīḥ*, except that Abū ʿUbaydah ibn ʿAbdullāh ibn Masʿūd did not hear hadiths from his father. *Al-Futūḥāt* (4/125).

116

THE PROHIBITION OF WAILING OVER THE DECEASED AND CRYING OUT WITH THE CRIES OF THE DAYS OF IGNORANCE (BEFORE ISLAM)

THE *UMMAH* AGREES on the prohibition of wailing, crying out with the cries of the Days of Ignorance, and bursting into loud laments at times of calamity.

We relate in the two *Ṣaḥīḥ*s, from ʿAbdullāh ibn Masʿūd ﷺ, who reported that the Messenger of Allah ﷺ said: "He who slaps his cheeks, tears his clothes and cries out with the cries of the Days of Ignorance is not one of us."[1] In a narration of Muslim it is "or cries out or tears" with "or".

We relate in both *Ṣaḥīḥ*s that Abū Mūsā al-Ashʿarī ﷺ reported that the Messenger of Allah ﷺ declared himself quit of women who raise their voices in wailing, shave their heads, or tear their clothes at the time of a calamity.[2]

I say that *ṣāliqah* is a woman who raises her voice while wailing, *ḥāliqah* is a woman who shaves her hair off in times of distress, and *shāqqah* is a woman who tears her clothes when a misfortune occurs, and all [these actions] are unlawful according to the agreement of the *ʿulamā'*. Likewise, it is *ḥarām* to spread out the hair,[3] slap the face, scratch the face or call out in anguish.

We relate in the same *Ṣaḥīḥ*s from Umm ʿAṭiyyah ﷺ, who said: "The Messenger of Allah ﷺ made us vow not to wail."[4]

We relate in the *Ṣaḥīḥ* of Muslim that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "Two traits in people are *kufr* in them: defamation of lineage and loud wailing for the deceased."[5]

We relate in the *Sunan* of Abū Dāwūd from Abū Saʿīd al-Khudrī ﷺ, who reported that the Messenger of Allah ﷺ cursed hired mourners and those who listen to them.[6]

Know that *niyāḥah* means to raise the voice in *nadb*, and *nadb* is when the woman who is mourning vocally enumerates the merits of the deceased. Some say it means weeping over him while enumerating his merits.

Our [Shāfiʿī] colleagues hold that it is forbidden to raise the voice in excessive weeping, but that weeping without lamentation and wailing is not *ḥarām*.

We relate in the *Ṣaḥīḥ*s of both al-Bukhārī and Muslim from Ibn ʿUmar ﷺ who reported that the Messenger of Allah ﷺ visited Saʿd ibn ʿUbādah while he was sick. With him were ʿAbd ar-Raḥmān ibn ʿAwf, Saʿd ibn Abī Waqqāṣ and ʿAbdullāh ibn Masʿūd ﷺ. The Messenger of Allah ﷺ wept. When the people saw the Messenger of Allah ﷺ

1 Al-Bukhārī (1294), Muslim (103), at-Tirmidhī (999), an-Nasā'ī (4/20).
2 Al-Bukhārī (1292), Muslim (104), Abū Dāwūd (3130), an-Nasā'ī (4/20).
3 Meaning, perhaps, to leave it deliberately dishevelled (ed.).
4 Al-Bukhārī (1306), Muslim (936), Abū Dāwūd (3127), an-Nasā'ī (7/148–149).
5 Muslim (67), at-Tirmidhī (1001).
6 Abū Dāwūd (3128).

weeping, they wept. He said: "Will you not hear? Allah does not punish because of tears in the eyes or sadness of the heart; but He punishes because of this"—here he pointed to his tongue—"or He has mercy."[1]

We relate in the same *Ṣaḥīḥs* that Usāmah ibn Zayd ﷺ related that the Messenger of Allah ﷺ picked up a son of his daughter who was dying. Tears flowed from the eyes of the Messenger of Allah ﷺ. Sa'd asked him: "What is this, Messenger of Allah?" He said: "This is the mercy that Allah ﷻ puts in the hearts of His servants. Allah only has mercy on those of His servants who have mercy."[2]

Ruḥamā' ('who have mercy') either with *naṣb* (*ruḥamā'a*) or with *raf'* (*ruḥamā'u*). The *naṣb* means that it is the object of *yarḥamu* 'has mercy', whereas the *raf'* means that it is the predicate of *inna* and thus the *mā* has the sense of *alladhī* 'the one who' [i.e. 'those of Allah's servants to whom He will show mercy'].

We relate in the *Ṣaḥīḥ* of al-Bukhārī from Anas ﷺ, who narrated that the Messenger of Allah ﷺ came to his son Ibrāhīm while he was giving up his soul. Tears started to flow from the eyes of the Messenger of Allah ﷺ. 'Abd ar-Raḥmān ibn 'Awf ﷺ said: "You too, Messenger of Allah?" He said: "O Ibn 'Awf, it is simply compassion." Then he wept more tears and said: "The eyes shed tears and the heart is sad. We do not say anything except that which pleases our Lord, and we are saddened by your departure, Ibrāhīm."[3]

Hadiths like those we have mentioned are numerous.

As for the *ṣaḥīḥ* hadith, "The deceased are punished because of the weeping of their family," it is not to be interpreted literally and is not general. It has to be interpreted and the *'ulamā'* disagree as to its interpretation. The most evident one—and Allah knows best—is that it only applies when the deceased is the cause of their weeping, either because he requested that they weep or for some other reason. I have collected all of that or most of it in the Book of Funerals in *Sharḥ al-Muhadhdhab*. And Allah knows best.

Our [Shāfi'ī] colleagues say that it is permissible to weep before and after a death but it is better to do so beforehand, because of the *ṣaḥīḥ* hadith: "When she dies. . .then let not a weeping woman weep." Ash-Shāfi'ī and his colleagues hold that weeping after a death is disliked, but not to the extent of being forbidden. Hence, they interpreted the hadith "then let not a weeping woman weep" as meaning that it is disapproved of.

1 Al-Bukhārī (1304), Muslim (924).
2 Al-Bukhārī (1284), Muslim (923), an-Nasā'ī (4/22).
3 Al-Bukhārī (1303). Muslim reported a portion of this hadith (2315). Abū Dāwūd (3126).

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CONDOLENCE

WE RELATE FROM the book of at-Tirmidhī and from *as-Sunan al-kabīr* of al-Bayhaqī, that 'Abdullāh ibn Mas'ūd ﷺ reported that the Prophet ﷺ said: "Whoever consoles the bereaved will have a reward equal to his."[1] Its *isnād* is weak.

We relate from the book of at-Tirmidhī that Abū Barzah al-Aslamī ﷺ reported that the Messenger of Allah ﷺ said: "Whoever consoles a mother who has lost a child will be clothed in a cloak in Paradise."[2] At-Tirmidhī said that the *isnād* of this hadith is not strong.

We relate from the *Sunans* of Abū Dāwūd as well as an-Nasā'ī from 'Abdullāh ibn 'Amr ibn al-'Āṣ ﷺ who narrated in a long hadith that the Messenger of Allah ﷺ asked Fāṭimah ﷺ: "What has taken you out of your house, Fāṭimah?" She said: "I came to this household to show mercy and compassion to them for their bereavement and to console them."[3]

We relate in the *Sunans* of Ibn Mājah and al-Bayhaqī with a *ḥasan isnād* from 'Amr ibn Ḥazm ﷺ, who related that the Prophet ﷺ said: "No believer consoles his brother in his bereavement without Allah clothing him in robes of honour on the Day of Judgment."[4]

Consoling consists of encouraging steadfastness, comforting the companions of the deceased, lessening and alleviating their grief and making their misfortune easier. It is *mustaḥabb*, because it includes commanding good and preventing evil. It is also within the scope of Allah's words "**A**nd **h**elp one another **t**o [attain] **p**iety a**n**d the fear of Allah."[5]

﴿وَتَعَاوَنُواْ عَلَى الْبِرِّ وَالتَّقْوَىٰ﴾

It is reliably recorded in the *Ṣaḥīḥ* that the Messenger of Allah ﷺ said: "Allah continues to help [His] servant as long as [His] servant is helping his brother."[6]

Know that condolence is *mustaḥabb*, both before and after burial. Our colleagues say that the time for condolences starts at the time of death and continues for three days after the deceased is buried. Three days is approximate and is not specific, as Shaykh Imām Abū Muḥammad al-Juwaynī of our colleagues said. Our colleagues

1 At-Tirmidhī (1073), *Sunan al-kubrā* of al-Bayhaqī (4/59), and *al-Futūḥāt* (4/137). There is some weakness in this hadith's chain of transmission.
2 At-Tirmidhī (1076).
3 Abū Dāwūd (3123), an-Nasā'ī (4/27), and *al-Futūḥāt* (4/139). According to Ibn Ḥajar this hadith is *ḥasan*.
4 Ibn Mājah (1601) and al-Bayhaqī (4/59).
5 Qur'ān 5:2.
6 Muslim (2699).

say it is *makrūh* to console after three days, because condolence means calming the hearts of the bereaved and the heart is usually soothed after three days, so one should not renew the grief. Such is the judgement of the great majority of our [Shāfi'ī] colleagues. According to Abū al-'Abbās al-Qāṣṣ, one of our colleagues, there is no harm in condolence after three days; it may continue forever. Imām al-Ḥaramayn has transmitted the same opinion from some of our colleagues. The preferable view is that it may be done after three days in two instances which our colleagues—or some of them at least—have excluded. [These two exceptions] are when the person offering condolences or the bereaved is absent at the time of burial and does not return until after three days have passed. According to our colleagues, condolence is better after burial than before it because the family of the deceased are busy with preparation for the burial, and their loneliness because of their separation from him [or her] is greater [after it]. That is the case provided that one does not see in them acute distress. If one does, then one should offer condolences before the burial in order to soothe them. And Allah knows best.

ON THE RECOMMENDATION TO INCLUDE ALL OF THE DECEASED'S FAMILY AND RELATIVES IN ONE'S CONDOLENCES

It is *mustaḥabb* to offer condolences to all the family and relatives of the deceased, old and young, male and female, except for young women, whom no one should console except those who are forbidden to marry them.

Our colleagues say that offering condolences to those who find it hard to bear affliction [among those who are appropriate to offer condolences to], as well as children, is more emphasised.

DISAPPROVAL OF SITTING FOR THE SAKE OF OFFERING CONDOLENCES, AND EXPLANATION OF ITS MEANING

According to ash-Shāfi'ī, it is *makrūh* to sit down when offering condolences. This means the family of the deceased gathering in a house so that those who wish to offer condolences visit them. Rather, it is imperative that they continue to carry on with their business. There is no difference between men and women sitting for condolences, as al-Maḥāmilī declared, transmitting it from a text from ash-Shāfi'ī ﷺ. All this is *makrūh tanzīhī* if there is no other innovation associated with it. If any other *ḥarām* innovation is added to it, as is more often than not the case ordinarily, it will be *ḥarām* of the ugliest kind, for it is an innovation. It is reliably recorded in a *ṣaḥīḥ* hadith that the Messenger of Allah ﷺ said: "Every new thing is innovation and every innovation is misguidance."[1]

1 Muslim (867).

EXPLAINING THE WORDS USED IN CONDOLENCE

There is no restriction regarding the words of condolence. Condolences may be offered using any expression. It is *mustaḥabb*, when a Muslim consoles another Muslim, to say: *May Allah grant you a mighty reward, grant you solace and forgive your deceased.*

أَعْظَمَ اللهُ أَجْرَكَ، وَأَحْسَنَ عَزَاءَكَ، وَغَفَرَ لِمَيِّتِكَ.

A'ẓama-llāhu ajrak, wa aḥsana 'azā'ak, wa ghafara li-mayyitik.

When a Muslim consoles a disbeliever he should say: *May Allah grant you a mighty reward and grant you good solace.*

أَعْظَمَ اللهُ أَجْرَكَ، وَأَحْسَنَ عَزَاءَكَ.

A'ẓama-llāhu ajrak, wa aḥsana 'azā'ak.

When a disbeliever consoles a Muslim he should say: *May Allah grant you good solace and forgive your deceased.*

أَحْسَنَ اللهُ عَزَاءَكَ، وَغَفَرَ لِمَيِّتِكَ.

Aḥsana-llāhu 'azā'ak, wa ghafara li-mayyitik.

A disbeliever should say to a disbeliever: *May Allah grant you posterity and not reduce your numbers.*

أَخْلَفَ اللهُ عَلَيْكَ وَلَا نَقَصَ عَدَدَكَ.

Akhlafa-llāhu 'alayka wa lā naqaṣa 'adadak.

The best condolences are the following.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim from Usāmah ibn Zayd ﷺ, who said: "One of the daughters of the Prophet ﷺ sent for him, calling him and informing him that her baby [or her son] was about to die. He told the messenger: 'Go back to her and inform her that to Allah belongs what He takes and what He gives is His, and everything with Him has an appointed time. So tell her to have patience and hope for the reward. . .'"[1] and he recounted the rest of the hadith.

I say that this hadith is one of the major teachings of Islam. It encompasses many of the important principles and secondary rulings and etiquettes. It encourages patience in times of calamity, worry, illness and every kind of misfortune. "To Allah belongs what He takes" means that the whole universe is in the ownership of Allah ﷻ. He has not taken anything that belongs to you, but something that was considered a loan to you. "To Him belongs what He gave" means that whatever He granted you never left His possession. He may do with it whatever He wishes. "Everything remains with Him until an appointed time", so do not be upset. The appointed time of the one whom He took away has come, so it is impossible to delay it or bring it forward. If

1 Al-Bukhārī (1284) and Muslim (923).

you know all this, then have patience and hope for the reward of what has happened to you. And Allah knows best.

We relate in the book of an-Nasā'ī with a *ḥasan isnād* from Mu'āwiyah ibn Qurrah ibn 'Iyās, who reported from his father that the Prophet ﷺ missed one of his Companions and asked about him. They said: "His son, whom you have seen, passed away." The Prophet ﷺ met the man and asked him about his son, and was informed that he had passed away. He consoled him and said: "O So-and-so, which is more desirable to you: enjoying his presence for the rest of your life, or coming to one of the doors of Paradise and finding that he has preceded you and opens it for you?" He said: "Messenger of Allah, it is more desirable to me that he precede me to Paradise and open [the door] for me." He said: "You will have that."[1]

Al-Bayhaqī relates with his own *isnād* in *Manāqib ash-Shāfi'ī* that ash-Shāfi'ī was informed[2] that the son of 'Abd ar-Raḥmān ibn Mahdī had passed away. 'Abd ar-Raḥmān became very sad. Ash-Shāfi'ī sent a message to him saying: "Brother, console yourself the way you console others, and find in your actions what you find objectionable in the actions of others. Know that the most painful of all calamities is the loss of happiness and the deprivation of reward. How will it be if you combine this with sin? Accept your share, when it comes near to you, before it goes far from you. May Allah inspire you to have patience in calamities and may He keep for you and me a reward for patience." He also wrote to him:

I console you not as one who is sure
of living forever, but as a Sunnah of the *Dīn*.
The one consoled will not remain forever after the dead,
Nor will the consoler, even if both live on for a while.

A man wrote to one of his brothers consoling him over [the death of] his son: "A son is a [source of] sorrow and trial for his father as long as he lives. If he precedes him [in death] he is a prayer and a mercy. So do not be saddened for the grief and tribulations you have been spared, and do not waste the prayers and mercy that Allah has given you in exchange."

Mūsā ibn al-Mahdī said to Ibrāhīm ibn Sālim while consoling him [at the death of] his son: "Did he make you happy when he was a misfortune and a trial, and make you sad when he was a prayer and a mercy?"

A man consoled another, saying: "Fear Allah and be patient, for that is what he who hopes for rewards holds on to, and to this the grieving return." A man consoled another by saying: "He who is a reward for you in the Hereafter is better than him who is happiness for you in this world."

'Abdullāh ibn 'Umar ﷺ buried his son and he smiled at his grave. Someone asked him: "How can you smile at this grave?" He said: "I wanted to disgrace Shayṭān."

1 An-Nasā'ī (4/23) and *al-Futūḥāt* (4/145). Ibn Ḥajar states that this hadith is *ṣaḥīḥ*.
2 Al-Bayhaqī in *Manāqib ash-Shāfi'ī* (2/90–91).

Ibn Jurayj said: "Whoever is not consoled, on the occurrence of an affliction, with the reward and anticipation of reward forgets just as the beasts forget."

From Ḥumayd al-A'raj it is recorded that he said, "I saw Sa'īd ibn al-Jubayr, may Allah have mercy on him, saying about his son while gazing at him, 'I know the best quality you have.' Someone asked, 'What is it?' He replied, 'He will die and I will anticipate a reward for him.'"

Al-Ḥasan al-Baṣrī said that a man was grieved at the loss of his son and complained to him. Al-Ḥasan asked: "Was your son away from you?" He said: "Yes, he was more often absent than present." He said: "Then leave him absent, for there has never been an absence greater in reward than this." The man said: "Abū Sa'īd, you have lessened my distress over my son."

From Maymūn ibn Mihrān, who said: "A man consoled 'Umar ibn 'Abd al-'Azīz ﷺ regarding his son 'Abd al-Malik ﷺ. 'Umar said: 'What has befallen 'Abd al-Malik is something we knew about. So when it happened, we did not refuse to accept it.'"

And from Bishr ibn 'Abdullāh, who said: "'Umar ibn 'Abd al-'Azīz ﷺ stood by his son 'Abd al-Malik's grave and said: 'May Allah have mercy on you, my son. You were a delightful boy and an obedient youth, and there is nothing that I long for more than to call you and for you to respond!'"

From Maslamah who said: "When 'Abd al-Malik ibn 'Umar passed away, his father uncovered his face and said: 'May Allah have mercy on you, my dear son. I delighted in joy the moment the good news of your birth was given to me. My life was filled with joy because of you. Never has a time come for me in which I am happier than this time of mine. Oh, would that you could call your father to Paradise!'"

Abū al-Ḥasan al-Madā'inī reported that 'Umar ibn 'Abd al-'Azīz entered to see his son while he was in extreme pain and asked: "My son, how do you find yourself?" He replied: "I find myself in the Reality [death]." His father said: "My son, that you should be in my scales would be dearer to me than that I should be in your scales." He said, "Father, that what you want should be is more beloved to me than that what I could wish should be."

It is related by Juwayriyyah ibn Asmā' from his (*sic*) paternal uncle that three brothers had been present at the battle of Tustar and were martyred. Their mother went out one day to the market for some things when she met a man who had come to Tustar. She recognised him and asked him about her sons' situation. [The man] replied: "They were martyred." The [mother] asked: "Advancing or retreating?" and he replied: "Advancing." She said: "Praise be to Allah, they have attained success! They have protected honour—may my soul be their ransom, and my father's, and my mother's!"

I say that the word *dhimār* ('honour'), with a *kasrah* on the letter *dhāl*, means a man's family, or others whom he ought to protect; and 'They protected (*ḥāṭū*) means 'they preserved' or 'they guarded' (*ḥafiẓū wa ra'aw*).

When one of Imam ash-Shāfi'ī's ﷺ sons died, he composed these lines:

"Fate is ever thus, so endure it: the loss of wealth, and parting from loved ones."

And Abū al-Ḥusayn al-Madā'inī reported that al-Ḥasan, the father of 'Ubaydullāh

ibn al-Ḥasan, died, and ʻUbaydullāh was at that time Qāḍī and Amīr of Basra. Many people consoled him and mentioned that which distinguished a man's impatience from his patience. They agreed unanimously that if he left out something he normally did, he was impatient.

I say: The narrations in this regard are many. I have mentioned these few so that the book may not be devoid of them. And Allah knows best.

SOME OF THE OUTBREAKS OF PLAGUE IN [THE EARLY HISTORY OF] ISLAM

The point of mentioning these is to encourage patience and bring solace, because the calamities afflicting mankind are few in comparison to what happened in the past.

According to Abū al-Ḥasan al-Madāʼinī, there were five well-known plagues in [the early history of] Islam.

- The plague of Shīrūyah in al-Madāʼin (Ctesiphon), in the time of the Messenger of Allah ﷺ, in the sixth year after the *Hijrah*.
- The plague of ʻAmawās in Syria, in the time of ʻUmar ibn al-Khaṭṭāb ﷺ. Twenty-five thousand people died in it.
- The plague in the time of Ibn az-Zubayr ﷺ, in Shawwāl of the sixty-ninth year after the *Hijrah*. Seventy thousand people died every day for three days. Eighty-three children of Anas ibn Mālik, but some say seventy-three, and forty children of ʻAbd ar-Raḥmān ibn Abī Bakrah passed away.
- The plague of the slave-girls (*al-Fatayāt*), in Shawwāl of the eighty-seventh year after the *Hijrah*.
- The plague in Rajab of the year 131 *Hijrah* which became severe in Ramaḍān. They counted a thousand funerals every day in quarantine (*sikkat al-mirbad*), and then it eased in Shawwāl.
- There was also a plague in Kūfah in the fiftieth year after the *Hijrah*, during which al-Mughīrah ibn Shuʻbah died. Here ends al-Madāʼinī's account.

Ibn Qutaybah mentions a similar number of plagues in the book *al-Maʻārif* from al-Aṣmaʻī, with additions and omissions. He said: "It was called the plague of the slave-girls (*al-Fatayāt*) because it began among the virgins (*al-ʻadhārā*) of Baṣrah, Wāsiṭ, the Shām region, and Kūfah. It is also known as the 'plague of the nobles' because many nobles died from it. No plague has ever occurred in either Madīnah or Makkah.

This subject is vast, and what I have mentioned is only a brief outline of what I have left out. I have discussed this topic in more detail at the beginning of my commentary upon the *Ṣaḥīḥ* of Muslim, may Allah have mercy on him; and success is only by Allah.

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THE PERMISSIBILITY OF INFORMING COMPANIONS AND RELATIVES OF THE DEATH OF THE DECEASED, AND THE DISAPPROVAL OF ANNOUNCING THE DEATH PUBLICLY

WE RELATE FROM the books of at-Tirmidhī and Ibn Mājah from Ḥudhayfah ﷺ, who said: "When I pass away, do not announce my death to anyone, for I fear that it will be a [public] announcement. I heard the Messenger of Allah ﷺ forbid anyone to announce a death [publicly]."[1] At-Tirmidhī classed this hadith as *ḥasan*.

We relate in the book of at-Tirmidhī from ʻAbdullāh ibn Masʻūd ﷺ, who reported that the Messenger of Allah ﷺ said: "Beware of announcing deaths, for announcing deaths is one of the acts of the days before Islam."[2] Respecting a narration from ʻAbdullāh which he did not describe as *marfūʻ*, at-Tirmidhī said that it is more *ṣaḥīḥ* than the *marfūʻ*, but at-Tirmidhī considered both narrations weak.

We relate in the *Ṣaḥīḥayn* that the Messenger of Allah ﷺ announced the death of an-Najāshī publicly to his Companions.[3]

We relate in the *Ṣaḥīḥayn* that the Prophet ﷺ said about a deceased person who was buried at night without it being made known: "Why did you not inform me about him [being buried at night]?"[4]

According to the erudite *ʻulamāʼ* and the majority of our [Shāfiʻī] colleagues and others, it is *mustaḥabb* to inform the family, relatives and friends of the deceased [of his death], according to these two hadiths. They say that what is prohibited is to make the announcement in the manner of the days before Islam. The custom was to send a rider to the tribes when one of their noblemen passed away, saying: "We announce the death of so-and-so; we announce the death of the Arabs", that is, "The Arabs have perished because of the death of so-and-so". This announcement was accompanied by shouting and weeping.

The author of *al-Ḥāwī*, one of our colleagues, mentions two views as to whether it is *mustaḥabb* to announce the death of a person and to inform people with a call or formal announcement. Some consider this *mustaḥabb* for acquaintances as well as strangers, so that many people may pray and make *duʻāʼ* for them. Others have said it is *mustaḥabb* only for strangers and not for others.

In my view, it is absolutely recommended, provided it is only an announcement.

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1 At-Tirmidhī (986) and Ibn Mājah (1476).

2 At-Tirmidhī (984). Ibn Ḥajar verified that the *mawqūf* and *marfūʻ* narrations of this hadith are weak. Most scholars are of the view that informing others of the death of a person is permissible, on the basis of the hadith in al-Bukhārī and Muslim, which is mentioned below by the author.

3 Al-Bukhārī (1333), Muslim (951), Abū Dāwūd (3204), at-Tirmidhī (1022), an-Nasāʼī (4/72), and *al-Muwaṭṭaʼ* (1/226–227).

4 Al-Bukhārī (1337) and Muslim (956).

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WHAT TO SAY WHILE WASHING AND SHROUDING THE DECEASED

IT IS *MUSTAḤABB* to make abundant *dhikr* of Allah ﷻ and *du'ā'* for the deceased whilst washing and shrouding him. Our colleagues say that if the one who washes the deceased finds something that impresses him about the deceased, like the light in his face, a pleasant smell or suchlike, it is *mustaḥabb* for him to tell people about it. If he finds something unpleasant, like the darkening of his face, a foul smell, a change in his limbs or the transformation of his appearance, it is *ḥarām* for him to talk about it to anyone. They cite as proof the following.

We relate in the *Sunan*s of Abū Dāwūd and at-Tirmidhī that Ibn 'Umar ﷺ related that the Messenger of Allah ﷺ said: "Mention the good traits of your deceased and abstain from [mentioning] their bad ones."[1] At-Tirmidhī regarded this hadith as weak.

We relate in *as-Sunan al-kabīr* of al-Bayhaqī that Abū Rāfi' ﷺ, the freed slave of the Messenger of Allah ﷺ, reported that the Messenger of Allah ﷺ said: "Whoever washes a dead person and keeps what he sees on him a secret, Allah will forgive him forty times."[2] Al-Ḥākim Abū 'Abdullāh narrated this in his *al-Mustadrak 'alā aṣ-Ṣaḥīḥayn* and said that this hadith is *ṣaḥīḥ* according to the criteria of Muslim.

Most of our colleagues have expressed the same view on this issue, as I have mentioned. Abū al-Khayr al-Yamānī, the author of *al-Bayān,* however, said that if the deceased is an innovator who exposed his own innovation, and the one who washes him sees something that he detests, then logic dictates that he should tell people about it, to discourage people from committing innovation.

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THE *ADHKĀR* OF THE FUNERAL *ṢALĀH*

KNOW THAT THE funeral *ṣalāh* is a communal obligation, as are washing, shrouding and burying the deceased. This is agreed upon. There are four opinions about the minimum number [of worshippers] for this *ṣalāh*. The most authentic according to most of our colleagues is that it can be fulfilled by the *ṣalāh* of one man. The second opinion is that there must be two people. The third is that there must be three people. The fourth is that there must be four people, whether they pray in congregation or individually.

1 Abū Dāwūd (4900) and at-Tirmidhī (1019).

2 Al-Bayhaqī in *as-Sunan al-kubrā* (3/395), al-Ḥākim in *al-Mustadrak* (1/354).

In this *ṣalāh* there should be four *takbīrāt*, which are essential. If one *takbīr* is left out, the *ṣalāh* is not valid. There are two opinions on the validity of the *ṣalāh* if one adds a fifth *takbīr*: the more correct view is that it is not invalid. If we accept that the fifth *takbīr* invalidates the *ṣalāh* and the Imam adds one *takbīr*, then the follower has to separate from him as he would do if he stood up for a fifth *rak'ah*. If we accept the more correct opinion, which is that it does not nullify it, one neither separates from the Imam nor follows him, according to what is correct and well-known. There is a weak opinion of some of our colleagues that one should follow [the Imam]. If we follow the correct opinion, that one does not follow [the Imam], does one wait for the Imam or does one say the *taslīm* without waiting? There are two views, and the more correct is to wait. I have explained all of this with a commentary and evidences in *Sharḥ al-Muhadhdhab.*

It is *mustaḥabb* to raise the hands for every *takbīr*. We have discussed the manner of performing *takbīr*, and what is *mustaḥabb*, and what nullifies it in the chapter describing *ṣalāh* and its *adhkār.*

The *adhkār* to be said in the funeral *ṣalāh* between the *takbīrāt* are as follows. After the first *takbīr* the worshipper recites *al-Fātiḥah*. After the second he prays for blessings upon the Prophet ﷺ. After the third he makes *du'ā'* for the deceased, and what is obligatory in that is whatever can be called *du'ā'*. After the fourth there is no mandatory *dhikr*; but what we will mention, if Allah wills, is *mustaḥabb*.

Our [Shāfi'ī] colleagues differ and have three opinions about whether seeking refuge (*isti'ādhah*), the opening *du'ā'* after the first *takbīr*, and the recitation of a chapter after *al-Fātiḥah* are *mustaḥabb*. The first is that they are all *mustaḥabb; the* second, that they are not *mustaḥabb;* and the third, and this is the most correct, that the seeking of protection is *mustaḥabb*, but not the opening *du'ā'* and chapter.

It is agreed that saying *Āmīn* after *al-Fātiḥah* is *mustaḥabb*.

We relate in the *Ṣaḥīḥ* of al-Bukhārī from Ibn 'Abbās ﷺ that he performed the funeral *ṣalāh*, recited *al-Fātiḥah*, and said: "So that they may know that it is Sunnah."[1] The meaning of the word *Sunnah* when a Companion says 'from the *Sunnah* of such and such' is explained in the *Sunan* of Abū Dāwūd as 'It is from the *Sunnah*', meaning that it is attributed to the Messenger of Allah ﷺ according to how it is explained and known in books on hadith and *uṣūl.*

Our Shāfi'ī colleagues hold that the Sunnah in recitation is to recite silently and not aloud, whether the *ṣalāh* is performed during the day or night. That is the opinion of the majority. Some say that if the *ṣalāh* is performed during the day it should be recited silently, and if it is performed at night it should be recited out loud.

After the second *takbīr*, the minimum that is compulsory to say is: '*O Allah, bless Muḥammad.*' It is *mustaḥabb* to say: '*And the family of Muḥammad.*'

اَللّٰهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ . . . وَعَلَىٰ آلِ مُحَمَّدٍ.

Allāhumma ṣalli 'alā Muḥammadin . . . Wa 'alā āli Muḥammad.

1 Al-Bukhārī (1335), Abū Dāwūd (3198), at-Tirmidhī (1026), and an-Nasā'ī (4/74).

This is not compulsory, according to the majority of our colleagues. According to other colleagues of ours, it is obligatory; but this is *shādhdh* and weak. It is *mustaḥabb* to pray for all believers, male and female, if time allows, as ash-Shāfi'ī stipulated and [his] colleagues agreed.

It has been transmitted from al-Muzanī from ash-Shāfi'ī that it is also *mustaḥabb* to praise Allah ﷻ. It is said to be *mustaḥabb* by some colleagues, but the majority deny that. If we take the position that it is *mustaḥabb*, one begins with praise of Allah, then asks for blessings on the Prophet ﷺ, and then prays for all believers, male and female. If one reverses this sequence, that is permitted but one has departed from what is more meritorious.

There are hadiths regarding invocation of blessings upon the Prophet ﷺ which we relate from the *Sunan* of al-Bayhaqī, but I intend to keep this chapter short, since the proper place to expand on that is in books of *fiqh*. I have also commented on those hadiths in *Sharḥ al-Muhadhdhab*.

In the third *takbīr*, it is compulsory to make *du'ā'* for the deceased with the minimum of what can be called [*du'ā'*], such as saying: *May Allah have mercy on him*, or *may Allah forgive him*, or *O Allah, forgive him*, or [*O Allah*], *have mercy on him*, or [*O Allah*], *be kind to him* and the like.

رَحِمَهُ اللهُ.

Raḥimahu-llāh.

غَفَرَ للهُ لَهُ.

Ghafara-llāhu lah.

اَللّٰهُمَّ اغْفِرْ لَهُ.

Allāhumma-ghfir lah.

اِرْحَمْهُ.

Irḥamh.

أُلْطُفْ بِهِ.

Ulṭuf bih.

As for what is *mustaḥabb*, many hadiths and traditions have been narrated about it. As regards hadiths, the most authentic is that which we relate from the *Ṣaḥīḥ* of Muslim from 'Awf ibn Mālik ﷺ, who reported: "The Messenger of Allah ﷺ performed the funeral *ṣalāh*, and I memorised the *du'ā'* which he said: '*Allah, forgive him and have mercy on him. Protect him and pardon him. Ennoble his dwelling and widen his entrance. Wash him with water, snow and ice, and purify him from sin as a white garment is purified of dirt. Give him in exchange a house better than his house, a family better than his [earthly] family, and a wife better than his [earthly] wife. Enter him into Paradise and*

protect him from the punishment in the grave and the punishment of Hell-Fire',[1] until I wished that it were I who had died." According to another hadith in Muslim, he also said: "*And protect him from the trials of the grave and the punishment of Hell-Fire.*"

اَللّٰهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ، وَاعْفُ عَنْهُ وَعَافِهِ، وَاَكْرِمْ نُزُلَهُ، وَوَسِّعْ مُدْخَلَهُ،
وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ
مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَاراً خَيْراً مِنْ دَارِهِ، وَأَهْلاً خَيْراً مِنْ اَهْلِهِ، وَزَوْجاً خَيْراً
مِنْ زَوْجِهِ، وَأَدْخِلْهُ الْجَنَّةَ، وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ النَّارِ.
وَقِهِ فِتْنَةَ الْقَبْرِ وَمِنْ عَذَابَ النَّارِ.

Allāhumma-ghfir lahu wa-rḥamh, wa'fu 'anhu wa 'āfih, wa-krim nuzulah, wa wassi' madkhalah, wa-ghsilhu bi-l-mā'i wa-th-thalji wa-l-barad, wa naqqihi mina-l-khaṭāyā kamā tunaqqī-th-thawba-l-abyaḍa mina-d-danas, wa abdilhu dāran khayran min dārih, wa ahlan khayran min ahlih, wa zawjan khayran min zawjih, wa adkhilhu-l-Jannah, wa a'idhhu min 'adhābi-l-qabri wa min 'adhābi-n-Nār.
Wa-qihi fitnata-l-qabri wa 'adhāba-l-qabr.

We relate in the *Sunans* of Abū Dāwūd, at-Tirmidhī and al-Bayhaqī from Abū Hurayrah ﷺ who narrated that the Messenger of Allah ﷺ performed the funeral prayer and said: "*O Allah, forgive those of us who are alive and those who are dead, the young and the old, males and females, those present and those absent. . . O Allah, whomever You cause to live among us, make him live according to Islam; and whomever You cause to die among us, let him die with faith. O Allah, do not deprive us of his reward and do not put us to trial after him.*"[2] According to al-Ḥākim, this hadith is *ṣaḥīḥ* by the criteria of both Muslim and al-Bukhārī. We relate it also from the *Sunans* of al-Bayhaqī and others in Qatādah's version. We relate from the book of at-Tirmidhī Abū Ibrāhīm al-Ashhalī's version from his father, who was a Companion of the Prophet ﷺ. At-Tirmidhī said: "Muḥammad ibn Ismā'īl [i.e. al-Bukhārī] said that the soundest tradition relating to '*O Allah, forgive our dead and our living*' is the narration of Abū Ibrāhīm al-Ashhalī from his father." Al-Bukhārī also said that the soundest thing in this chapter is 'Awf ibn Mālik's hadith.

Abū Dāwūd's version has the wording "*Make him live in faith and make him die in faith*", whereas the well-known wording in the major works of hadith is "*make him live in Islam and die in faith*", as we explained earlier.

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا، وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا، وشَاهِدِنَا

1 Muslim (963).
2 Abū Dāwūd (3201), at-Tirmidhī (1024), al-Ḥākim in *al-Mustadrak* (1/358), and an-Nasā'ī in *'Amal al-yawm wa al-laylah* (1080).

وغَائِبِنَا، اللّٰهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ، ومَنْ تَوَفَّيْتَهُ مِنَّا
فَتَوَفَّهُ عَلَى الْإِيمَانِ، اَللّٰهُمَّ لَا تَحْرِمْنَا أَجْرَهُ، وَلَا تَفْتِنَّا بَعْدَهُ.

Allāhumma-ghfir li-ḥayyinā wa mayyitinā, wa ṣaghīrinā wa kabīrinā, wa dhakarinā wa unthānā, wa shāhidinā wa ghā'ibinā, Allāhumma man aḥyaytahu minnā fa-aḥyihi 'ala-l-Islām, wa man tawaffaytahu minnā fa-tawaffahu 'ala-l-īmān. Allāhumma lā taḥrimnā ajrah, wa lā taftinnā ba'dah.

We relate in the *Sunans* of Abū Dāwūd and Ibn Mājah from Abū Hurayrah ﷺ, who related: "I heard the Messenger of Allah ﷺ say: 'When you perform *ṣalāh* for the deceased, make *du'ā'* for him exclusively.'"[1]

We relate in the *Sunan* of Abū Dāwūd that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said in the funeral *ṣalāh* [over a dead woman]: "*O Allah, You are her Lord and You created her, You guided her to Islam, You took away her soul, and You know her secrets and what is known about her. We have come as intercessors, so forgive her.*"[2]

اَللّٰهُمَّ أَنْتَ رَبُّهَا، وَأَنْتَ خَلَقْتَهَا، وَأَنْتَ هَدَيْتَهَا لِلْإِسْلَامِ، وَأَنْتَ قَبَضْتَ
رُوحَهَا، وَأَنْتَ أَعْلَمُ بِسِرِّهَا وَعَلَانِيَتِهَا، جِئْنَا شُفَعَاءَ فَاغْفِرْ لَهَا.

Allāhumma Anta Rabbuhā, wa Anta khalaqtahā, wa Anta hadaytahā li-l-Islām, wa Anta qabaḍta rūḥahā, wa Anta a'lamu bi-sirrihā wa 'alāniyatihā, ji'nā shufa'ā'a fa-ghfir lahā.

We relate in the *Sunans* of Abū Dāwūd and Ibn Mājah from Wāthilah ibn al-Aṣqa' ﷺ, who related: "The Messenger of Allah ﷺ prayed with us for one of the Muslims and I heard him saying: '*O Allah, So-and-so the son of So-and-so is in Your care and within the rope of Your protection,*[3] *so save him from the trials of the grave and the punishment of Hell-Fire. All faithfulness and praise are due to You. O Allah, forgive him and have mercy on him. You are indeed the Most Forgiving, the Most Merciful.*'"[4]

اَللّٰهُمَّ إِنَّ فُلَانَ بْنَ فُلَانٍ فِي ذِمَّتِكَ وَحَبْلِ جِوَارِكَ فَقِهِ فِتْنَةَ الْقَبْرِ وَعَذَابَ النَّارِ،
وَأَنْتَ أَهْلُ الْوَفَاءِ وَالْحَمْدُ، اَللّٰهُمَّ فَاغْفِرْ لَهُ وَارْحَمْهُ، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

Allāhumma inna (name) -bna (father's name) fī dhimmatika wa ḥabli jiwārika

1 Abū Dāwūd (3199) and Ibn Mājah (1497). Ibn Ḥajar grades this hadith as *ḥasan*.

2 Abū Dāwūd (3200), an-Nasā'ī (1078) in *'Amal al-yawm wa al-laylah*, and *al-Futūḥāt* (4/176). This hadith is *ḥasan*.

3 The custom of the Arabs was to protect one another. When a man wanted to travel he would make a pact with the leader of every tribe. They would grant him safety as long as he was within the borders of their land, until he went to another and did the same. This is what is meant by 'the rope of protection.'

4 Abū Dāwūd (3202) and Ibn Mājah (1499).

fa-qihi fitnata-l-qabri wa 'adhāba-n-Nār, wa Anta ahlu-l-wafā'i wa-l-ḥamd. Allāhumma fa-ghfir lahu wa-rḥamh, innaka Anta-l-Ghafūru-r-Raḥīm.

Ash-Shāfi'ī compiled a *du'ā'* that he pieced together from all of these hadiths. It runs as follows: *O Allah, this is Your slave and the son of Your slave. He has left the comfort and expanse of this world, while those who loved him and those whom he loved are in it, for the darkness of the grave and whatever he will encounter. He used to bear witness that there is no god but You and that Muḥammad is Your servant and Messenger. You know best about him. O Allah, he has gone to stay with You and You are the Best Host. He has become needful of Your Mercy and You have no need to punish him. We have come to You to beseech You and as intercessors for him. O Allah, if he was one who did good then increase him in his good, and if he was a sinner then pardon him. Make him encounter Your pleasure through Your Mercy, and spare him the trials and punishment of the grave. Expand his grave for him and hollow out the earth from his sides. Make him encounter, through Your Mercy, safety from Your punishment until You resurrect him to Your Paradise, o Most Merciful of the merciful.* This is the text of ash-Shāfi'ī from *al-Mukhtaṣar* of al-Muzanī (may Allah have mercy on him).

اَللّٰهُمَّ هَذَا عَبْدُكَ وَابْنُ عَبْدِكَ، خَرَجَ مِنْ رَوْحِ الدُّنْيَا وَسَعَتِهَا وَمَحْبُوبِهَا وَأَحِبَّاؤُهُ
فِيهَا إِلَى ظُلْمَةِ الْقَبْرِ وَمَا هُوَ لَاقِيهِ، كَانَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، وَأَنَّ مُحَمَّداً
عَبْدُكَ وَرَسُولُكَ، وَأَنْتَ أَعْلَمُ بِهِ، اَللّٰهُمَّ نَزَلَ بِكَ وَأَنْتَ خَيْرُ مَنْزُولٍ بِهِ، وَأَصْبَحَ فَقِيراً
إِلَى رَحْمَتِكَ، وَأَنْتَ غَنِيٌّ عَنْ عَذَابِهِ، وَقَدْ جِئْنَاكَ رَاغِبِينَ إِلَيكَ، شُفَعَاءَ لَهُ، اَللّٰهُمَّ
إِنْ كَانَ مُحْسِناً فَزِدْ فِي إِحْسَانِهِ، وَإِنْ كَانَ مُسِيئاً فَتَجَاوَزْ عَنْهُ، وَلَقِّهِ بِرَحْمَتِكَ
رِضَاكَ، وَقِهِ فِتْنَةَ الْقَبْرِ وَعَذَابَهُ، وَافْسَحْ لَهُ فِي قَبْرِهِ، وَجَافِ الْأَرْضَ عَنْ جَنْبَيهِ،
وَلَقِّهِ بِرَحْمَتِكَ الْأَمْنَ مِنْ عَذَابِكَ حَتَّى تَبْعَثَهُ إِلَى جَنَّتِكَ يَاأَرْحَمَ الرَّاحِمِينَ.

Allāhumma hādhā 'abduka wa-bnu 'abdik. Kharaja min-rawḥi-d-dunyā wa sa'atihā, wa maḥbūbuhu wa aḥibbā'uhu fīhā, ilā ẓulmati-l-qabri wa mā huwa lāqīh, kāna yashhadu an lā ilāha illā Ant, wa anna Muḥammadan 'abduka wa Rasūluk, wa Anta a'lamu bih. Allāhumma nazala bika wa Anta khayru manzūlin bih, wa aṣbaḥa faqīran ilā raḥmatik, wa Anta Ghaniyyun 'an 'adhābih, wa qad ji'nāka rāghibīna ilayk, shufa'ā'a lah. Allāhumma in kāna muḥsinan fa-zid fi iḥsānih, wa in kāna musī'an fa-tajāwaz 'anh, wa laqqihi bi-raḥmatika riḍāk, wa qihi fitnata-l-qabri wa 'adhābah, wa-fsaḥ lahu fi qabrih, wa jāfi-l-arḍa 'an janbayh, wa laqqihi bi-raḥmatika-l-amna min 'adhābika ḥattā tab'athahu ilā Jannatika yā Arḥama-r-rāḥimīn.

Our colleagues say that if the deceased is a baby one should make *du'ā'* for his parents, saying: *O Allah, make him a predecessor for them, make him a loan for them,*

make him a treasure for them, make their scales heavy by him, and pour patience into their hearts. Do not put them to trial after him, and do not deprive them of the reward on his account. This wording is from what Abū ʿAbdullāh az-Zubayrī cited from our companions in his book *al-Kāfī*. The rest say something similar in meaning. They state that he should say besides this, 'O Allah, forgive the living and the dead. . .', to the end. Az-Zubayrī added that if the deceased is a woman then one should say: "O Allah, this is Your female slave. . . etc." and then put the rest of the speech in the appropriate wording. And Allah knows best.

اَللّٰهُمَّ اجْعَلْهُ لَهُمَا فَرَطاً، وَاجْعَلْهُ لَهُمَا سَلَفاً، وَاجْعَلْهُ لَهُمَا ذُخْراً، وَثَقِّلْ بِهِ مَوَازِينَهُمَا، وَأَفْرِغِ الصَّبْرَ عَلَى قُلُوبِهِمَا، وَلَا تَفْتِنْهُمَا بَعْدَهُ، وَلَا تَحْرِمْهُمَا أَجْرَهُ.

Allāhumma-j'alhu lahumā faraṭā, wa-j'alhu lahumā salafā, wa-j'alhu lahumā dhukhrā, wa thaqqil bihi mawāzīnahumā, wa afrighi-ṣ-ṣabra ʿalā qulūbihimā, wa lā taftinhumā baʿdah, wa lā taḥrimhumā ajrah.

There is no *dhikr* that is mandatory after the fourth *takbīr*. According to ash-Shāfiʿī in *Kitāb al-Buwayṭī*, one should say after the fourth *takbīr*: *O Allah, do not deprive us of the reward and do not put us to trial after him.*

اَللّٰهُمَّ لَا تَحْرِمْنَا أَجْرَهُ، وَلَا تَفْتِنَّا بَعْدَهُ.

Allāhumma lā taḥrimnā ajrah, wa lā taftinnā baʿdah.

Abū ʿAlī ibn Abī Hurayrah, one of our colleagues, stated that the earlier scholars said after the fourth: "*Our Lord, grant us good in this world and good in the Hereafter, and spare us the punishment of Hell-Fire.*" This is not related by ash-Shāfiʿī; but if he did it, then it is something good. In my view, his good action is sufficiently established in the hadith we cited from Anas in the Section *duʿā' al-karb*. But Allah knows best.

I say: The evidence for the *duʿā'* after the fourth [*takbīr*] is what we related from *as-Sunan al-kabīr* of al-Bayhaqī from ʿAbdullāh ibn Abī Awfā ﷺ, who performed four *takbīr*s in the prayer for a daughter of his and did after the fourth what is between the two *takbīr*s where Allah's forgiveness is asked and *duʿā'* is made. He said: "The Messenger of Allah ﷺ used to perform it like this".

According to another version, he performed four *takbīr*s and stood awhile until we thought that he was going to say a fifth *takbīr*. He then gave *salām*s to his right and left. When he turned, we asked him: "What is this?" He replied: "I extended the time in accordance with what I saw the Messenger of Allah ﷺ do", or "this is what the Messenger of Allah ﷺ did". Al-Ḥākim Abū ʿAbdullāh described this hadith as *ṣaḥīḥ*.

رَبَّنَآ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.

Rabbanā ātinā fi-d-dunyā ḥasanatan wa fi-l-ākhirati ḥasanatan wa qinā ʿadhāba-n-Nār.

THE RULING CONCERNING THE *SALĀM* AND LATECOMERS TO THE FUNERAL PRAYER

When the worshipper has completed the *takbīrāt* and the *adhkār* he should say two *salām*s, as in all other *ṣalawāt*, in accordance with what we described from the hadith of ʿAbdullāh ibn Abī Awfā. The ruling regarding the *salām* is based upon the ruling on the *taslīm* we have mentioned regarding all other *ṣalāt*s. This is the correct and preferred view. There is also a weak difference of opinion on this point, which I have left out as there is no need to discuss it here in this book.

If a latecomer joins the Imam during the *ṣalāh*, he should pronounce *takbīr* and join him in reciting *al-Fātiḥah* and that which comes after it according to his own sequence without coinciding with the Imam in what he recites. If he says the *takbīr*, and then the Imam pronounces the next *takbīr* before he has completed what he was reciting, he should follow him. He is absolved of what he was reciting. When the Imam has completed his *ṣalāh*, he should complete his own *ṣalāh*, as in all other *ṣalawāt*. If the Imam says the *salām* and the latecomer has remaining *takbīrāt* left to do, he must do all the *adhkār* in sequence. This is the correct and well-known view, in our opinion. We also know of a weak opinion, which is that [latecomers] should complete all the remaining *takbīrāt* without the *adhkār*. But Allah knows best.

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WHAT TO SAY WHILST WALKING WITH THE BIER

IT IS *MUSTAḤABB* to engage in *dhikr* of Allah ﷻ and to ponder what the deceased will encounter, what his destiny will be, and the consequences of what he was engaged in. One should consider that this is the last stage of this worldly life and the destiny of its inhabitants. One should be extremely careful to avoid worthless chatter, for this is a time for contemplation and *dhikr* and it is despicable to engage in forgetfulness, jest and vain talk. If vain talk is prohibited in all circumstances, is it not especially so in these?

Know that the rewarded and preferred opinion is that which the *Salaf* adhered to. Silence is preferred when travelling with the bier, so no-one should raise their voice in recitation, *dhikr* or anything else. The wisdom in this is apparent: it is soothing for the mind and rallies the thoughts to matters concerned with the burial, which is desirable in this situation. That is the reality. One should not be duped by the many who take a different way from him. Abū ʿAlī al-Fuḍayl ibn ʿIyāḍ said: "Stick to the path of guidance. Do not be hurt by the fact that those who follow it and abstain from the path of error are few, and do not be deceived by the many who are ruined."

And I have narrated in the *Sunan* of al-Bayhaqī things which support what I have said.

As for what some ignorant reciters of Qur'ān do for the *janāzah* in Damascus and other places, such as long passages of recitation, and long discussions about the person's position, etc, then this is unlawful by *ijmā'* of the scholars. I have explained the reprehensibility of this practice, in addition to its serious prohibition and the sinfulness of failing to abstain from it, in the book *Ādāb al-qurrā*. And Allah is the only Helper.

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WHAT TO SAY WHEN A BIER PASSES OR ON SEEING ONE

IT IS *MUSTAḤABB* to say: '*Glory be to the Living, Who does not die.*' Al-Qāḍī Imam Abū al-Maḥāsin ar-Rūyānī, one of our colleagues, says in his book *al-Baḥr*: "It is *mustaḥabb* to supplicate saying: *'There is no god but Allah, the Living Who does not die.'* It is *mustaḥabb* to make *du'ā'* for [the deceased] and to praise him if he is entitled to it; but one should not speak generally and in vague terms in praise of him."

سُبْحَانَ الْحَيِّ الَّذِي لَا يَمُوتُ.

لَآ إِلَـهَ إِلَّا اللهُ الْحَيُّ الَّذِي لَا يَمُوتُ.

Subḥāna-l-Ḥayyi-lladhī lā yamūt.
Lā ilāha illa-llāhu-l-Ḥayyu-lladhī lā yamūt.

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WHAT THOSE WHO LAY THE DECEASED IN THE GRAVE SHOULD SAY

WE RELATE FROM the *Sunans* of Abū Dāwūd, at-Tirmidhī, al-Bayhaqī and others from Ibn 'Umar ﷺ, who reported that when the Prophet ﷺ laid the dead in the grave he said: "*In the name of Allah and according to the* Sunnah *of the Messenger of Allah* ﷺ."[1] At-Tirmidhī describes this as a *ḥasan* hadith. Ash-Shāfi'ī and his colleagues, may

1 Abū Dāwūd (3213), at-Tirmidhī (1046), and al-Bayhaqī (4/55). This hadith is graded as *ṣaḥīḥ* by Ibn Ḥibbān, al-Ḥākim and adh-Dhahabī.

Allah have mercy on them, hold that it is *mustaḥabb* to make *du'ā'* for the deceased with these words.

بِاسْمِ اللهِ وَعَلَى سُنَّةِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Bismi-llāhi wa 'alā sunnati Rasūli-llāh ṣalla-llāhu 'alayhi wa sallam.

One of the best *du'ā's* is what ash-Shāfi'ī says in the *Mukhtaṣar* of al-Muzanī, that those who put the deceased in the grave should say: *O Allah, the reluctant members of his family, children, relatives and brothers have surrendered him to You. He has parted from those who loved to be close to him, and left the spaciousness of the world and life for the darkness and constriction of the grave. He has come as a guest to You and You are the Best Host. If You punish him it is because of his sins and if You forgive him [it is because] You are Forgiving. You are not in need of punishing him, but he is in need of Your Mercy. Allah, show thankfulness for his good deeds and forgive his bad deeds. Protect him from punishment in the grave; and combine this, by Your mercy, with safety from Your punishment; and be his sufficiency in every horror along the way to Paradise. O Allah, take care of those whom he leaves behind, elevate him to be among those who are in the highest Heavens, and return to him with the immense favour of Your Mercy, O Most Merciful of the merciful.*

اَللّٰهُمَّ أَسْلَمَهُ إِلَيكَ الْأَشِحَّاءُ مِنْ أَهْلِهِ وَوَلَدِهِ وَقَرَابَتِهِ وَإِخْوَانِهِ، وَفَارَقَ مَنْ كَانَ يُحِبُّ قُرْبَهُ، وَخَرَجَ مِنْ سَعَةِ الدُّنْيَا وَالْحَيَاةِ إِلَى ظُلْمَةِ الْقَبْرِ وَضِيقِهِ، وَنَزَلَ بِكَ وَأَنْتَ خَيْرُ مَنْزُولٍ بِهِ، إِنْ عَاقَبْتَهُ فَبِذَنْبٍ، وَإِنْ عَفَوْتَ عَنْهُ فَأَنْتَ أَهْلُ الْعَفْوِ، أَنْتَ غَنِيٌّ عَنْ عَذَابِهِ، وَهُوَ فَقِيرٌ إِلَى رَحْمَتِكَ، اَللّٰهُمَّ اشْكُرْ حَسَنَتَهُ، وَاغْفِرْ سَيِّئَتَهُ، وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ، وَاجْمَعْ لَهُ بِرَحْمَتِكَ الْأَمْنَ مِنْ عَذَابِكَ، وَاكْفِهِ كُلَّ هَوْلٍ دُوْنَ الْجَنَّةِ، اَللّٰهُمَّ اخْلُفْهُ فِي تَرِكَتِهِ فِي الْغَابِرِينَ، وَارْفَعْهُ فِي عِلِّيِّيْنَ، وَعُدْ عَلَيْهِ بِفَضْلِ رَحْمَتِكَ، يَا أَرْحَمَ الرَّاحِمِينَ.

Allāhumma aslamahu ilayka-l-ashiḥḥā'u min ahlihi wa waladihi wa qarābatihi wa ikhwānih, wa fāraqa man kāna yuḥibbu qurbah, wa kharaja min sa'ati-d-dunyā wa-l-ḥayāti ilā ẓalmati-l-qabri wa ḍīqih, wa nazala bika wa Anta khayru manzūlin bih, in 'āqabtahu fa-bi-dhanb, wa in 'afawta 'anhu fa-Anta ahlu-l-'afw, Anta Ghaniyyun 'an 'adhābih, wa huwa faqīrun ilā raḥmatik. Allāhumma-shkur ḥasanatah, wa-ghfir sayyi'atah, wa a'idhhu min 'adhābi-l-qabr, wa-jma' lahu bi raḥmatik-l-amna min 'adhābik, wa-kfihi kulla hawlin dūna-l-Jannah. Allāhumma-khlufhu fī tarikatihi fi-l-ghābirīn, wa-rfa'hu fī 'Illiyyīn, wa 'ud 'alayhi bi-faḍli raḥmatika yā Arḥama-r-rāḥimīn.

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WHAT TO SAY AFTER THE BURIAL

IT IS SUNNAH to scatter three handfuls of earth into the grave, all taken from the end where the head lies. A group of our colleagues say that it is *mustaḥabb* to say with the first handful "From it We have created you", with the second "And into it We shall return you" and with the third "And from it We shall take you once more."[1]

﴿مِنْهَا خَلَقْنَاكُمْ... وَفِيهَا نُعِيدُكُمْ... وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ﴾

Minhā khalaqnākum, wa fīhā nu'īdukum, wa minhā nukhrijukum tāratan ukhrā.

It is *mustaḥabb*, after completing the burial, to sit at the grave for the time it would take to slaughter a camel and distribute its meat. Those who sit should engage in the recitation of the Qur'ān, *du'ā'* for the deceased, admonition, stories of the virtuous people and the states of the righteous.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim from 'Alī ﷺ who reported: "We were with a funeral at Baqī' al-Gharqad. The Messenger of Allah ﷺ came to us and sat and we sat down around him. He had a stick with him. He bent down and scratched the ground with the stick. Then he said: 'There is none of you who does not have his place in Hell-Fire or his place in Paradise written.' [Those present] said: 'Messenger of Allah, should we not rely on what is written for us?' He said: 'Do good deeds, for everyone is given the ability to do what he has been created for'"[2] and he mentioned the full hadith.

We relate in the *Ṣaḥīḥ* of Muslim that 'Amr ibn al-'Āṣ ﷺ said: "When you bury me, sit around my grave for as long as it takes to slaughter a camel and distribute its meat, so that I may listen to you and see how I should answer the Angels of my Lord."[3]

We relate with a *ḥasan isnād* from the *Sunan*s of Abū Dāwūd and al-Bayhaqī from 'Uthmān ﷺ who recounted that when the Prophet ﷺ had finished a burial he stood by the grave and said: "Ask for forgiveness for your brother and ask for steadfastness for him, for he is being questioned now."[4] According to ash-Shāfi'ī and his colleagues it is *mustaḥabb* to recite a portion of the Qur'ān by him. They said that if one recited all of the Qur'ān that would be good.

We relate in the *Sunan* of al-Bayhaqī, with a *ḥasan isnād*, from Ibn 'Umar ﷺ, that the Prophet ﷺ used to like to recite the beginning and the end of *Sūrat al-Baqarah*.[5]

1 Qur'ān 20:55.
2 Al-Bukhārī (1362), Muslim (2647), Abū Dāwūd (4694), and at-Tirmidhī (2137).
3 Muslim (121).
4 Abū Dāwūd (3221) and al-Bayhaqī (4/56). Ibn Ḥajar states that this hadith is *ḥasan*.
5 Al-Bayhaqī (4/56). Ibn Ḥajar states that this hadith is *mawqūf ḥasan*.

THE RULING CONCERNING PROMPTING [THE DECEASED] AFTER BURIAL

Prompting (*talqīn*) the deceased is *mustaḥabb* according to many of our colleagues, such as al-Qādī al-Ḥusayn in his *Ta'līq*, the companion of Abū Sa'd al-Mutawallī in his book *at-Tatmiyyah*, the Shaykh and ascetic Imam Abū al-Fatḥ Naṣr ibn Ibrāhīm ibn Naṣr al-Maqdisī, Imam Abū al-Qāsim ar-Rāfi'ī, and others. Qāḍi al-Ḥusayn has transmitted it from his colleagues. As for its wording, Shaykh Naṣr said that upon completion of the burial one should stand at the head [of the grave] and say: *O So-and-so, remember the pact that you left the world with: the testimony that there is no god but Allah, One without partner, and that Muḥammad is His slave and Messenger; that the Hour is coming and there is no doubt of it; and that Allah will resurrect all who are in the grave. Say: 'I am pleased with Allah as my Lord, with Islam as my religion, with Muḥammad as my Messenger, with the Ka'bah as my* qiblah, *with the Qur'ān as my Imam and with the Muslims as my brothers. My Lord is Allah; there is no god but Him, and He is the Lord of the Mighty Throne.'* This is the wording of Shaykh Abū Naṣr al-Maqdisī in his book *al-Tahdhīb*, and the wording from the rest is similar. In the wording of others there are shortcomings (*naqṣ*). Some say: *O slave of Allah, son [or daughter] of the female slave of Allah*; some say: *O slave of Allah, son [or daughter] of Ḥawwā'*; some say: *O So-and-so*—using his name—*son [or daughter] of the female slave of Allah*; or *O So-and-so son [or daughter] of Ḥawwā'*—all of which have the same sense.

يَا فُلَانُ بْنُ فُلَانٍ اُذْكُرِ الْعَهْدَ الَّذِي خَرَجْتَ عَلَيْهِ مِنَ الدُّنْيَا: شَهَادَةُ أَنْ لَآ إِلَـٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا، وَأَنَّ اللهَ يَبْعَثُ مَنْ فِي الْقُبُورِ، قُلْ: رَضِيتُ بِاللهِ رَبّاً، وَبِالْإِسْلَامِ دِيناً، وَبِمُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَبِيّاً، وَبِالْكَعْبَةِ قِبْلَةً، وَبِالْقُرْآنِ إِمَاماً، وَبِالْمُسْلِمِينَ إِخْوَاناً، رَبِّيَ اللهُ لَآ إِلَـٰهَ إِلَّا هُوَ، وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمُ.

Yā (name) ibnu (father's name) udhkuri-l-'ahda-lladhī kharajta 'alayhi mina-d-dunyā: shahādatu an lā ilāha illa-llāh waḥdahu lā sharīka lah, wa anna Muḥammadan 'abduhu wa Rasūluh, wa anna-s-sā'ata ātiyatun lā rayba fihā, wa anna-llāha yab'athu man fi-l-qubūr. Qul: Raḍītu bi-llāhi Rabbā, wa bi-l-Islāmi dīnā, wa bi-Muḥammadin ṣalla-llāhu 'alayhi wa sallam Nabiyyā, wa bi-l-Ka'bati qiblah, wa bi-l-Qur'āni imāmā, wa bi-l-Muslimīna ikhwānā, Rabbiya-llāhu lā ilāha illā Hū, wa Huwa Rabbu-l-'Arshi-l-'Aẓīm.

The Shaykh and Imam Abū 'Amr ibn aṣ-Ṣalāḥ, may Allah have mercy on him, was asked regarding this type of *talqīn*, and he said in his *fatāwā*: "*Talqīn* is what we prefer and do. A group of our companions from Khurāsān say that there is a hadith from Abū Umāmah, although the *isnād* cannot be established. However, it is supported with evidences with the precedence of the early people of Shām. As for *talqīn* of a

suckled child, there is no evidence that it can be taken for it and we do not support it." But Allah knows best.

I say that no *talqīn* is to be done for a child, whether a breast-feeding baby or older, as long as he had not reached the age of puberty and become charged with responsibility. And Allah knows best.

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ON THE DECEASED LEAVING A SPECIAL REQUEST THAT A SPECIFIC PERSON PERFORM HIS FUNERAL *ṢALĀH* OR THAT HE BE BURIED IN A CERTAIN MANNER OR IN A SPECIFIC PLACE, OR CONCERNING HIS SHROUDING, OR OTHER THINGS THAT SHOULD OR SHOULD NOT BE DONE

WE RELATE FROM the *Ṣaḥīḥ* of al-Bukhārī that 'Ā'ishah ﷺ reported: "I came to Abū Bakr ﷺ while he was sick. He asked: 'In how many sheets did you bury the Prophet ﷺ?' I said: 'In three pieces of cloth.' He asked: 'On what day did the Messenger of Allah ﷺ pass away?' She replied: 'On a Monday.' He asked: 'What day is it today?' She said: 'Monday.' He said: 'I hope it will be between now and tonight.' He looked at the robe that he was wearing during his illness and it had a saffron stain. He said: 'Wash it, add two more pieces of cloth to it, and bury me in it.' I said: 'This is worn.' He replied: 'The living are more entitled to the new than the dead; it is only because of the pus that flows from the body of the deceased.' He did not pass away until the evening began of the night [preceding] Tuesday; and he was buried before the morning."[1]

I say: The word 'stain (*rad'*)' with a *fatḥah* on the *rā'* and a *sukūn* on the *dāl*, and with an *'ayn*, means a 'trace'.

The word 'pus (*muhlah*)' is narrated with a *ḍammah* on the *mīm* and with a *fatḥah* on it and a *kasrah*—which are three variants—and with a *hā'* with a *sukūn*. It denotes the pus which flows from the body of the deceased.

We relate in the *Ṣaḥīḥ* of al-Bukhārī that when 'Umar ibn al-Khaṭṭāb ﷺ was wounded he said: "When I am taken away carry me, then give greetings and say that 'Umar is asking for permission to enter. If she"—meaning 'Ā'ishah ﷺ—"gives permission, then take me in; if she refuses, return me to the graveyard of the Muslims."[2]

We relate in the *Ṣaḥīḥ* of Muslim from 'Āmir ibn Sa'd ibn Abī Waqqāṣ who reported that Sa'd said: "Dig me a *laḥd*[1] and set up bricks over me as was done for the Messenger of Allah ﷺ."[2]

We relate in the *Ṣaḥīḥ* of Muslim from 'Amr ibn al-'Āṣ ﷺ that he said while he was in the agony of death: "When I pass away, let no paid mourner or fire accompany me. And when you bury me, spread earth over me and then stand around my grave for as long as it takes to slaughter a camel and distribute its meat, so that I may listen to you and see how I should respond to the messengers (the Angels) of my Lord."[3]

I say: His saying 'spread (*shunnū*)' is transmitted with *sīn* (*sunnū*) and with *shīn*, and it means 'to pour little by little'.

We have reported in this context the hadith of Ḥudhayfah in the chapter on informing the family of the deceased. What we have mentioned is sufficient; and from Allah come all guidance and all ability.

It is essential not to follow the deceased blindly, nor to adhere to all of his dying wishes. They should be referred to people who possess knowledge. If they permit them, they should be done; if not, they should be avoided. I will give some examples. If a person orders that he be buried in a certain place in the graveyard of the city, and that place is the place of the virtuous, then his order should be carried out. If he makes a request that a foreigner or stranger should lead his funeral *ṣalāh*, should he be given preference over his relatives? The *'ulamā'* disagree, but the correct view is that his relatives are more worthy to lead the *ṣalāh*. But if the person appointed is someone known for his piety or superior knowledge and for his memorisation and good reputation, it is *mustaḥabb* for the relatives to give him preference out of respect for the rights of the deceased. If [the deceased] orders that he be buried in a casket, his order should not be carried out unless the ground is soft or damp and it is therefore necessary to bury him thus. His order should [then] be acceded to and it should be paid from his own funds. If he asks that he be moved to another country his order must not be implemented, because to move him is *ḥarām* according to the preferred sound position which the majority hold and which the scholars capable of detailed investigation have stated, though some have said that it is *makrūh*. According to ash-Shāfi'ī, may Allah have mercy on him, if he is near Makkah, Madīnah or Jerusalem he may be moved there, for their blessings. Likewise, if he asks to have a sword-blade buried beneath him or a pillow beneath his head, or the like of it, his bequest is not to be carried out, or if he requests that he be shrouded in silk, for silk is *ḥarām* for men. Shrouding women in silk is *makrūh* and not *ḥarām*. Hermaphrodites are to be treated like men in this respect. If he asks that he be shrouded in more than the lawful number of sheets, or in a garment that does not cover his body, his request must not be consented to. If [the deceased] orders that there be recitation or charity given on his behalf or some other acts of drawing close to Allah, his order must be implemented, unless he combines it with something that the *Sharī'ah* forbids. If he instructs that his funeral be delayed for a period longer than that permitted by *Sharī'ah*, that must

1 Al-Bukhārī (1387), *al-Muwaṭṭa'* (1/224), and *Fatḥ al-Bārī* (3/254). Ibn Ḥajar states that this hadith shows that it is recommended to shroud the deceased in three white cloths. It also indicates the virtue of Abū Bakr, the accuracy of his foresight (*firāsah*), and his steadfastness at the time of his death.

2 Al-Bukhārī (1392). 'Umar ibn al-Khaṭṭāb said this to his son 'Abdullāh, who was the eldest of his children.

1 The *laḥd* is usually a hollow slot in the *qiblah* side of the grave in which the corpse is laid.

2 Muslim (966).

3 Muslim (121).

not be implemented. If he instructs that a charitable enterprise for the Muslims be built over him in the graveyard, his bequest is not to be executed, for that is *ḥarām*.

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HOW THE DECEASED BENEFITS FROM THE WORDS OF OTHERS

THE *'ULAMĀ'* ARE unanimous that *du'ā'* for the dead benefits them and the reward of it reaches them. They cite as proof the saying of Allah ﷻ: "And those who came after them say: **'Lord,** forgive **us** and **our brothers** who came before us into the faith.'"[1]

﴿وَالَّذِينَ جَآءُوا مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَٰنِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَٰنِ﴾

[They also cite] other well-known verses in the same sense, and well-known hadiths such as the sayings of the Messenger of Allah ﷺ: "Allah, forgive the people of Baqī' al-Gharqad"[2] and: "Allah, forgive our living and our dead."[3]

The *'ulamā'* disagree as to whether the reward for recitation of the Qur'ān reaches the deceased. The well-known opinion of ash-Shāfi'ī and a body of scholars is that it does not reach him. Imam Aḥmad ibn Ḥanbal and a body of scholars and a body of the colleagues of ash-Shāfi'ī are of the opinion that the reward reaches him. The preferred view is that the reciter should say after his recitation: "O Allah, make the reward of what we have recited reach So-and-so." But Allah knows best. It is *mustaḥabb* to praise the deceased and to mention his good deeds and traits.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim from Anas ﷺ who related that [he and some others] passed by a funeral and described [the deceased] as good, and the Messenger of Allah ﷺ said: "It is inevitable." Then they passed by another and they described him as bad. The Messenger of Allah ﷺ said: "It is inevitable." 'Umar ibn al-Khaṭṭāb ﷺ asked: "What is inevitable?" He said: "For the one whom you described as good, Paradise is inevitable; and for the one whom you described as bad, Hell-Fire is inevitable. You are the witnesses of Allah on the earth."[4]

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Abū al-Aswad related: "I once came to Madīnah and sat with 'Umar ibn al-Khaṭṭāb ﷺ. A funeral [procession] passed by and those in it described [the deceased] as good; and 'Umar said: 'It is inevitable.' Then another passed by and those in it described [the deceased] as good and 'Umar said: 'It is inevitable.' Then a third passed by and those in it described [the deceased] as bad and 'Umar said: 'It is inevitable.' Abū al-Aswad asked: 'What is inevitable, Leader of the

1 Qur'ān 59:10.
2 Muslim (974).
3 Abū Dāwūd (3201).
4 Al-Bukhārī (1367), Muslim (949), at-Tirmidhī (1058), and an-Nasā'ī (4/49–50).

Believers?' He replied: 'I have said what the Messenger of Allah ﷺ said: "Any Muslim for whom four people testify, Allah will enter into Paradise." We asked: "[What about] three [people]?" He said: "Or three." We asked: "Two [people]?" He said: "Or two." We did not ask him about one.'"[1] The hadiths in this regard are many. And Allah knows best.

127

THE PROHIBITION OF ABUSING THE DEAD

WE RELATE FROM the *Ṣaḥīḥ* of al-Bukhārī from 'Ā'ishah ﷺ who related that the Messenger of Allah ﷺ said: "Do not curse the dead, for they have arrived at whatever they sent before them."[2]

We relate in the *Sunan*s of Abū Dāwūd and at-Tirmidhī, with a weak *isnād* that at-Tirmidhī deemed weak from Ibn 'Umar ﷺ who narrated that the Messenger of Allah ﷺ said: "Mention the good deeds and traits of your deceased, and refrain from [mentioning] their bad ones."[3]

I say that the *'ulamā'* have declared that it is *ḥarām* to curse and swear over any deceased Muslim who has not sinned in public. As for disbelievers or Muslims who made their sin public, there is some disagreement among the *salaf* and texts that contradict one another, the upshot of which is what is reliably established about the prohibition of cursing the dead, which we have cited in this chapter.

There are many things mentioned which grant licence to criticise evil people. Among these are what Allah has narrated in His Mighty Book and has commanded us to recite and to propagate their recitation. Also among these are many authentic hadiths, such as the hadiths in which he ﷺ mentioned 'Amr ibn Luḥayy, the story of Abū Righāl,[4] [that of the one] who stole from the pilgrim[5] with his staff, and the story of Abū Jud'ān and others. There is also the authentic hadith we have cited about the funeral procession passing by and the people speaking ill of the deceased; the Messenger of Allah ﷺ did not stop them but said: "It is inevitable."

The *'ulamā'* disagree about the reconciliation of these hadiths. The most correct opinion is that it is permissible to mention the bad points of deceased disbelievers. As

1 Al-Bukhārī (1368), at-Tirmidhī (1059), and an-Nasā'ī (4/51).
2 Al-Bukhārī (1393), Abū Dāwūd (4899), and an-Nasā'ī (4/52–63).
3 Abū Dāwūd (4900), at-Tirmidhī (1019), and *al-Futūḥāt* (4/211). Ibn Ḥajar states that he did not find in any of the copies of at-Tirmidhī that he had considered it weak. Rather, he said it was *gharīb*, and quoted al-Bukhārī as saying that some its narrators were *munkar al-ḥadīth*. Abū Dāwūd did not say anything regarding the hadith, and it was graded as *ṣaḥīḥ* by Ibn Ḥibbān, among others; it can therefore be categorised as *ḥasan*.
4 Abū Dāwūd (3088).
5 Muslim (904).

for those Muslims who exposed their sin and evil or innovation, it is permissible to mention such matters if there is some benefit in warning others about their condition, and to deter people from accepting their word and following them in what they did. If there is no such need, it is not permissible. The texts delineate this detailed picture. The *'ulamā'* are unanimously agreed that one may speak critically about hadith narrators who have some defect. And Allah knows best.

128

WHAT VISITORS TO GRAVEYARDS SHOULD SAY

WE RELATE FROM the *Ṣaḥīḥ* of Muslim from 'Ā'ishah ﵂ who related that every time it was her night with the Messenger of Allah ﷺ he went out to al-Baqī' in the last part of the night. He would say: "*Peace be upon you, home of believing people. What you were promised and you deferred until tomorrow has come to you. We shall, if Allah wills, be joining you. O Allah, forgive the inhabitants of Baqī' al-Gharqad.*"[1]

السَّلاَمُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، وَأَتَاكُمْ مَا تُوعَدُونَ، غَداً مُؤَجَّلُونَ،
وَإِنَّا إِنْ شَاءَ اللهُ بِكُمْ لَاحِقُونَ، اَللّٰهُمَّ اغْفِرْ لِأَهْلِ بَقِيعِ الْغَرْقَدِ.

As-salāmu 'alaykum dār qawmin mu'minīn, wa atākum mā tū'adūn, ghadan mu'ajjalūn, wa innā in shā'a-llāhu bikum lāḥiqūn. Allāhumma-ghfir li-ahli Baqī'i-l-Gharqad.

We relate in the *Ṣaḥīḥ* of Muslim from 'Ā'ishah ﵂ who asked: "What should I say, Messenger of Allah?"—that is, when visiting a grave. He ﷺ replied: "Say: *Peace be upon you, dwellers in these homes of the believers and Muslims. May Allah have mercy on those who have gone before from you or us and those who come afterwards. We shall, if Allah wills, be joining you.*"[2]

السَّلاَمُ عَلَى أَهْلِ الدِّيَارِ مِنْ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، يَرْحَمُ اللهُ الْمُسْتَقْدِمِينَ
مِنْكُمْ وَمِنَّا وَالْمُسْتَأْخِرِينَ، وَإِنَّا إِنْ شَاءَ اللهُ بِكُمْ لَلَاحِقُونَ.

As-salāmu 'alā ahli-d-diyāri min al-mu'minīna wa-l-Muslimīn, yarḥamu-llāhu-l-mustaqdimīna minkum wa minnā wa-l-musta'khirīn, wa innā in shā'a-llāhu bikum la-lāḥiqūn.

1 Muslim (974) and an-Nasā'ī (3/94) in *'Amal al-yawm wa al-laylah*. Baqī' al-Gharqad is the old graveyard of al-Madīnat al-Munawwarah.

2 Muslim (974), with a slight change in its wording.

We relate with *ṣaḥīḥ isnād*s from the *Sunan*s of Abū Dāwūd, an-Nasā'ī and Ibn Mājah from Abū Hurayrah ﵁ who reported that the Messenger of Allah ﷺ went out to a graveyard and said: "*Peace be upon you, dwellers in the homes of the believers. We shall, if Allah wills, be joining you.*"[1]

السَّلاَمُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، وَإِنَّا إِنْ شَاءَ اللهُ بِكُمْ لَاحِقُونَ.

As-salāmu 'alaykum dāra qawmin mu'minīn, wa innā in shā'a-llāhu bikum lāḥiqūn.

We relate in the book of at-Tirmidhī from Ibn 'Abbās ﵄ who related that the Messenger of Allah ﷺ once passed by the graves of the people of Madīnah. He turned his face towards them and said: "*Peace be upon you, dwellers in these graves. May Allah forgive us and you. You are our predecessors and we are [following] in your footsteps.*"[2]

السَّلاَمُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ، يَغْفِرُ اللهُ لَنَا وَلَكُمْ، أَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْأَثَرِ.

As-salāmu 'alaykum yā ahla-l-qubūr, yaghfiru-llāhu lanā wa lakum, antum salafunā wa naḥnu bi-l-athar.

We relate in the *Ṣaḥīḥ* of Muslim from Buraydah ﵁, who reported that the Messenger of Allah ﷺ taught his Companions that when they visited graves they should say: "*Peace be upon you, believing inhabitants of these dwellings. We shall, if Allah wills, be joining you. I ask Allah for well-being for us and for you.*"[3] We relate also from an-Nasā'ī and Ibn Mājah, adding after his statement 'shall be joining' (*al-lāḥiqūn*) 'and you are our predecessors while we are your followers'.

السَّلاَمُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ، وَإِنَّا إِنْ شَاءَ اللهُ
بِكُمْ لَلَاحِقُونَ، أَسْأَلُ اللهَ لَنَا وَلَكُمْ الْعَافِيَةَ.

As-salāmu 'alaykum ahla-d-diyāri mina-l-mu'minīn, wa innā in shā'a-llāhu bikum la-lāḥiqūn, as'alu-llāha lanā wa lakum al-'āfiyah.

We relate in the book of Ibn as-Sunnī that 'Ā'ishah ﵂ reported that the Prophet ﷺ came to al-Baqī' and said: "*Peace be upon you, home of believing people. You have gone before us and we will join you. O Allah, do not deprive us of their reward, and do not lead us astray after them.*"[4]

السَّلاَمُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، أَنْتُمْ لَنَا فَرَطٌ، وَإِنَّا بِكُمْ
لَاحِقُونَ، اَللّٰهُمَّ لَا تَحْرِمْنَا أَجْرَهُمْ، وَلَا تُضِلَّنَا بَعْدَهُمْ.

1 Abū Dāwūd (3237), an-Nasā'ī (4/91), and Ibn Mājah (4306).

2 At-Tirmidhī (1053).

3 Muslim (975), an-Nasā'ī (4/94), and Ibn Mājah (1547).

4 Ibn as-Sunnī (596) and *al-Futūḥāt* (4/221). Ibn Ḥajar grades this hadith as *ḥasan*.

As-salāmu ʿalaykum dāra qawmin muʾminīn, antum lanā faraṭ, wa innā bikum lāḥiqūn. Allāhumma lā taḥrimnā ajrahum, wa lā tuḍillanā baʿdahum.

It is *mustaḥabb* for visitors to recite Qur'ān, do *dhikr*, and make *duʿā'*—all in abundance—for the dwellers of those graves and for all of the Muslim dead.

It is *mustaḥabb* to make a practice of visiting graves frequently and standing at the graves of good and pious people.

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THOSE VISITING GRAVEYARDS SHOULD DISCOURAGE THOSE THEY SEE WEEPING FROM BEING DISTRAUGHT AT THE GRAVESIDE AND TELL THEM TO BE PATIENT AND DISCOURAGE THEM FROM DOING OTHER THINGS WHICH THE LAW FORBIDS

WE RELATE FROM the *Ṣaḥīḥ*s of al-Bukhārī and Muslim from Anas ﷺ, who reported that the Prophet ﷺ passed by a woman who was weeping by a grave. He told her: "Fear Allah and have patience."[1]

We relate from the *Sunan*s of Abū Dāwūd, an-Nasā'ī and Ibn Mājah with a *ḥasan isnād* from Bashīr ibn Maʿbad—who is better known as Ibn al-Khaṣāṣiyyah—ﷺ who said: "While we were walking with the Prophet ﷺ he saw a man walking between graves while wearing sandals. He said: 'You with the sandals! Take off your sandals'"[2] and he cited the hadith in full.

I say: 'sandal' (*sibtiyyah*) is a sandal (*naʿl*) with no hair on it, and it is written with a *kasrah* on the *sīn* and a *sukūn* on the *bā'*.

The *Ummah* are unanimous that it is mandatory to command good and to forbid evil. The evidences for this are in the Book and the well-known Sunnah. And Allah knows best.

1 Al-Bukhārī (1283) and Muslim (926).

2 Abū Dāwūd (3230), with a slight addition to its wording, an-Nasā'ī (4/296), and Ibn Mājah (1068).

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WEEPING AND FEELING FEAR WHEN PASSING BY GRAVES; ALSO, SEEING THE DESTRUCTION OF OPPRESSORS, DISPLAYING HUMILITY BEFORE ALLAH, AND BEING ON GUARD AGAINST FORGETFULNESS

WE RELATE FROM the *Ṣaḥīḥ* of al-Bukhārī from Ibn ʿUmar ﷺ who reported that the Messenger of Allah ﷺ told his Companions when they reached al-Ḥijr,[1] the dwellings of Thamūd: "Do not enter upon these people, who were punished, without weeping. And if you do not weep, do not enter upon them, lest what befell them should befall you."[2]

131

ADHKĀR RECOMMENDED TO BE RECITED ON FRIDAY DURING THE DAY AND NIGHT, AND *DUʿĀ'*

IT IS *MUSTAḤABB* to be assiduous in reciting Qur'ān, doing *dhikr*, saying *duʿā'* and invoking blessings upon the Messenger of Allah ﷺ on Fridays, during the day and night. It is also *mustaḥabb* to recite the Chapter of the Cave (*Sūrat al-Kahf*) during the day. According to ash-Shāfiʿī, it is also *mustaḥabb* to recite it at night on Friday, i.e. on Thursday night.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim from Abū Hurayrah ﷺ who reported that the Messenger of Allah ﷺ spoke about Friday, and said: "During it there is a moment in which no Muslim servant stands performing *ṣalāh* and asking Allah ﷻ for anything without Allah granting it to him;"[3] and he indicated with his hand that it was not very long.

I say that the *'ulamā'* of the *salaf* and *khalaf* disagree about this hour. I have collected all the opinions on the subject in the *Sharḥ al-Muhadhdhab*, and *have* explained it there. Many of the Companions of the Messenger of Allah ﷺ said that it is after *ʿAṣr*. The meaning of standing in *ṣalāh* is waiting for *ṣalāh*, for anyone who is waiting for *ṣalāh* is [regarded as being engaged] in *ṣalāh*. The most authentic position in this regard is the following.

1 Also known as Madā'in Ṣāliḥ, al-Ḥijr is located in Wādī al-Qurā between Madīnah and Tabūk.

2 Al-Bukhārī (433) and Muslim (2980).

3 Al-Bukhārī (935), Muslim (852), *al-Muwaṭṭa'* (1/108), and an-Nasā'ī (3/115) in *al-Mujtabā*.

We relate from the *Ṣaḥīḥ* of Muslim that Abū Mūsā al-Ash'arī ﷺ related: "I heard the Messenger of Allah ﷺ say: 'It is between the time when the Imam sits and the time when he completes the *ṣalāh*'"[1]—meaning when he sits on the minbar.

There are many well-known hadiths on the subject of the recitation of *Sūrat al-Kahf* and praying for blessings upon the Messenger of Allah ﷺ. I have not quoted them here because of the length of the book. Something has been said on this subject earlier in the section.

We relate in the book of Ibn as-Sunnī from Anas ﷺ who reported that the Messenger of Allah ﷺ observed: "Whoever says thrice on Friday morning before the early morning *ṣalāh*: *I ask for forgiveness from Allah, but Whom there is no god, the Living, the Self-Subsisting and I repent to Him*, Allah will forgive his sins even if they be as abundant as the foam of the sea."[2]

أَسْتَغْفِرُ اللهَ الَّذِي لَآ إِلَـٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ.

Astaghfiru-llāhu-lladhī lā ilāha illā Huwa-l-Ḥayyu-l-Qayyūmu wa atūbu ilayh.

We relate in it from Abū Hurayrah ﷺ who related that when the Messenger of Allah ﷺ entered the mosque on Friday he held the door-jamb and said: "*O Allah, make me the most eminent of those who turn towards You, the closest of those who come close to You, and the best of those who ask and request of You.*"[3]

اَللّٰهُمَّ اجْعَلْنِي أَوْجَهَ مَنْ تَوَجَّهَ إِلَيْكَ، وَأَقْرَبَ مَنْ تَقَرَّبَ إِلَيْكَ، وَأَفْضَلَ مَنْ سَأَلَكَ وَرَغِبَ إِلَيْكَ.

Allāhumma-j'alnī awjaha man tawajjaha ilayk, wa aqraba man taqarraba ilayk, wa afḍala man sa'alaka wa raghiba ilayk.

In my view, we should add before *man* the word *min*, meaning 'among'. We have stated what is *mustaḥabb* to recite in the *Ṣubḥ ṣalāh* and the Friday *ṣalāh* in the chapter on *adhkār* in *ṣalāh*.

اَللّٰهُمَّ اجْعَلْنِي مِنْ أَوْجَهِ مَنْ تَوَجَّهَ إِلَيْكَ، وَمِنْ أَقْرَبِ مَنْ تَقَرَّبَ إِلَيْكَ، وَمِنْ أَفْضَلِ مَنْ سَأَلَكَ وَرَغِبَ إِلَيْكَ.

Allāhumma-j'alnī min awjahi man tawajjaha ilayk, wa min aqrabi man taqarraba ilayk, wa min afḍali man sa'alaka wa raghiba ilayk.

We relate in the book of Ibn as-Sunnī from 'Ā'ishah ﷺ who reported that the Messenger of Allah ﷺ said: "Whoever recites after the Jumu'ah prayer: 'Say: He is Allah,

1 Muslim (853) and Abū Dāwūd (1049), with a similar wording.
2 Ibn as-Sunnī (82).
3 Ibn as-Sunnī (276).

One,'[1] 'Say: I seek refuge in the Lord of the daybreak'[2] and 'Say: I seek protection in the Lord of men' seven times, Allah will give him refuge from evil up until the next Jumu'ah."[3]

﴿قُلْ هُوَ اللهُ أَحَدٌ...﴾

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ...﴾

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ...﴾

Qul Huwa-llāhu Aḥad...
Qul a'ūdhu bi-Rabbi-l-falaq...
Qul a'ūdhu bi-Rabbi-n-nās...

IT IS RECOMMENDED TO DO MUCH *DHIKR* OF ALLAH MOST HIGH AFTER THE PRAYER OF JUMU'AH

It is *mustaḥabb* to continue doing much *dhikr* after the Friday *ṣalāh*. Allah ﷻ says: "And when the prayer is finished, disperse through the land and seek of the bounty *of Allah*; and remember Allah frequently, so that perhaps you may prosper."[4]

﴿فَإِذَا قُضِيَتِ الصَّلَوٰةُ فَانتَشِرُوا۟ فِي الْأَرْضِ وَابْتَغُوا۟ مِن فَضْلِ اللهِ وَاذْكُرُوا۟ اللهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ﴾

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THE *ADHKĀR* FOR THE TWO *'ĪDS*

KNOW THAT IT is *mustaḥabb* to spend the nights preceding the *'Īds* in *dhikr* of Allah ﷻ, *ṣalāh* and other acts of obedience, because of the hadiths in this regard: "If a person spends the night of *'Īd* worshipping Allah, his heart will not die on the day when hearts die." In another hadith [the Prophet ﷺ] said: "If a person has stayed up on the nights of the two *'Īds* to worship Allah, hoping for the reward thereof, his heart will not die on the day when hearts die." Thus it is reported by ash-Shāfi'ī and Ibn Mājah,[5]

1 Qur'ān 112.
2 Qur'ān 113.
3 Ibn as-Sunnī (377) and *al-Futūḥāt* (4/232). Ibn Ḥajar states that this hadith's chain is weak.
4 Qur'ān 62:10.
5 Ibn Mājah (1782) and *al-Futūḥāt* (4/235). The author of *az-Zawā'id* states that this hadith's chain

but it is a weak hadith which we have narrated in the version of Abū Umāmah in both *marfūʿ* and *mawqūf* form—both of which are weak. Nevertheless, it is permissible to practice on [the basis of] weak hadiths when they concern virtuous deeds, as we explained near the beginning of this book.

The *ʿulamāʾ* disagree about the amount by which spending the night in worship is accomplished. What is more apparently correct is that it has to be done for most of the night. Others say that is is accomplished by even one hour [of worship].

ON THE TIMES AND CIRCUMSTANCES IN WHICH *TAKBĪR* IS RECOMMENDED

It is *mustaḥabb* to say *takbīr* on the nights of the two *ʿĪd*s. It is *mustaḥabb* on *ʿĪd al-Fiṭr* from sunset until the Imam starts the *ṣalāh* of *ʿĪd*. This is *mustaḥabb* after the *ṣalāh* and in all other situations. It should be increased when there is a crowd. One should say *takbīr* walking, sitting, lying down, in the street, in the mosque and in bed. On *ʿĪd al-Aḍḥā* the *takbīr* should be said after the *Ṣubḥ ṣalāh* on the Day of ʿArafāt until praying the *ṣalāh* of *ʿAṣr* on the last day of *tashrīq*. One says *takbīr* after *ʿAṣr*, and then ceases.

This is the most correct [understanding] which is the basis of practice, although there is well-known disagreement amongst scholars both in our *madhhab* and others. But the correct opinion is what we have mentioned. There are hadiths about this that we have related from the *Sunan* of al-Bayhaqī, and I have explained all of that with regard to hadith and the transmission of the *madhhab* in *Sharḥ al-Muhadhdhab*, mentioning all the *furūʿ* discussions relating to them. Here my intention is only to allude to it in summary fashion.

According to our companions, the words of the *takbīr* are: *Allah is greater, Allah is greater, Allah is greater.* This should be said continually, and one may repeat it as much as he likes. Ash-Shāfiʿī and his colleagues hold that if one adds anything to it he should say: *Allah is greater, all praise is due to Allah, and glory be to Allah in the morning and in the evening. There is no god but Allah and we worship none but Him, fulfilling our religion sincerely for Him even though the disbelievers dislike it. There is no god but Allah, the One; He has fulfilled His promise and made His servant victorious and routed the tribes by Himself. There is no god but Allah and Allah is greater.*

اَللهُ أَكْبَرُ اللهُ أَكْبَرُ اللهُ أَكْبَرُ.

اَللهُ أَكْبَرُ كَبِيراً، وَالْحَمْدُ لِلّٰهِ كَثِيراً، وَسُبْحَانَ اللهِ بُكْرَةً وَأَصِيلاً، لَآ إِلَـهَ إِلَّا اللهُ،
وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ، لَآ إِلَـهَ إِلَّا اللهُ وَحْدَهُ،
صَدَقَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ، لَآ إِلَـهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ.

is weak due to the *tadlīs* (concealing faults) of Baqiyyah. Ibn Ḥajar states that it is *gharīb* with a *muḍṭarib* (disturbed) chain.

Allāhu akbaru Allāhu akbaru Allāhu akbar.
Allāhu akbaru kabīrā, wa-l-ḥamdu li-llāhi kathīrā, wa Subḥāna-llāhi bukratan wa aṣīlā. Lā ilāha illa-llāh, wa lā naʿbudu illā iyyāh, mukhliṣīna lahu-d-dīna wa law kariha-l-kāfirūn. Lā ilāha illa-llāhu waḥdah, ṣadaqa waʿdah, wa naṣara ʿabdah, wa hazama-l-aḥzāba waḥdah. Lā ilāha illa-llāhu wa-llāhu akbar.

According to a group of our [Shāfiʿī] colleagues there is no harm in saying what is customary among people, which is: *Allah is greater, Allah is greater, Allah is greater. There is no god but Allah and Allah is greater. Allah is greater, and all praise is due to Allah.*

اَللهُ أَكْبَرُ اللهُ أَكْبَرُ اللهُ أَكْبَرُ، لَآ إِلَـهَ إِلَّا اللهُ، وَاللهُ أَكْبَرُ اللهُ أَكْبَرُ، وَلِلّٰهِ الْحَمْدُ.

Allāhu akbaru Allāhu akbaru Allāhu akbar. Lā ilāha illa-llāh, wa-llāhu akbar, Allāhu akbar, wa li-llāhi-l-ḥamd.

ONE MUST RECITE *TAKBĪR* AFTER EVERY PRAYER ON THE DAYS [ON WHICH IT IS CUTOMARY]

Know that the *takbīrāt* are prescribed after every *ṣalāh* that is performed on the days of the *takbīr*, whether it be *wājib*, *nāfil* or the funeral *ṣalāh*, and regardless of whether it be a compulsory *ṣalāh* performed in its proper time or a *ṣalāh* of which the due time has passed. This is not the proper place to mention the divergent views; the correct opinion is what I have mentioned, and the legal ruling is to act upon it.

If the Imam makes *takbīr* contrary to what the person following him believes [to be correct] because the Imam thought the *takbīr* should be done for the Day of ʿArafāt or the *ayyām at-tashrīq* and the person following him did not think so, or vice versa, should one then follow the Imam or not? There are two views, according to our [Shāfiʿī] colleagues. The more correct is to follow one's conviction, because adherence to the Imam (*qudwah*) ends with the concluding *salām* of the *ṣalāh*, which does not apply if he does more *takbīr* in the *ʿĪd* prayer than the person following him thinks right—in which case he should be followed because of the *qudwah*.

ON THE *TAKBĪRĀT* AND *KHUṬBAH*S FOR THE TWO *ʿĪD*S AND OF THE *ADHKĀR* FOR THOSE OCCASIONS

It is Sunnah to say additional *takbīrāt* in the *ṣalāh* of *ʿĪd*. In the first *rakʿah* one should do seven *takbīrāt* besides the opening *takbīr* and five *takbīrāt*—besides the *takbīr* of rising from *rukūʿ*—in the second. The *takbīr* in the first *rakʿah* should be done after the opening *duʿāʾ* and before seeking protection. In the second it should be done before seeking protection. It is *mustaḥabb* to say between the *takbīrāt*: *Glory be to Allah, all praise is due to Allah and there is no god but Allah and Allah is greater.* That is the opinion of the majority of our [Shāfiʿī] colleagues.

سُبْحَانَ اللهِ، وَالْحَمْدُ لِلّٰهِ، وَلَآ إِلَـٰهَ إِلَّا اللهُ، وَاللهُ أَكْبَرُ.

Subḥāna-llāh, wa-l-ḥamdu li-llāh, wa lā ilāha illa-llāh, wa-llāhu akbar.

Others of our colleagues hold that one should say: *There is no god but Allah. He is Alone and has no partner. To Him belongs sovereignty and to Him belongs all praise. In His hands is all good and He has power over all things.*

لَآ إِلَـٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ،
بِيَدِهِ الْخَيْرُ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

Lā ilāha illa-llāhu waḥdahu lā sharīka lah, lahu-l-mulk, wa lahu-l-ḥamd, bi-yadihi-l-khayr, wa Huwa ʿalā kulli shayʾin qadīr.

Abū Naṣr aṣ-Ṣabbāgh and others stated that there is nothing wrong with what people are accustomed to say: *Allah is greater, all praise is due to Allah, and glory be to Allah in the morning and in the evening.*

اَللهُ أَكْبَرُ كَبِيراً، وَالْحَمْدُ لِلّٰهِ كَثِيراً، وَسُبْحَانَ اللهِ بُكْرَةً وَأَصِيلاً.

Allāhu akbaru kabīrā, wa-l-ḥamdu li-llāhi kathīrā,
wa Subḥāna-llāhi bukratan wa aṣīlā.

All of this [*dhikr*] is unlimited and unrestricted. If anyone leaves out all this *dhikr* and the seven or five *takbīrāt*, his *ṣalāh* will still be valid and he does not have to prostrate for forgetfulness, but he will have forfeited this immense merit. If one forgets the *takbīrāt* until after starting recitation, he does not have to return to the *takbīrāt*, according to the correct opinion. Ash-Shāfiʿī has a weak opinion, which is that one should return to [the *takbīrāt*].

In the two sermons of the *ṣalāh* of *ʿĪd* it is *mustaḥabb* to say *takbīr* nine times in the first and seven times in the second [*rakʿah*].

As for the recitation in the *ṣalāh* of *ʿĪd*, we have already explained what is *mustaḥabb* to recite in it in the chapter describing the *adhkār* of the *ṣalāh*. One should recite in the first *rakʿah*, after *al-Fātiḥah*, *Sūrah Qāf*[1] and in the second *Iqtarabati-s-sāʿah*, i.e. *Sūrat al-Qamar*.[2] If one wishes he may [instead] recite in the first *Ṣabbihi-sma Rabbika-l-Aʿlā*;[3] and in the second *Hal atāka ḥadīthu-l-Ghāshiyah*.[4]

1 Qur'ān 50.
2 Qur'ān 54.
3 Qur'ān 87.
4 Qur'ān 88.

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THE *ADHKĀR* FOR THE FIRST TEN DAYS OF DHŪ AL-ḤIJJAH

ALLAH ﷻ SAYS: "...and that they may celebrate the name *of Allah*, on the days appointed, over the cattle which He has provided for them (for sacrifice). Then eat thereof, and feed the distressed ones in need."[1]

﴿... وَيَذْكُرُواْ اسْمَ اللهِ فِيٓ أَيَّامٍ مَّعْلُومَـٰتٍ عَلَىٰ مَا رَزَقَهُم مِّنۢ
بَهِيمَةِ الْأَنْعَامِ ۖ فَكُلُواْ مِنْهَا وَأَطْعِمُواْ الْبَآئِسَ الْفَقِيرَ﴾

Ibn ʿAbbās ﷺ, ash-Shāfiʿī and the majority of *ʿulamāʾ* hold that this refers to the [first] ten days [of Dhū al-Ḥijjah].

Know that it is *mustaḥabb* to perform more *dhikr* on these ten days than on the others. Likewise, this is *mustaḥabb* on the Day of ʿArafāt more than the rest of the [first] ten days.

We relate from the *Ṣaḥīḥ* of al-Bukhārī from Ibn ʿAbbās ﷺ who reported that the Messenger of Allah ﷺ said: "There is no deed better than [one done] during these days." [The Companions] asked: "Not even doing battle for the Cause of Allah?" He replied: "Not even doing battle, except if a man goes out risking his life and his wealth and does not return with anything." The wording is from al-Bukhārī's version, which is *ṣaḥīḥ*. A version of at-Tirmidhī has: 'There are no days on which pious deeds are more beloved to Allah than these ten days."[2] Abū Dāwūd has the same version except that he said "...these days," meaning the ten days. And we relate from the *Musnad* of Imam Abū Muḥammad ʿAbdullāh ibn ʿAbd ar-Raḥmān ad-Dārimī, with an *isnād* [equivalent to that] in the two *Ṣaḥīḥ*s, in which he said: "No deed is better than the deeds in the ten days of Dhū al-Ḥijjah." He was asked: "Not even *jihād*?" Then he mentioned all of the narration.[3] Another version states "the ten days of al-Aḍḥā".

We relate in the book of at-Tirmidhī from ʿAmr ibn Shuʿayb, who reported from his father who reported from his grandfather that the Prophet ﷺ said: "The best *duʿāʾ* is *duʿāʾ* on the Day of ʿArafāt, and the best thing that I and the Prophets before me have said is: *There is no god but Allah, One without partners. His is the kingdom and His is the praise, and He has power over all things.*"[4] At-Tirmidhī considers this *isnād* weak.

لَآ إِلَـٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

1 Qur'ān 22:28.
2 Al-Bukhārī (969) and at-Tirmidhī (757).
3 *Sunan* ad-Dārimī (2/25–26).
4 At-Tirmidhī (3579). Ibn Ḥajar states that this hadith is *gharīb*. It was reported by at-Tirmidhī, who states that it is *gharīb* in this form (*wajh*). The hadith from *al-Muwaṭṭaʾ* following it is a supporting narration.

Lā ilāha illa-llāhu waḥdahu lā sharīka lah, lahu-l-mulk, wa lahu-l-ḥamd, wa Huwa ʿalā kulli shayʾin qadīr.

And we relate from the *Muwaṭṭaʾ* of Imam Mālik, with a *mursal isnād* with incompleteness in its wording, which is: "The best *duʿāʾ* is *duʿāʾ* on the Day of ʿArafāt, and the best thing that I and the Prophets before me have said is: *There is no god but Allah, One without partner.*"[1]

لَآ إِلَـٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ.

Lā ilāha illa-llāhu waḥdahu lā sharīka lah.

It has been reported to us that Sālim[2] ibn ʿAbdullāh ibn ʿAmr saw a beggar begging on the Day of ʿArafāt and said to him: "O you weak person, [even] today do you ask of others besides Allah ﷻ?"

Al-Bukhārī[3] related in his *Ṣaḥīḥ* that ʿUmar ﷺ said *takbīr* in his tent in Minā; the people in the mosque heard him and they said *takbīr*; and the people of the market said *takbīr* until Minā trembled with *takbīr*. Al-Bukhārī said that Ibn ʿUmar and Abū Hurayrah ﷺ used to go out into the market during those ten days and say *takbīr*, and it would induce the people [in the market] to say the *takbīr* along with their *takbīr*.

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THE *ADHKĀR* PRESCRIBED FOR ECLIPSES

IT IS SUNNAH, during an eclipse of the sun and the moon, to perform *dhikr* of Allah and *duʿāʾ* in abundance. It is also Sunnah to perform a *ṣalāh* for it, according to the consensus of the Muslims.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim from ʿĀʾishah ﷺ who reported that the Messenger of Allah ﷺ said: "The sun and the moon are both signs of Allah and they do not eclipse for the death of anyone, or for his life. So when you see [them in eclipse] supplicate to Allah ﷻ and magnify Him, and give charity."[4] Another hadith from their *Ṣaḥīḥ*s reads: "If you see that, then remember Allah ﷻ." Something identical is related from Ibn ʿAbbās.

We relate in the same *Ṣaḥīḥ*s from Abū Mūsā al-Ashʿarī ﷺ who related that the

1 *Al-Muwaṭṭaʾ* (246). Ibn ʿAbd al-Barr states that Mālik does not disagree about it being *mursal*.
2 *Al-Futūḥāt* (4/249). Ibn Ḥajar states that this hadith is narrated by Abū Nuʿaym in *al-Ḥilyah*, in an abridged form, in the biography of Sālim.
3 Al-Bukhārī (2/461).
4 Al-Bukhārī (1044) and Muslim (901).

Prophet ﷺ said: "If you see anything like this then seek help through *dhikr* of Allah and *duʿāʾ*, and ask Him for forgiveness."[1]

And they both relate in their *Ṣaḥīḥ*s, from al-Mughīrah ibn Shuʿbah, who said: "When you see it. . .supplicate Allah and pray." Al-Bukhārī narrated something like this from Abū Bakrah. And Allah knows best.

And in the *Ṣaḥīḥ* of Muslim from ʿAbd ar-Raḥmān ibn Samurah ﷺ, who reported: "I came to the Prophet ﷺ while the sun was in eclipse. He was standing in *ṣalāh* and raising his hands. He said *tasbīḥ*, *tahlīl*, *takbīr* and *taḥmīd*, and supplicated until it became light again. When it was over, he recited two chapters [of Qurʾān] and performed two *rakʿah*s of *ṣalāh*."[2]

I say: the word *ḥusira*, with *ḍammah* on the letter *ḥāʾ* and *kasrah* on the letter *sīn*, means *kushifa*, 'it was uncovered or unveiled', or *julliya*, 'it was disclosed'.

ON HOW THE *ṢALĀH* OF THE ECLIPSE IS PERFORMED

It is *mustaḥabb* to lengthen the recitation in the *ṣalāh* for the eclipse. While standing in the first *rakʿah* the worshipper should recite the equivalent of *Sūrat al-Baqarah*. In the second, he should recite the equivalent of two hundred verses. In the third, he should recite the equivalent of one hundred and fifty verses. In the fourth, he should recite the equivalent of one hundred verses. It is *mustaḥabb* that the first *rukūʿ* be as long as [reciting] one hundred verses, and the second as long as seventy verses; the third should be the same and the fourth should be as long as fifty verses. The *sujūd* should be as long as the *rukūʿ*, so that the first *sajdah* is as long as the first *rukūʿ* and the second as long as the second *rukūʿ*. This is the correct opinion, although there is well-known disagreement amongst our scholars.

There should be no doubt as to why I have mentioned the preferability of prolonging the *sujūd*, as it is well-known in most of the books of our [Shāfiʿī] colleagues that it should not be prolonged; but this is both weak and wrong. Rather, the correct opinion is that one should prolong it. This is established in the *Ṣaḥīḥayn* from the Messenger of Allah ﷺ though many channels. I have clarified and explained the evidences and supporting narrations in *Sharḥ al-Muhadhdhab*. I have alluded here to what I have already mentioned, so that no one is misled by the difference. Ash-Shāfiʿī has said in places that it is *mustaḥabb* to prolong [the *sujūd*]. And Allah knows best.

Our [Shāfiʿī] colleagues say that the sitting between the two *sujūd*s should not be lengthened but should be the same as in other *ṣalāt*. What they say has some questions related to it. It has been established by a *saḥīḥ* hadith that it should be lengthened. I have discussed this in more detail in *Sharḥ al-Muhadhdhab*. Hence the preference is to lengthen the *sujūd*. The coming to rest in standing up from the second *rukūʿ* should not be lengthened, nor should the *tashahhud* or the time spent sitting to recite it. And Allah knows best. If one leaves out all this lengthening and confines himself

1 Al-Bukhārī (1059) and Muslim (912).
2 Muslim (913), Abū Dāwūd (1195), and an-Nasāʾī (3/125).

to *al-Fātiḥah*, his *ṣalāh* will still be valid. It is *mustaḥabb* to say, upon rising up from *rukūʿ*: *Allah has heard the one who praised Him. Our Lord, to You belongs all praise.* We have cited this from the *Ṣaḥīḥ*.

سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَبَّنَا لَكَ الْحَمْدُ.

Sami'a-llāhu li-man ḥamidah, Rabbanā laka-l-ḥamd.

It is Sunnah to recite aloud during an eclipse of the sun but silently during an eclipse of the moon. Then, after the *ṣalāh*, [the *khaṭīb*] should deliver two *khuṭbah*s enjoining fear of Allah ﷻ and encouraging obedience to Allah, charity, and the freeing of slaves. This has been established by authentic hadiths. He should also encourage gratitude to Allah ﷻ and warn about heedlessness and deception. And Allah knows best.

We relate in the *Ṣaḥīḥ* of al-Bukhārī as well as others from Asmā' ﵂, who recorded that the Messenger of Allah ﷺ enjoined that slaves be liberated when there was an eclipse of the sun.[1] And Allah knows best.

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ADHKĀR FOR SEEKING RAIN

IT IS *MUSTAḤABB*, [when asking for rain], to perform in abundance *duʿā'*, *dhikr*, repentance, submission, humility and the well-known *adhkār* and supplications. Among these are: *'O Allah, grant us comforting rain, nourishing, wholesome, fertile and fruitful, flowing copiously, spreading over the land, pouring heavily, wide-ranging and long-lasting. O Allah, send it down on hillocks, the roots of trees, and the floors of valleys. O Allah, we ask You for forgiveness; You are the Most Forgiving. Pour down the rain on us in abundance. O Allah, grant us rain and do not make us despondent. O Allah, make crops grow for us, make the cows' udders flow for us, give us to drink from the blessings of the sky, and make the blessings of the earth grow for us. O Allah, remove from us fatigue, hunger and nakedness. Remove from us the calamities that none but You can remove.'* It is *mustaḥabb*, if there is a pious person in the community, that the people pray for rain through his intercession, saying: *Allah, we ask You for rain and we ask for intercession on the part of Your servant So-and-so.*

اَللّٰهُمَّ اسْقِنَا غَيْثاً مُغِيثاً، هَنِيئاً مَرِيعاً، غَدَقاً مُجَلِّلاً، سَحّاً عَامّاً، طَبَقاً دَائِماً، اَللّٰهُمَّ عَلَى الظِّرَابِ وَمَنَابِتِ الشَّجَرِ وَبُطُونِ الأَوْدِيَةِ، اَللّٰهُمَّ إِنَّا نَسْتَغْفِرُكَ، إِنَّكَ كُنْتَ غَفَّاراً، فَأَرْسِلِ

1 Al-Bukhārī (1054), Muslim (905), *al-Muwaṭṭa'* (1/188), and an-Nasā'ī (3/151).

السَّمَاءَ عَلَيْنَا مِدْرَاراً، اَللّٰهُمَّ اسْقِنَا الْغَيْثَ وَلَا تَجْعَلْنَا مِنَ الْقَانِطِينَ، اَللّٰهُمَّ أَنْبِتْ لَنَا الزَّرْعَ، وَأَدِرَّ لَنَا الضَّرْعَ، وَاسْقِنَا مِنْ بَرَكَاتِ السَّمَآءِ، وَأَنْبِتْ لَنَا مِنْ بَرَكَاتِ الأَرْضِ، اَللّٰهُمَّ ارْفَعْ عَنَّا الْجَهْدَ وَالْجُوعَ وَالْعُرْيَ، وَاكْشِفْ عَنَّا مِنَ الْبَلَاءِ مَا لَا يَكْشِفُهُ غَيْرُكَ.

Allāhumma-sqinā ghaythan mughīthā, hanī'an marī'ā, ghadaqan mujallilā, saḥḥan 'ammā, ṭabaqan dā'imā. Allāhumma 'ala-ẓ-ẓirābi wa manabiti-sh-shajari wa buṭūni-l-awdiyah. Allāhumma innā nastaghfiruka innaka kunta Ghaffārā, fa-arsili-s-samā'a 'alaynā midrārā. Allāhumma-sqina-l-ghaytha wa lā taj'alnā min al-qāniṭīn. Allāhumma anbit lana-z-zar', wa adirra lana-ḍ-ḍar', wa-sqinā min barakāti-s-samā', wa anbit lanā min barakāti-l-arḍ. Allāhumma-rfa' 'annā-l-jahda wa-l-jū'a wa-l-'ury, wa-kshif 'annā mina-l-balā'i mā lā yakshifuhu ghayruk.

We relate in the *Ṣaḥīḥ* of al-Bukhārī that when there was a drought 'Umar ibn al-Khaṭṭāb ﵁ used to pray for rain through the intercession of al-'Abbās ibn 'Abd al-Muṭṭalib. He would say: "Allah, we used to appeal to You through our Prophet ﷺ and You granted us rain. We are now appealing to You through the mediation of the uncle of our Prophet, so grant us rain." Then it rained.[1]

اَللّٰهُمَّ إِنَّا كُنَّا نَتَوَسَّلُ إِلَيْكَ بِنَبِيِّنَا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَتَسْقِينَا، وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنَا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَاسْقِنَا.

Allāhumma innā kunnā natawassalu ilayka bi-Nabiyyinā ṣalla-llāhu 'alayhi wa sallam fa tasqiyanā, wa innā natawassalu ilayka bi-'ammi Nabiyyinā ṣalla-llāhu 'alayhi wa sallam fa-sqinā.

It is reported that Mu'āwiyah and others prayed for rain by means of the pious.[2] It is *mustaḥabb* to recite in the *ṣalāh* for rain what is recited in the *ṣalāh* of *'Īd*, which we have already explained. One should perform seven *takbīrāt* at the beginning of the first [*rak'ah*] and five in the second, as in the *ṣalāh* of *'Īd*. All the rulings and regulations relating to the *takbīrāt* of *'Īd* apply here. Then [the *khaṭīb*] should deliver two sermons in which he should seek forgiveness and supplicate at length.

We relate in the *Sunan* of Abū Dāwūd with a *ṣaḥīḥ isnād* according to the criteria of Muslim, from Jābir ibn 'Abdullāh ﵁ who related: "Some women came to the Messenger of Allah ﷺ weeping because of the lack of rain, and he said: *'O Allah, grant us rain that is a relief, wholesome, fertile and fruitful, beneficial and not harmful, coming sooner rather than later'*[3] and then the sky covered them [with rain-clouds]."

اَللّٰهُمَّ اسْقِنَا غَيْثاً مُغِيثاً، مُرِيئاً مَرِيعاً، نَافِعاً غَيْرَ ضَارٍّ، عَاجِلاً غَيْرَ آجِلٍ.

1 Al-Bukhārī (1010).

2 Such as his ﵁ prayer for rain by means of Yazīd ibn al-Aswad, may Allah have mercy on him, which Ibn Sa'd mentions in *aṭ-Ṭabaqāt* (7:444).

3 Abū Dāwūd (1169).

Allāhumma-sqinā ghaythan mughīthā, marī'an
marī'ā, nāfi'an ghayra ḍārr, 'ājilan ghayra ājil.

We relate in the same source with a *ṣaḥīḥ isnād* that 'Amr ibn Shu'ayb reported from his father, who reported from his grandfather, who related that the Messenger of Allah ﷺ said when praying for rain: "*O Allah, give Your slaves and Your beasts water to drink, and spread out Your Mercy and revive Your dead land.*"[1]

اَللّٰهُمَّ اسْقِ عِبَادَكَ وَبَهَائِمَكَ، وَانْشُرْ رَحْمَتَكَ، وَأَحْيِ بَلَدَكَ الْمَيِّتَ.

Allāhumma-sqi 'ibādaka wa bahā'imaka wa-nshur
raḥmataka wa-ḥyi baladaka-l-mayyit.

We relate in the same source with a *ṣaḥīḥ isnād*, which Abū Dāwūd and others consider excellent, from 'Ā'ishah ﵂ who related that the people complained to the Messenger of Allah ﷺ about the lack of rain. He instructed that a *minbar* be positioned in the place where *ṣalāh* was offered. He made an appointment for the people to come out. The Messenger of Allah ﷺ came out when the upper edge of the sun was appearing. He sat on the *minbar*, magnified and praised Allah ﷻ, and then said: "You have complained about the barrenness of your homes, and the delay of the rain beyond its proper (*ibbān*) time. Allah ﷻ has commanded you to supplicate to Him, and He has promised you that He will answer your prayers." Then he said: "*Praise be to Allah, Lord of the Worlds, the All-Merciful, the Compassionate, Owner of the Day of Judgment. There is no god but Allah; He does as He wishes. O Allah, You are Allah and there is no God but You, the Infinitely Rich, and we are poor. Send down the rain and make what You have sent down strength for us, and provision for a time.*"[2]

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ، الرَّحْمَـٰنِ الرَّحِيمِ، مَالِكِ يَوْمِ الدِّينِ، لَآ إِلَـٰهَ إِلَّا
اللّٰهُ يَفْعَلُ مَا يُرِيدُ، اَللّٰهُمَّ أَنْتَ اللّٰهُ لَآ إِلَـٰهَ إِلَّا أَنْتَ الْغَنِيُّ وَنَحْنُ الْفُقَرَاءُ،
أَنْزِلْ عَلَيْنَا الْغَيْثَ، وَاجْعَلْ مَا أَنْزَلْتَ لَنَا قُوَّةً وَبَلَاغاً إِلَى حِينٍ.

Al-ḥamdu li-llāhi Rabbi-l-'ālamīn, ar-Raḥmāni-r-Raḥīm, Māliki
Yawmi-d-Dīn, lā ilāha illa-llāhu yaf'alu mā yurīd. Allāhumma Anta-
llāhu lā ilāha illā Anta-l-Ghaniyyu wa naḥnu-l-fuqarā', Anzil 'alayna-
l-ghaytha wa-j'al mā anzalta lanā quwwatan wa balāghan ilā ḥīn.

Then he lifted his hands and he continued to raise them until the whites of his armpits showed. After that he turned his back to the people and he turned his cloak whilst raising his hands. Then he turned towards the people and came and performed two *rak'ah*s. Allah ﷻ made the clouds form and there were thunder and lightning, and it rained, by the permission of Allah ﷻ. He had hardly finished his *rak'ah* before there was a flood. When he saw them hastening to find shelter he smiled until his

1 Abū Dāwūd (1176).
2 Abū Dāwūd (1173).

molars showed. Then he said: "*I bear witness that Allah has power over all things, and that I am the servant and Messenger of Allah.*"

أَشْهَدُ أَنَّ اللّٰهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، وَأَنِّي عَبْدُ اللّٰهِ وَرَسُولُهُ.

Ashhadu anna-llāha 'alā kulli shay'in qadīr, wa annī 'abdu-llāhi wa Rasūluh.

I say: the '*ibbān*' of a thing is 'its time', and is written with *kasrah* on the *hamzah* and a doubling of the *bā'*. The meaning of 'lack of rain' (*quḥūṭ al-maṭar*) with a *ḍammah* on the letter *ḥā'* is its 'cessation'. The word 'barren' (*jadb*) means the opposite of fertile.

His saying: 'and then it rained' is written with the letter *alif* [on the verb, e.g. *amṭarat*]. It has two forms [or words]: *maṭarat* and *amṭarat*. No consideration is given to the view of those who say that one cannot use [the form] *amṭara* with the letter *alif* except for [Divine] punishment [of disbelievers].[1] And 'his molars (*nawākhidh*) showed' means 'his teeth appeared' with the letter *dhāl*.

Be aware that this hadith states explicitly that the sermon came before the *rak'ah*; this is stated unequivocally in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim. This should be interpreted as showing permissibility. It is well-known in the books of jurisprudence of our [Shāfi'ī] colleagues that it is *mustaḥabb* to perform the *ṣalāh* before the sermon, since there are other hadiths that state that the Messenger of Allah ﷺ performed the *ṣalāh* before the sermon. And Allah knows best.

It is *mustaḥabb* to say both silent and audible *du'ā'*s, and to lift the hands while saying them. Imam ash-Shāfi'ī said that one of the *du'ā'*s should be: *O Allah, You have commanded us to supplicate to You and You have promised us Your response. We have made du'ā' to You as You have commanded, so respond to us as You have promised us.*

اَللّٰهُمَّ أَمَرْتَنَا بِدُعَائِكَ، وَوَعَدْتَنَا إِجَابَتَكَ، وَقَدْ دَعَوْنَاكَ كَمَا أَمَرْتَنَا، فَأَجِبْنَا كَمَا
وَعَدْتَنَا. اَللّٰهُمَّ امْنُنْ عَلَيْنَا بِمَغْفِرَتِكَ مَا قَارَفْنَا، وَإِجَابَتِكَ فِي سُقْيَانَا وَسَعَةِ رِزْقِنَا.

Allāhumma amartanā bi-du'ā'ik, wa wa'adtanā ijābatak, wa qad da'awnāka
kamā amartanā, fa-ajibnā kamā wa'adtanā. Allāhumma-mnun 'alaynā
bi-maghfiratika mā qārafnā, wa ijābatika fī suqyānā wa sa'ati rizqinā.

One should make *du'ā'* for all believing men and women, invoke blessings upon the Prophet ﷺ, and recite verses of the Qur'ān. The Imam should say: *I ask for forgiveness from Allah for me and for you.* He should say the *du'ā'* for distress, and the *du'ā': Allah, grant us good in this world and in the Hereafter*, as well as other *da'awāt* that are mentioned in authentic hadiths.

According to Imam ash-Shāfi'ī, the Imam should deliver two sermons as he does in the *ṣalāh* of *'Īd*. In them, he should magnify Allah ﷻ, praise Him, pray for blessings upon the Prophet ﷺ and seek forgiveness profusely so that it becomes the bulk of

1 e.g. "*. . .and We rained down on them stones of hard baked clay. . .*" Qur'ān 11: 81.

his speech. He should say many times: "Ask forgiveness from your Lord, for He is Oft-Forgiving. He will send you rain in abundance."[1]

﴿اسْتَغْفِرُواْ رَبَّكُمْ إِنَّهُ كَانَ غَفَّاراً * يُرْسِلِ السَّمَآءَ عَلَيْكُم مِّدْرَاراً﴾

Istaghfirū Rabbakum, innahu kāna Ghaffārā,
yursili-s-samā'a 'alaykum midrārā.

It is reported that 'Umar ﷺ prayed for rain and most of his *du'ā'* was seeking forgiveness. According to ash-Shāfi'ī, most of his *du'ā'* was repentance. He started his *du'ā'* with it and he said it between his utterances and he ended with it, so that it was the bulk of his speech. He roused and encouraged the people to repent, be obedient and draw closer to Allah ﷻ.

136

WHAT TO SAY WHEN THE WIND BLOWS

WE RELATE FROM the *Ṣaḥīḥ* of Muslim from 'Ā'ishah ﷺ who related that when the wind blew violently the Prophet ﷺ would say: "*O Allah, I ask You for the good of it, the good that is in it, and the good that it was sent with; and I seek Your protection from the evil of it, the evil that is in it, and the evil that it was sent with.*"[2]

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُرْسِلَتْ بِهِ،
وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسِلَتْ بِهِ.

Allāhumma innī as'aluka khayrahā wa khayra mā fihā wa khayra mā ursilat bih, wa a'ūdhu bika min sharrihā wa sharri mā fihā wa sharri mā ursilat bih.

We relate in the *Sunan* of Abū Dāwūd, and from Ibn Mājah with a *ḥasan isnād* from Abū Hurayrah ﷺ who reported that the Messenger of Allah ﷺ said: "The wind is one of the mercies of Allah ﷻ towards His servants. It brings mercy and it brings punishment. So when you feel it, do not curse it: ask Allah for the good of it and ask His protection from the harm of it."[3] I say: "His words ﷺ 'from the wind of Allah', with *fatḥah* on the letter *rā'* are said by the scholars to mean 'from the mercy of Allah (Most High) towards His servant.'

We relate in the *Sunans* of Abū Dāwūd, an-Nasā'ī and Ibn Mājah from 'Ā'ishah

1 Qur'ān 71:10–11.

2 Muslim (899) and al-Bukhārī (3206).

3 Abū Dāwūd (5097), Ibn Mājah (3727), and *al-Futūḥāt* (4/272). Ibn Ḥajar grades this hadith as *ḥasan ṣaḥīḥ*.

ﷺ who related that when the Prophet ﷺ saw a cloud forming on the horizon he would leave what he was doing, even if he was in *ṣalāh*, and say: "*O Allah, I ask Your protection from its evil.*"

اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّهَا.

Allāhumma innī a'ūdhu bika min sharrihā.

When it rained he would say: "*O Allah, make it a beneficial rain.*"[1]

اَللّٰهُمَّ صَيِّباً هَنِيئاً.

Allāhumma ṣayyiban hanī'ā.

I say: the word *nāshi'an*, with *hamzah*, means 'clouds that have not completely gathered together'. The word *ṣayyib*, with *kasrah* and *shaddah* on the *yā'*, means 'heavy rain', i.e. rain that pours down. The word is in the accusative case ending (*mansūban*), owing to the elision of the verb, the meaning being, 'I ask You for a downpour (*as'aluka ṣayyiban*) or 'make it a downpour' (*ij'alhu ṣayyiban*).

We relate in the book of at-Tirmidhī and others from Ubayy ibn Ka'b ﷺ, who related that the Messenger of Allah ﷺ said: "Do not curse the wind. If you see something that you dislike, say: *O Allah, we ask You for the good of this wind, the good that is in it, and the good that it has been commanded to do; and we ask You for protection from the evil of this wind, the evil that is in it, and the evil that it has been commanded to do.*"[2] At-Tirmidhī describes this hadith as *ḥasan ṣaḥīḥ*. Other hadiths, from 'Ā'ishah ﷺ, Abū Hurayrah, 'Uthmān ibn Abī'l-'Āṣ, Anas, Ibn 'Abbās and Jābir ﷺ, have been related in this chapter.

اَللّٰهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ هَذِهِ الرِّيحِ، وَخَيْرِ مَا فِيهَا، وَخَيْرِ مَا أُمِرَتْ بِهِ،
وَنَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ الرِّيحِ، وَشَرِّ مَا فِيهَا، وَشَرِّ مَا أُمِرَتْ بِهِ.

Allāhumma innā nas'aluka min khayri hādhihi-r-rīḥ, wa khayri mā fīhā, wa khayri mā umirat bih, wa na'ūdhu bika min sharri hādhihi-r-rīḥ, wa sharri mā fīhā, wa sharri mā umirat bih.

We relate with a *ṣaḥīḥ isnād* from the book of Ibn as-Sunnī that Salamah ibn al-Akwa' ﷺ reported that when the wind became severe the Messenger of Allah ﷺ said: "*O Allah, make it pregnant and not barren.*"[3] I say that *laqhan* means 'pregnant with water like a pregnant female camel'. The word *'aqīm* applies to something that has no water in it, like barren animals that do not bear offspring.

1 Abū Dāwūd (5099), an-Nasā'ī in *al-Kubrā*, Ibn Mājah (3889), and *al-Futūḥāt* (4/274). Ibn Ḥajar grades it as *ṣaḥīḥ*.

2 At-Tirmidhī (2253).

3 Ibn as-Sunnī (300), with a slight variation in the wording. Ibn Ḥajar states that this hadith is *ṣaḥīḥ*. It was reported by al-Bukhārī in *al-Adab al-mufrad* like this and also by Ibn Ḥibbān in his *Ṣaḥīḥ*. *Laqḥ* means a pregnant camel, while *'aqīm* means one that does not bear offspring. The rain should thus be pregnant, bearing rain, and not barren.

اَللّٰهُمَّ لَقْحاً لَا سَقِيماً.

Allāhumma laqḥan lā saqīmā.

We relate in Anas ibn Mālik and from Jābir ibn ʿAbdullāh ﷺ, who related that the Messenger of Allah ﷺ said: "When something significant happens or the wind blows violently you should say the *takbīr*, because it lightens dark dust storms."[1]

Imam ash-Shāfiʿī, may Allah have mercy on him, said in his book *al-Umm* with his *isnād* from Ibn ʿAbbās ﷺ who narrated: "Never did the wind blow strongly without the Prophet ﷺ kneeling down and saying: '*O Allah, make it a mercy and do not make it a punishment. O Allah, make it [various] winds and not [one] wind.*'"[2]

اَللّٰهُمَّ اجْعَلْهَا رَحْمَةً وَلَا تَجْعَلْهَا عَذَاباً، اَللّٰهُمَّ اجْعَلْهَا رِيَاحاً وَلا تَجْعَلْهَا رِيحاً.

Allāhumma-jʿalhā raḥmatan wa lā tajʿalhā ʿadhābā,
Allāhumma-jʿalhā riyāḥan wa lā tajʿalhā rīḥā.

Ibn ʿAbbās ﷺ said that in the Book of Allah ﷻ is written: "We sent against them a furious wind. . .."[3]

﴿إِنَّآ أَرْسَلْنَا عَلَيْهِمْ رِيحاً صَرْصَراً...﴾

Allah ﷻ also says: "We sent against them the barren wind."[4]

﴿أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ﴾

Allah ﷻ also says: "And We sent the fruitful winds."[5]

﴿وَأَرْسَلْنَا الرِّيَـٰحَ لَوَٰقِحَ﴾

Allah ﷻ says: "Among His signs is that He sends the winds bearing glad tidings."[6]

﴿وَمِنْ ءَايَـٰتِهِۦٓ أَن يُرْسِلَ الرِّيَـٰحَ مُبَشِّرَٰتٍ﴾

1 Ibn as-Sunnī (285) and *al-Futūḥāt* (4/276). Ibn Ḥajar states that this hadith is *gharīb* and its chain is very weak; it includes Muḥammad ibn Zadan, whose transmission is weak, and his shaykh ʿAnbasah ibn ʿAbd ar-Raḥmān is disregarded as a narrator.

2 *Al-Umm* (1/253) and *al-Futūḥāt* (4/277). Ibn Ḥajar states that this hadith is *ḥasan*. It is reported by al-Bayhaqī in *al-Maʿrifah*.

3 Qur'ān 54:19.

4 Qur'ān 51:41.

5 Qur'ān 15:22.

6 Qur'ān 30:46.

Ash-Shāfiʿī related a *munqaṭiʿ*[1] hadith from a man who came to the Prophet ﷺ and complained of poverty. The Messenger of Allah ﷺ said: "Perhaps you curse the wind."

According to ash-Shāfiʿī, it is not befitting for anyone to curse the wind, because it is one of the obedient creations of Allah ﷻ and one of His troops; He has made it a mercy, but can make it a punishment if He wishes.

137

WHAT TO SAY WHEN STARS FALL

WE RELATE FROM the book of Ibn as-Sunnī from Ibn Masʿūd ﷺ who reported: "We were ordered not to follow falling stars with our gaze but to say: *As Allah wills. There is no power except by Allah.*"[2]

مَا شَاءَ اللهُ، لَا قُوَّةَ إِلَّا بِاللهِ.

Mā shāʾa-llāh, lā quwwata illā bi-llāh.

138

NOT POINTING TO, OR LOOKING AT, FALLING STARS OR LIGHTNING

THE *HADITH* IN the previous chapter relates to this. Ash-Shāfiʿī reported in *al-Umm*,[3] with its *isnād* from someone above suspicion, that ʿUrwah ibn az-Zubayr ﷺ said: "If any of you sees lightning, he should not point towards it, but he should describe it and give its characteristics." Ash-Shāfiʿī said that the Arabs continued to disapprove of doing so.

1 *Al-Umm* (1/253) and *al-Futūḥāt* (4/280–281). Ibn Ḥajar states that this hadith is *muʿḍal* because there are two consecutive narrators missing, and I have not found any supporting narration or follow-up report for this narration.

2 Ibn as-Sunnī (658) and *al-Futūḥāt* (4/281). Its chain of transmission includes ʿAbd al-Aʿlā, whose transmission is very weak and who has been accused of lying.

3 *Al-Umm* (1/253).

139

WHAT TO SAY ON HEARING THUNDER

WE RELATE FROM the book of at-Tirmidhī with a weak *isnād* from Ibn 'Umar ﷺ, who related that when the Messenger of Allah ﷺ heard the sound of thunder or a thunderbolt he would say: "*O Allah, do not kill us through Your anger and do not destroy us through Your punishment; and keep us well before that [can happen].*"[1]

اَللّٰهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ، وَلَا تُهْلِكْنَا بِعَذَابِكَ، وَعَافِنَا قَبْلَ ذٰلِكَ.

Allāhumma lā taqtulnā bi-ghaḍabik, wa lā tuhliknā bi-'adhābik, wa 'āfinā qabla dhālik.

We relate in the *Muwaṭṭa'* with a *ṣaḥīḥ isnād* from 'Abdullāh ibn az-Zubayr ﷺ who reported that when the Messenger of Allah ﷺ heard thunder he stopped talking and said: "*Glory be to Him Whose praise the thunder and the angels celebrate, in fear of Him.*"[2] Imam ash-Shāfi'ī, may Allah have mercy on him, said in *al-Umm* with a *ṣaḥīḥ isnād* from Ṭāwūs, the great *Tābi'ī* Imam ﷺ, that he used to say upon hearing the thunder, "Glory be to the One you praise!"

سُبْحَانَ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ.

Subḥāna-lladhī yusabbiḥu-r-ra'du bi-ḥamdihi wa-l-malā'ikatu min khīfatih.

Ash-Shāfi'ī said that it was as though he were adhering to what Allah ﷻ says: "And the thunder celebrates His praises, as do the angels, in fear of Him."[3]

﴿وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِۦ وَالْمَلَٰٓئِكَةُ مِنْ خِيفَتِهِۦ﴾

They mention that Ibn 'Abbās ﷺ said: "We were with 'Umar ﷺ on a journey. We experienced lightning, thunder and cold. Ka'b told us: 'Whoever says, when he hears thunder: *Glory be to Him whose praise the thunder and the angels celebrate in fear of Him* thrice will be protected from that thunder.' We said it, and we were protected."[4]

سُبْحَانَ مَنْ يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ.

Subḥāna man yusabbiḥu-r-ra'du bi-ḥamdihi wa-l-malā'ikatu min khīfatih.

1 At-Tirmidhī (3446).

2 *Al-Muwaṭṭa'* (2/992) and *al-Futūḥāt* (4/285). Ibn Ḥajar states that this hadith is *mawqūf*. It was reported by al-Bukhārī in *al-Adab al-mufrad* from Ismā'īl ibn Abī Uways, who narrated it from Mālik.

3 Qur'ān 13:13.

4 *Al-Futūḥāt* (4/286). Ibn 'Allān states that this hadith is reported by aṭ-Ṭabarānī. Ibn Ḥajar states that it is *mawqūf* with a *ḥasan* chain.

140

WHAT TO SAY WHEN IT RAINS

WE RELATE FROM the *Ṣaḥīḥ* of al-Bukhārī from 'Ā'ishah ﷺ who reported that when the Messenger of Allah ﷺ saw rain he would say: "*O Allah, make it beneficial rain.*"[1]

اَللّٰهُمَّ صَيِّبًا نَافِعًا.

Allāhumma ṣayyiban nāfi'ā.

We relate it in the *Sunan* of Ibn Mājah in which he said:

اَللّٰهُمَّ سَيْبًا نَافِعًا.

Allāhumma sayban nāfi'ā.

twice or thrice.

Ash-Shāfi'ī reports in *al-Umm* that the Messenger of Allah ﷺ said: "Look for the acceptance of *du'ā'* when armies meet, when the *iqāmah* is called for *ṣalāh*, and when it rains." Ash-Shāfi'ī said: "I learned from more than one person to look for the acceptance of supplications when the *iqāmah* is called for *ṣalāh* and when rain falls."[2]

141

WHAT TO SAY AFTER IT HAS RAINED

WE RELATE FROM the *Ṣaḥīḥ*s of al-Bukhārī and of Muslim from Zayd ibn Khālid al-Juhanī ﷺ, who related that the Messenger of Allah ﷺ led the Companions in the *Ṣubḥ ṣalāh* at Ḥudaybiyah[3] following rainfall (*ithr samā'*) at night. When he had finished he turned to the people and asked: "Do you know what your Lord said?" They replied: "Allah and His Messenger know best." He continued: "He said: 'My servants have arisen, some believing in Me and some disbelieving in Me. Those who said: "We have been granted rain because of the bounty and mercy of Allah" are believers in Me and disbelievers in the stars. Whoever said: "We have been granted rain by such-and-such a star" is a disbeliever in Me and a believer in the stars.'"[4]

1 Al-Bukhārī (1032) and Ibn Mājah (3890).

2 *Al-Umm* (1/223–224).

3 Ḥudaybiyah is a well which is a distance of about one stage from Makkah.

4 Al-Bukhārī (846), Muslim (71), *al-Muwaṭṭa'* (1/192), Abū Dāwūd (3906), and an-Nasā'ī (3/165).

I say: Ḥudaybiyah is a famous well close to Makkah, one stage away. It is acceptable either to double the second *yā'* or not to, although not to double the vowel is the correct and preferred spelling. This is the opinion of ash-Shāfi'ī and the linguists, whereas Ibn Wahb and most of the *muḥaddithūn* prefer to double [the second *yā'*]. The word *samā'* here means 'rain'. *Ithr* is with a *kasrah* on the *hamzah* and a *sukūn* on the *thā'* but some say with a *fatḥah* on both (*athar*); and both are dialect forms.

The *'ulamā'* have stated that if a Muslim says: "We have been granted rain because of a certain star", meaning that the star is the source and instigator and creator of the rain, he undoubtedly becomes a disbeliever. If he says this meaning that the star is a sign of the rain falling and that the rain falls when these signs appear, and the falling of the rain is by the volition of Allah ﷻ and is His Creation, then he does not become a disbeliever. They disagree as to whether it is *makrūh*. The preferred view is that it is *makrūh*, because these are expressions of disbelievers. That is the outward meaning of the hadith, and it is what ash-Shāfi'ī, may Allah have mercy on him, has stated in *al-Umm* as well as elsewhere. And Allah knows best. It is *mustaḥabb* to thank Allah for these favours: that is, for the falling of the rain.

WHAT TO SAY WHEN THERE IS A GREAT DEAL OF RAIN AND ONE FEARS HARM FROM IT

WE RELATE FROM the *Ṣaḥīḥs* of al-Bukhārī and Muslim from Anas ﷺ who narrated: "A man came into the mosque on Friday while the Messenger of Allah ﷺ was standing and delivering the sermon, and said: 'Messenger of Allah, our wealth has been destroyed and our means of survival have been cut off. Pray to Allah to give us rain.' So the Messenger of Allah ﷺ raised his hands and said: '*O Allah, give us rain. O Allah, give us rain. O Allah, give us rain.*'

اَللّٰهُمَّ أَغِثْنَا، اَللّٰهُمَّ أَغِثْنَا، اَللّٰهُمَّ أَغِثْنَا.

Allāhumma aghithnā, Allāhumma aghithnā, Allāhumma aghithnā.

"By Allah, we could not see any cloud in the sky—not even a tiny one. There was no house or home between us and Salā'.[1] There appeared a cloud behind him that was like a shield. When it was in the middle of the sky it spread out and it started to rain. By Allah, we did not see the sun for a week. Then the man entered the mosque the following Friday while the Messenger of Allah ﷺ was standing and delivering the sermon. He said: 'Messenger of Allah, our wealth has been destroyed and our means

1 Salā' is a well-known mountain near Madīnah.

of survival have been cut off [because of the rains]. Pray to Allah to give us respite." The Messenger of Allah ﷺ raised his hands and said: '*O Allah, around us and not upon us. O Allah, on the hillocks, small mountains and riverbeds, and where trees grow.*' The rain stopped and we went outside, and the sun was shining."[1]

اَللّٰهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا، اَللّٰهُمَّ عَلَى الْآكَامِ وَالظِّرَابِ وَبُطُونِ الْأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ.

Allāhumma ḥawālīnā wa lā 'alaynā, Allāhumma 'alā-l-ākāmi wa-ẓ-ẓirābi wa buṭūni-l-awdiyati wa manābiti-sh-shajar.

The wording is found in both [*Ṣaḥīḥs*], though only al-Bukhārī's version has: 'O Allah, give us to drink.' instead of, 'O Allah, give us rain.' What greater benefit is there than that? And from Allah comes all help.

اَللّٰهُمَّ اسْقِنَا.

Allāhumma-sqinā.

THE *ADHKĀR* OF THE *TARĀWĪḤ ṢALĀH*

KNOW THAT THE *ṣalāh* of *Tarāwīḥ* is Sunnah according to the consensus of the *'ulamā'*. It consists of twenty *rak'ah*s with a *salām* after every two *rak'ah*s. The characteristics of *Tarāwīḥ ṣalāh* are similar to those of all the other *ṣalawāt* which we have already described. One should say all the *adhkār*, like the opening *du'ā'*, the completion of the remaining *adhkār*, the full *tashahhud*, and the *du'ā'* after it. Although this is obvious and well-known, we have drawn attention to it because many people are lax about it and omit most of the *adhkār*. The correct view is the former [i.e. that one should say them]. The recitation preferred and practiced by most people is to finish a complete recitation of the Qur'ān in the *Tarāwīḥ* of the month. One *Juz'*[2] should be recited every night. It is *mustaḥabb* to recite the Qur'ān slowly and to be careful not to lengthen the recitation to more than one *Juz'*. One should be extremely wary of the practice that has become customary among the ignorant Imams of some mosques of reciting *Sūrat al-An'ām* in its entirety in the last *rak'ah* of the seventh night of Ramaḍān in the belief that it was revealed all at once. This is an ignorant and obvious innovation that entails many vices. We have discussed this in the chapter on the recitation of the Qur'ān.

1 Al-Bukhārī (1013), Muslim (897), *al-Muwaṭṭa'* (1/191), Abū Dāwūd (1174), and an-Nasā'ī (3/154–155).
2 A *juz* is one-thirtieth of the Qur'ān.

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THE *ADHKĀR* OF THE *ṢALĀH* OF NEED

WE RELATE FROM the books of at-Tirmidhī and Ibn Mājah, from ʿAbdullāh ibn Abī ʿAwfā ﷺ, who reported that the Messenger of Allah ﷺ said: "Whoever has need of anything from Allah ﷻ or from any human being should do *wuḍūʾ* as perfectly as possible. After that he should perform two *rakʿah*s of *ṣalāh*. Next he should praise Allah ﷻ and invoke blessings upon the Prophet ﷺ. Then he should say: *There is no god but Allah, the Forbearing, the Most Generous. Glory be to Allah, Lord of the Exalted Throne. Praise be to Allah, Lord of the Worlds. I ask You for that which evokes Your Mercy, for deeds which bring about Your forgiveness, for the benefit of complete piety, and for safety from all error. Do not leave me with any sin unforgiven, any worry not removed by You, or any need that is pleasing to You without fulfilling it, Most Merciful of those who show mercy.*"[1] At-Tirmidhī stated that there is some controversy concerning the *isnād*.

لَآ إِلَـٰهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَ اللهِ رَبِّ الْعَرْشِ الْعَظِيمِ، الْحَمْدُ
لِلهِ رَبِّ الْعَالَمِينَ، أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ، وَعَزَائِمَ مَغْفِرَتِكَ، وَالْغَنِيمَةَ
مِنْ كُلِّ بِرٍّ، وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ، لَا تَدَعْ لِي ذَنْباً إِلَّا غَفَرْتَهُ، وَلَا هَمّاً
إِلَّا فَرَّجْتَهُ، وَلَا حَاجَةً هِيَ لَكَ رِضاً إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ.

Lā ilāha illa-llāhu-l-Ḥalīmu-l-Karīm, Subḥāna-llāhi Rabbi-l-ʿArshi-l-ʿaẓīm, al-ḥamdu li-llāhi Rabbi-l-ʿālamīn, asʾaluka mūjibāti raḥmatik, wa ʿazāʾima maghfiratik, wa-l-ghanīmata min kulli birr, wa-s-salāmata min kulli ithm, lā tadaʿ lī dhanban illā ghafartah, wa lā hamman illā farrajtah, wa lā ḥājatan hiya laka riḍan illā qaḍaytahā yā Arḥama-r-rāḥimīn.

I say: "It is *mustaḥabb* to supplicate with the *duʿā'* of distress and: *O Allah, grant us good in this world and good in the Hereafter, and spare us the punishment of Hell-Fire*" because of what we have previously narrated from the two *Ṣaḥīḥ* books about these two.

اَللّٰهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.

Allāhumma ātinā fi-d-dunyā ḥasanatan wa fi-l-ākhirati ḥasanatan wa qinā ʿadhāba-n-Nār.

We relate in the books of at-Tirmidhī and Ibn Mājah from ʿUthmān ibn Ḥunayf ﷺ, who narrated that a blind man came to the Prophet ﷺ and said: "Supplicate to Allah to cure me." He replied: "If you want, I will supplicate; or if you want, you can have

1 At-Tirmidhī (479), Ibn Mājah (1384), al-Ḥākim (1/320), and *al-Futūḥāt* (4/298–299). This hadith is weak.

patience and it will be better for you." [The man] said: "Supplicate." He [the Prophet ﷺ] told him to make *wuḍūʾ* and to supplicate with this *duʿāʾ*: "*O Allah, I ask You and I turn to You through Your Prophet Muḥammad, the Prophet of Mercy. O Muḥammad, I have turned to my Lord through you in this need of mine, that it may be fulfilled for me. O Allah, let him intercede for me.*"[1] At-Tirmidhī states that this hadith is *ḥasan ṣaḥīḥ*.

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، يَا
مُحَمَّدُ إِنِّي تَوَجَّهْتُ بِكَ إِلَىٰ رَبِّي فِي حَاجَتِي هَذِهِ لِتُقْضَىٰ لِي، اَللّٰهُمَّ فَشَفِّعْهُ فِيَّ.

Allāhumma innī asʾaluka wa atawajjahu ilayka bi-Nabiyyika Muḥammad, Nabiyyi-r-raḥmah ṣalla-llāhu ʿalayhi wa sallam. Yā Muḥammadu innī tawajjahtu bika ilā Rabbī fī ḥājatī hādhihi li-tuqḍā lī, Allāhumma fa-shaffiʿhu fiyy.

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THE *ADHKĀR* OF THE *ṢALĀH* OF *TASBĪḤ*

AT-TIRMIDHĪ[2] REPORTS IN his book [*as-Sunan*] that many hadiths have been narrated about the *ṣalāh* of *tasbīḥ* but that a large number are not authentic. Ibn al-Mubārak and other *ʿulamāʾ* have spoken of the merit of the *ṣalāh* of *tasbīḥ*.

At-Tirmidhī said: Aḥmad ibn ʿAbdah related to us the following: "Abū Wahhāb related that he asked ʿAbdullāh ibn al-Mubārak about the *ṣalāh* in which there is *tasbīḥ*, and that he replied: 'One should say *takbīr* and then say: *Glory be to You, Allah, and to You belongs all praise, and blessed are Your Names. You are Most Exalted in Your Grandeur, and there is no god but You*'".

سُبْحَانَكَ اَللّٰهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَآ إِلَـٰهَ غَيْرُكَ.

Subḥānaka-llāhumma wa bi-ḥamdik, wa tabāraka-smuk, wa taʿāla jadduk, wa lā ilāha ghayruk.

"Then he should say fifteen times: *Glory be to Allah, all praise is due to Allah, there is no god but Allah and Allah is greater.*

سُبْحَانَ اللهِ وَالْحَمْدُ لِلهِ وَلَآ إِلَـٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ.

Subḥāna-llāhi wa-l-ḥamdu li-llāhi wa lā ilāha illa-llāhu wa-llāhu akbar.

"Then he should seek protection and recite '*In the name of Allah*', *al-Fātiḥah*, and

1 At-Tirmidhī (3573), Ibn Mājah (1385), and al-Ḥākim (1/313), who grades it as *ṣaḥīḥ* and adh-Dhahabī agrees.

2 At-Tirmidhī (2/205).

a chapter [of Qur'ān], and then he should say ten times: *Glory be to Allah, all praise is due to Allah, there is no god but Allah and Allah is greater.* Then he should perform *rukū'* and say the same words ten times. Then he should raise his head and say them ten times. Next he should make *sujūd* and say the same words ten times. Then he should raise his head and say it ten times. Then he should perform *sujūd* a second time and say it ten times. He should perform four *rak'ah*s in this way. That makes seventy-five *tasbīḥāt* in every *rak'ah*, starting with fifteen *tasbīḥ*s, after which he should recite [Qur'ān] and then say ten *tasbīḥ*s. If he performs it at night, I would like him to greet [the angels on his shoulders] after every two *rak'ah*s. If he performs it during the day, he may say the *salām* if he wants to but he does not have to do so."

According to another version, 'Abdullāh ibn al-Mubārak said: "One should start in *rukū'* with *Glory be to my Lord the Exalted* and in *sujūd* with *Glory be to my Lord Most High* thrice, and then say the *tasbīḥāt*". Ibn al-Mubārak was asked: "If one forgets in this *ṣalāh*, does he have to say ten *tasbīḥ*s in the *sujūd* of forgetfulness?" He replied: "No. There are only three hundred *tasbīḥāt*."

We relate in the books of at-Tirmidhī and Ibn Mājah from Abū Rāfi' ﷺ who related that the Messenger of Allah ﷺ said to al-'Abbās: "Uncle, should I not be your companion? Should I not give to you? Should I not benefit you?" He replied: "Yes, Messenger of Allah." He said: "Uncle, perform four *rak'ah*s of *ṣalāh* and recite in every *rak'ah* the Opening of the Book [*al-Fātiḥah*] and a chapter. When you have finished the recitation say: *Allah is greater, all praise is due to Allah, and glory be to Allah* fifteen times before you make *rukū'*. Then make *rukū'* and say it ten times. Then raise your head and say it ten times. Then make *sujūd* and say it ten times. Then lift your head and say it ten times before you stand up. That will be seventy-five in every *rak'ah* and three hundred in every four *rak'ah*s. Even if your sins be [as many] as the sands of 'Ālij,[1] Allah ﷻ will forgive them for you." ['Abbās] asked: "Messenger of Allah, who will be able to do that every day?" [The Prophet ﷺ] answered: "If one is unable to do it daily then let him do it once a week, and if he is unable to do it once a week then let him do it once a month." He continued thus until he said: "Do it once a year."[2] At-Tirmidhī said that this hadith is described as *gharīb*.

I say that Imam Abū Bakr ibn al-'Arabī in his book *al-Ahwadhī sharḥ at-Tirmidhī* says, "This hadith of Abū Rafi' is weak and is neither *ṣaḥīḥ* nor *ḥasan*. At-Tirmidhī only mentioned it as a way of warning and [alerting] one to it so that one is not misled by it. The statement of Ibn al-Mubārak is not a proof [in this matter]." These are the words of Ibn al-'Arabī. Al-'Uqaylī said that there is no reliably established hadith on *ṣalāt at-tasbīḥ*. Abū al-Faraj Ibn al-Jawzī in his book *al-Mawḍū'āt* cites the hadiths and chains related to *ṣalāt at-tasbīḥ* and explains their weaknesses.

It has reached us that the Imam and Ḥāfiẓ Abū al-Ḥasan ad-Dāraquṭnī (Allah have mercy on him) said that the most completely authentic report in the virtues [or excellences] of Qur'ānic chapters concerns the excellence of the sūra 'Say, Allah is One' and the most authentic thing regarding the merits of prayers concerns the *ṣalāt at-tasbīḥ*.

I have mentioned this statement *musnadan*, with reference to *isnād*s, in the book *Ṭabaqāt al-fuqahā'* regarding the biography of al-Ḥasan 'Alī ibn 'Umar ad-Dāraquṭnī. This does not mean, however, that the hadiths for *ṣalāt at-tasbīḥ* are *ṣaḥīḥ*. Indeed, when they say that 'this is the most authentic on the subject' when it is [actually] weak, what they mean is 'the most preferable' or 'the least weak'.

I say that a group of our colleagues such as Abū Muḥammad al-Baghawī and Abū al-Maḥāsin ar-Rūyānī have said that the *ṣalāt at-tasbīḥ* is *mustaḥabb*.

Ar-Rūḥānī said in his work *al-Baḥr*, near the end of the chapter on Funeral Prayer: "Know that *ṣalāt at-tasbīḥ* is desired and it is *mustaḥabb* to perform as much as one can at any given time and not to be negligent about it. He said that such was narrated by 'Abdullāh ibn al-Mubārak as well as a group of scholars. They said: "'Abdullāh ibn al-Mubārak was asked whether if someone forgets something in the *ṣalāt at-tasbīḥ* he should say ten *tasbīḥ*s for each of the prostrations of forgetfulness. [Ibn al-Mubārak] replied: 'No. [*Ṣalāt at-tasbīḥ*] is only 300 counts of *tasbīḥ*'.

I have mentioned this discussion regarding *sujūd as-sahw* even though the subtle benefits have been already mentioned. The point is that someone like ['Abdullāh ibn al-Mubārak] relating this and not rejecting it points to the fact that he agreed with its ruling as well as many others. So does ar-Rūyānī, who is one of the eminent figures in our school. And Allah knows best.

1 'Ālij refers to piled-up sand. It is also the name of a place where there is a large amount of sand.

2 Abū Dāwūd (1297), at-Tirmidhī (482), Ibn Mājah (1386), and al-Ḥākim in *al-Mustadrak* (1/317; 318), who grades it as *ṣaḥīḥ* and adh-Dhahabī agrees. See *al-Futūḥāt ar-Rabbāniyyah* (4/305–321) of Ibn 'Allān for a more detailed discussion.

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THE *ADHKĀR* RELATED TO *ZAKĀH*

ALLAH ﷻ SAYS: "From their wealth take alms, to purify and sanctify them. And pray on their behalf."[1]

﴿خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيْهِمْ﴾

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that 'Abdullāh ibn Abī Awfā ﷺ reported that when people brought charity to the Messenger of Allah ﷺ he said: "*Allah, send blessings down upon them.*" Abū Awfā ﷺ brought charity [to him] and he said: "*Allah, bless the family of Abū Awfā.*"[2]

اَللّٰهُمَّ صَلِّ عَلَيْهِمْ.

1 Qur'ān 9:103.

2 Al-Bukhārī (1497) and Muslim (1078).

اَللّٰهُمَّ صَلِّ عَلَىٰ آلِ أَبِي أَوْفَىٰ.

Allāhumma ṣalli ʿalayhim.
Allāhumma ṣalli ʿalā āli Abī Awfā.

According to ash-Shāfiʿī and his colleagues, the preferred view is that the one receiving *zakāh* should say to the one distributing it: '*May Allah grant you reward for what you have given. May He make it a purification for you and bless you in what you have kept*'.

آجَرَكَ اللّٰهُ فِيمَا أَعْطَيْتَ، وَجَعَلَهُ لَكَ طَهُوراً، وَبَارَكَ لَكَ فِيمَا أَبْقَيْتَ.

Ājaraka-llāhu fīmā aʿṭayt, wa jaʿalahu laka ṭahūrā, wa bāraka laka fīmā abqayt.

This *duʿā'* is *mustaḥabb* for recipients of *zakāh*, whether they are the collectors or the poor [i.e. recipients]. The *duʿā'* is not *wājib* according to the well-known position of our school of thought or of any others. Some of our colleagues hold that it is *wājib* because of the statement of ash-Shāfiʿī: "It is the duty of the administrator to make *duʿā'* for him, and the proof of this is the clear command in the verse." The *'ulamā'* say that it is not *mustaḥabb* to say in one's *duʿā'*: 'O Allah, bless So-and-so.' The meaning of "pray for them" is to supplicate for them. As for the Messenger of Allah ﷺ saying: "*O Allah, bless the family of Abū Awfā*," that is specific to him. He may address with it whomever he wishes, unlike us. Just as we do not say "Muḥammad, mighty is he and great," although he is mighty and great, we do not say "Abū Bakr, may Allah bless him and grant him peace," or "ʿAlī, may Allah bless him and grant him peace," but we say "Abū Bakr, may Allah be pleased with him," or "ʿAlī, may Allah be pleased with him," or something similar. If one does say *ṣalli ʿalayhi* (Allah bless him. . .) then the correct opinion according to the majority of our colleagues is that it is *makrūh tanzīhan*. Some have said that it opposes what is preferred. One cannot say it is *makrūh*. Others have said it is not permitted, but the more apparent position is that it indicates prohibition.

One must not say 'upon him be peace' or anything similar of anyone other than the Prophets, except if it is an address or a response, with initiating the *salām*, which is Sunnah but to reply to which is *wājib*.

All this applies to *ṣalāt* and *salām*s upon anyone other than the Prophets. As for initiating it for those who come after, then it is permitted without disagreement. One says: "O Allah, bless Muḥammad, his family, his Companions, his wives, his progeny and those who follow him. . .[etc.]" because the *salaf* (first Muslims) are not exempt from that, but we have been ordered to [bless them thus] in the *tashahhud* and otherwise as distinct from *ṣalāt* only upon [the Prophet]. I have already discussed this matter in the chapter on asking for blessings upon the Messenger of Allah ﷺ.

THAT THE INTENTION IS OBLIGATORY IN *ZAKĀH* WHEN PAYING, AND THE EXPLANATION OF THAT POINT

Know that intention in *zakāh* is *wājib*. The intention should be made with the heart, as in all other acts of worship. It is *mustaḥabb* to combine this with articulating it with the tongue, as in other acts of worship. If one limits it to the tongue, without an intention in the heart, there is disagreement as to its validity. The more correct view is that it is not valid. It is not *wājib* for the one who pays *zakāh* to say, when he makes intention: 'This is *zakāh*.' It is sufficient to hand it to the person who is entitled to it. If one utters it, there is no harm in that. And Allah knows best.

WHAT IT IS RECOMMENDED TO SAY ON PAYING *ZAKĀH* OR CHARITY OR THE LIKE

It is *mustaḥabb* for a person when fulfilling *zakāh*, charity, a vow or penance to say: "Lord, accept [this act] from us. You are the All-Hearing, the All-Knowing."[1] Allah has narrated this concerning Ibrāhīm, Ismāʿīl and the wife of ʿImrān.

﴿رَبَّنَا تَقَبَّلْ مِنَّآ ۖ إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ﴾

Rabbanā taqabbal minnā, innaka Anta-s-Samīʿu-l-ʿAlīm.

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WHAT TO SAY UPON SEEING THE NEW MOON AND WHAT TO SAY ON SEEING THE MOON

WE RELATE FROM the *Musnad* of ad-Dārimī and the book of at-Tirmidhī, from Ṭalḥah ibn ʿUbaydullāh ﷺ who reported that when the Messenger of Allah ﷺ saw the new moon he said: "*O Allah, make it rise over us with good fortune, faith, peace, and submission. My Lord and your Lord is Allah.*"[2] At-Tirmidhī describes this hadith as *ḥasan*.

اَللّٰهُمَّ أَهِلَّهُ عَلَيْنَا بِالْيُمْنِ وَالْإِيمَانِ، وَالسَّلَامَةِ وَالْإِسْلَامِ، رَبِّي وَرَبُّكَ اللّٰهُ.

Allāhumma ahillahu ʿalaynā bi-l-yumni wa-l-īmān, wa-s-salāmati wa-l-Islām, Rabbī wa Rabbuka-llāh.

We relate in the *Musnad* of ad-Dārimī from Ibn ʿUmar ﷺ who related that when the Messenger of Allah ﷺ saw the new moon he said: "*Allah is greater. Allah, make it*

1 Qur'ān 2:127.
2 At-Tirmidhī (3447), ad-Dārimī (2/4), and *al-Futūḥāt* (4/329). Ibn Ḥajar grades it as *ḥasan*.

rise over us with safety, faith, peace, Islam, *and the ability to do what You like, O Lord, and what You are pleased with. My Lord and your Lord is Allah."*[1]

اللهُ أَكْبَرُ، اَللّٰهُمَّ أَهِلَّهُ عَلَيْنَا بِالأَمْنِ وَالإِيمَانِ، وَالسَّلاَمَةِ وَالْإِسْلاَمِ،
وَالتَّوْفِيقِ لِمَا تُحِبُّ رَبُّنَا وَتَرْضَىٰ، رَبُّنَا وَرَبُّكَ اللهُ.

Allāhu akbar, Allāhumma ahillahu 'alaynā bi-l-amni wa-l-īmān, wa-s-salāmati wa-l-Islām, wa-t-tawfīqi limā tuḥibbu Rabbanā wa tarḍā, Rabbunā wa Rabbuka-llāh.

We relate in the *Sunan* of Abū Dāwūd in the book of *Adab* from Qatādah ﷺ who related that when the Messenger of Allah ﷺ saw the new moon he used to say thrice: "*A new moon of good and guidance,*" and then: "*I believe in the One Who created you.*" Then he said: "*Praise be to Allah, Who has ended such-and-such a month and brought in such-and-such a month.*"[2]

هِلاَلُ خَيْرٍ وَرُشْدٍ، هِلاَلُ خَيْرٍ وَرُشْدٍ، هِلاَلُ خَيْرٍ وَرُشْدٍ، آمَنْتُ بِالَّذِي خَلَقَكَ،
الْحَمْدُ لِلّٰهِ الَّذِي ذَهَبَ بِشَهْرِ كَذَا وَجَاءَ بِشَهْرِ كَذَا.

Hilālu khayrin wa rushd, hilālu khayrin wa rushd, hilālu khayrin wa rushd, āmantu bi-lladhī khalaqak.
Al-ḥamdu li-llāhi-lladhī dhahaba bi-shahri kadhā wa jā'a bi-shahri kadhā.

According to another version, Qatādah ﷺ reported that when the Prophet ﷺ saw the new moon he turned his face away from it.[3] Both have also been narrated by Abū Dāwūd in *mursal* form, and some texts of Abū Dāwūd state that Abū Dāwūd said: "No *musnad ṣaḥīḥ* hadith can be found on this subject from the Prophet ﷺ."

We have related this in the book of Ibn as-Sunnī from Abū Sa'īd al-Khudrī ﷺ from the Messenger of Allah ﷺ.

As regards seeing the moon, we relate in the book of Ibn as-Sunnī from 'Ā'ishah ﷺ who narrated: "The Messenger of Allah ﷺ took me by the hand while the moon was rising, and he said: 'Seek the protection of Allah from the evil of the darkness when it falls.'"[4]

We relate in *Ḥilyat al-awliyā'* with a weak *isnād* from Ziyād ibn an-Numayrī from Anas ﷺ who related that when the month of Rajab began the Messenger of Allah ﷺ

1 Ad-Dārimī (2/403). Ibn Ḥajar states that there is some weakness in this hadith's chain, but that it is strengthened by the previous hadith.
2 Abū Dāwūd (5092).
3 Abū Dāwūd (5093).
4 Ibn as-Sunnī (653). Ibn Ḥajar states that this hadith is *ḥasan gharīb.*

said: "*Allah, bless us in Rajab and Sha'bān, and let us reach Ramaḍān.*"[1] We also relate it from the *book* of Ibn as-Sunnī with additions.

اَللّٰهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ، وَبَلِّغْنَا رَمَضَانَ.

Allāhumma bārik lanā fī Rajabin wa Sha'bān, wa ballighnā Ramaḍān.

148

THE *ADHKĀR* THAT ARE *MUSTAḤABB* WHILE FASTING

IT IS MUSTAḤABB to combine the intention of fasting in the heart and on the tongue, as we have stated regarding other acts of worship. Making intention with the heart only will suffice. Making it with the tongue only will not suffice. It is Sunnah, when someone reviles one or acts ignorantly towards him while he is fasting, to say: 'I am fasting' twice or more.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim from Abū Hurayrah ﷺ who narrated that the Messenger of Allah ﷺ said: "Fasting is a shield, so when any one of you is fasting he should not act obscenely or ignorantly. If a person fights with him or reviles (*shātama*) him, he should say twice: 'I am fasting.'"[2]

I say: "It is said that one should say it with one's tongue, and make the person who reviles him hear so that he may restrain himself. It is also said that one should say it in one's heart, to restrain himself from vulgarity and to protect his fast. The first opinion is better known." The meaning of *shātama* is that he reviles him in such a way as leads to reviling each other. And Allah knows best.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim from Abū Hurayrah ﷺ who reported that the Messenger of Allah ﷺ said: "Three people's *du'ā'* is never rejected: a fasting person until he breaks his fast; a just Imam; and the *du'ā'* of the oppressed."[3] At-Tirmidhī states that this is a *ḥasan* hadith. I say: this version has *ḥattā*, 'until', with *tā'*.

1 *Ḥilyah al-Awliyah* (6/269) and Ibn as-Sunnī (664). According to Ibn Ḥajar, this hadith is *gharīb*.
2 Al-Bukhārī (1894) and Muslim (1151).
3 At-Tirmidhī (3592), Ibn Mājah (1752), and *al-Futūḥāt* (4/338). Ibn Ḥajar states that this is a *ḥasan* hadith, reported by Aḥmad and by Ibn Ḥibbān in his *Ṣaḥīḥ*.

149

WHAT TO SAY WHEN BREAKING THE FAST

WE RELATE FROM the *Sunan*s of Abū Dāwūd and an-Nasā'ī from Ibn 'Umar ﷺ who related that when the Messenger of Allah ﷺ broke his fast he said: "*Thirst is gone, veins have been moistened, and the reward has been secured, if Allah Most High wills.*"[1]

ذَهَبَ الظَّمَأُ، وَابْتَلَّتْ الْعُرُوقُ، وَثَبَتَ الأَجْرُ إِنْ شَاءَ اللهُ.

Dhahaba-ẓ-ẓama', wa-btallati-l-'urūq, wa thabata-l-ajru in shā'a-llāh.

I say: the word *aẓ-ẓama'* with the shortened *hamzah* at the end means 'thirst' (*al-'aṭash*). Allah (Most High) says: "that is because they are not afflicted by thirst".[2] I mention this, even though it is obvious, because I have seen those for whom it is ambivalent so that their state of illusion is prolonged.

﴿ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ﴾

And we relate from the *Sunan* of Abū Dāwūd from Mu'ādh ibn Zahrah, who reported that he had been informed that when the Prophet ﷺ broke the fast he said: "*Allah, for You have I fasted and with Your sustenance I break my fast.*"[3] Thus he narrated it as a *mursal*.

اَللّٰهُمَّ لَكَ صُمْتُ، وَعَلَىٰ رِزْقِكَ أَفْطَرْتُ.

Allāhumma laka ṣumt, wa 'alā rizqika afṭart.

We relate in the book of Ibn as-Sunnī from Mu'ādh ibn Zahrah who narrated that when the Prophet ﷺ broke the fast he said: "*Praise be to Allah, Who helped me to fast and has given me sustenance so that I could break my fast.*"[4] This is related in *mursal* form.

اَلْحَمْدُ لِلّٰهِ الَّذِي أَعَانَنِي فَصُمْتُ، وَرَزَقَنِي فَأَفْطَرْتُ.

Al-ḥamdu li-llāhi-lladhī a'ānanī fa-ṣumt, wa razaqanī fa-afṭart.

We relate in the book of Ibn as-Sunnī from Ibn 'Abbās ﷺ, who related that when the Prophet ﷺ broke his fast he said: "*Allah, for You we have fasted and with Your sustenance we break our fast, so accept it from us. You are the All-Hearing, the All-Knowing.*"[5]

1 Abū Dāwūd (2357).
2 Qur'ān 9:120.
3 Abū Dāwūd (2358).
4 Ibn as-Sunnī (480).
5 Ibn as-Sunnī (481) and *al-Futūḥāt* (4/341). Ibn Ḥajar states that this hadith is *gharīb* and that its chain is seriously weak.

اَللّٰهُمَّ لَكَ صُمْنَا، وَعَلَىٰ رِزْقِكَ أَفْطَرْنَا، فَتَقَبَّلْ مِنَّا، إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ.

Allāhumma laka ṣumnā, wa 'alā rizqika afṭarnā, fa-taqabbal minnā, innaka Anta-s-Samī'u-l-'Alīm.

We relate in the books of Ibn Mājah and Ibn as-Sunnī from 'Abdullāh ibn Abī Mulaykah, who reported that 'Abdullāh ibn 'Amr ibn al-'Āṣ ﷺ narrated: "I heard the Messenger of Allah ﷺ say: 'When a fasting person breaks his fast, he has one *du'ā'* that is not denied.' Ibn Abī Mulaykah reported that he heard 'Abdullāh ibn 'Amr ibn al-'Āṣ ﷺ say, when he broke his fast: "*O Allah, I ask You by Your Mercy that encompasses everything to forgive me.*"[1]

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ أَنْ تَغْفِرَ لِي.

Allāhumma innī as'aluka bi-raḥmatika-llatī wasi'at kulla shay'in an taghfira lī.

150

WHAT TO SAY WHEN BREAKING THE FAST WITH PEOPLE

WE RELATE FROM the *Sunan* of Abū Dāwūd as well as others, with *ṣaḥīḥ isnād*s from Anas ﷺ, who related that the Messenger of Allah ﷺ came to Sa'd ibn 'Ubādah. [The latter] brought some bread and oil, and he ate. Then the Prophet ﷺ said: "*May those who fast break their fast with you, may the pious eat your food, and may the angels pray for you.*"[2]

أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ، وَأَكَلَ طَعَامَكُمْ الأَبْرَارُ، وَصَلَّتْ عَلَيْكُمْ الْمَلاَئِكَةُ.

Afṭara 'indakum aṣ-ṣā'imūn, wa akala ṭa'āmakum al-abrār, wa ṣallat 'alaykum al-malā'ikah.

We relate in the book of Ibn as-Sunnī from Anas ﷺ who related that when the Messenger of Allah ﷺ broke his fast with people he supplicated for them and said: "*May those who fast break their fast with you. . . .*"[3]

1 Ibn Mājah (1753) and Ibn as-Sunnī (482).
2 Abū Dāwūd (854), an-Nasā'ī (292), and *al-Futūḥāt* (4/343). Ibn Ḥajar grades this hadith as *ṣaḥīḥ*.
3 Ibn as-Sunnī (483). According to Ibn Ḥajar, the narrators of this hadith were men who narrated *ḥasan* hadiths.

THE SUPPLICATION TO SAY ON *LAYLAT AL-QADR* (THE NIGHT OF THE DECREE)

WE RELATE WITH *ṣaḥīḥ isnāds* from the books of at-Tirmidhī, an-Nasā'ī, Ibn Mājah and others, from 'Ā'ishah ﵂ who narrated: "I asked: 'Messenger of Allah, if I know it is the Night of the Decree, what should I say?' He answered: 'Say: *O Allah, You are Forgiving and You love forgiveness, so forgive me.*'"[1] According to at-Tirmidhī, this hadith is *ḥasan ṣaḥīḥ*.

اَللّٰهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي.

Allāhumma innaka 'Afuwwun tuḥibbu-l-'afwa fa-'fu 'annī.

Our [Shāfi'ī] colleagues have said that it is *mustaḥabb* to supplicate in abundance during this night. Recitation of the Qur'ān, and all the *adhkār* and *du'ās* that are *mustaḥabb* on other noble occasions, are also *mustaḥabb*; and we have previously explained them together and individually. According to ash-Shāfi'ī, "One should exert oneself [in doing this] as strenuously during the day as during the night," and that was what he said. It is *mustaḥabb* to make *du'ā'* for the needs and the important concerns of the Muslims, for that is the character of the righteous and the perceptive servants of Allah. And it is Allah Who grants success.

THE *ADKHĀR* OF *I'TIKĀF*

IT IS *MUSTAḤABB* to recite Qur'ān in abundance and perform other *adhkār*.

1 At-Tirmidhī (3508), Ibn Mājah (3850), and al-Ḥākim in *al-Mustadrak* (1/530), who grades it as *ṣaḥīḥ* and adh-Dhahabī agrees.

THE *ADKHĀR* OF PILGRIMAGE (*ḤAJJ*)

KNOW THAT THE *adhkār* and *da'awāt* of *Ḥajj* are innumerable, but we will draw attention to the most important. The *adhkār* of *Ḥajj* are of two categories: *adhkār* for the journey and *adhkār* during the *Ḥajj* itself. We will defer the *adhkār* for the journey, because they will be mentioned in the chapters on the *adhkār* of travelling. Those *adhkār* which pertain to the actual *Ḥajj* will be mentioned in the section on the deeds and actions of *Ḥajj*. I will omit the evidence and the hadiths for most of it, to avoid lengthening the book and boring the reader, since this chapter is very long. I will therefore be brief, Allah willing.

When a person wishes to enter *iḥrām*[1] he should perform *ghusl* and *wuḍū'* and put on his lower wrapper and upper wrapper. We have already mentioned what to say when performing *wuḍū'*, bathing, and putting on clothes. Then he should offer two *rak'ahs*. We have already mentioned the *adhkār* of *ṣalāh*. It is *mustaḥabb* to recite *Qul Yā ayyuha-l-kāfirūn* (Sūrah 109) after the *Fātiḥah* in the first *rak'ah* and *Qul Huwa-llāhu Aḥad* (Sūrah 112) in the second. It is *mustaḥabb*, after finishing the *ṣalāh*, to make *du'ā'* for whatever one wishes. We have already mentioned a selection of *adhkār* for after *ṣalāh*. When about to put on *iḥrām*, one should make the intention in one's heart. It is *mustaḥabb* to support the heart with the tongue. One should say: *I make the intention for* Ḥajj, or: *I have put on* iḥrām *for it for the sake of Allah* ﷻ. *At Your service, Allah, at Your service!* and the remainder of the *talbiyah*. The intention is *wājib* and the words are Sunnah. Saying it with the heart alone suffices, but saying it with the tongue alone will not.

According to Imam Abū al-Fatḥ Sulaym ibn Ayyūb ar-Razī, it is good to say after this: *O Allah, I consecrate my soul, my hair, my skin, my flesh and my blood to You.*

اَللّٰهُمَّ لَكَ أَحْرَمُ نَفْسِي وَشَعْرِي وَبَشَرِي وَلَحْمِي وَدَمِي.

Allāhumma laka aḥramu nafsī wa sha'rī wa basharī wa laḥmī wa damī.

Others state that one should also say: *O Allah, I have made intention for* Ḥajj, *so help me with it and accept it from me.*

اَللّٰهُمَّ إِنِّي نَوَيْتُ الْحَجَّ فَأَعِنِّي عَلَيْهِ، وَتَقَبَّلْهُ مِنِّي.

Allāhumma innī nawaytu-l-Ḥajja fa-a'innī 'alayh, wa taqabbalhu minnī.

Then one should say the *talbiyah*, which is: *At Your service, Allah, at Your service. At Your service, You have no partner, at Your service. Truly all praise, favour and sovereignty is Yours; You have no partner.*

1 *Iḥrām* is the state of ritual consecration of a person intending to perform the minor pilgrimage (*'Umrah*) or major pilgrimage (*Ḥajj*).

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ
وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ.

Labbayka-llāhumma labbayk, labbayka lā sharīka laka labbayk,
inna-l-ḥamda wa-n-ni'mata laka wa-l-mulk, lā sharīka lak.

That is the *talbiyah* of the Messenger of Allah ﷺ. It is *mustaḥabb* to say in the first *talbiyah*: '*At Your service for* Ḥajj,' if intending to perform *Ḥajj*, and to say: '*At Your service for* 'Umrah,' if the intention is to put on *iḥrām* for *'Umrah*. One does not repeat the mention of *Ḥajj* or *'Umrah* in the *talbiyah* thereafter, according to the correct and preferred view.

Know that the *talbiyah* is *Sunnah*. If a person leaves it out, his *Ḥajj* and *'Umrah* will still be valid and he will not have to make any penance; but he will have forfeited immense rewards and the emulation of the Messenger of Allah ﷺ. This is correct and it is our view and that of the majority of the *'ulamā'*. Some of our [Shāfi'ī] colleagues say that it is *wājib* and make it a condition for the validity of the *Ḥajj*; but the first view is the correct one. All the same, it is *mustaḥabb* to safeguard it in emulation of the Messenger of Allah ﷺ and to avoid controversy. And Allah knows best.

If a man puts on *iḥrām* on behalf of someone else he should say: "*I intend to perform* Ḥajj *and I consecrate this to Allah on behalf of So-and-so.*" *At Your service, Allah, at Your service on behalf of So-and-so*, and the rest of what a person would say when putting on *iḥrām* for himself.

CONCERNING THE *TALBIYAH* AND WHAT IS RECOMMENDED IN IT

It is *mustaḥabb* to ask for peace and blessings upon the Messenger of Allah ﷺ after the *talbiyah*, and to make *du'ā'* for oneself and whomever else one wishes, for concerns of this world and the Hereafter. One should ask Allah ﷻ for His pleasure with one and for Paradise, and seek protection in Him from Hell-Fire. It is *mustaḥabb* to say the *talbiyah* abundantly. This is *mustaḥabb* under all conditions: standing, sitting, walking, riding laying down, dismounting or travelling, in a state of minor or major impurity or during menstruation. It is *mustaḥabb* [to do it] in changing conditions, times or places, like the coming of night or day, at dawn, the gathering of friends, standing up or sitting down, ascending or descending, riding or dismounting, after *ṣalāh* and in any mosques. The correct view is that one does not say *talbiyah* whilst performing *ṭawāf* or *sa'y*, because there are special *adhkār* for those moments.

It is *mustaḥabb* to raise the voice while saying *talbiyah*, unless that is difficult. A woman must not raise her voice, because her voice generates the risk of temptation. It is *mustaḥabb* to repeat the *talbiyah* thrice or more. One should say it continually and not interrupt it, whether by speaking or anything else. If someone greets him, he should reply, but it is *makrūh* to greet people in this condition. If one sees something

that impresses him, he should say: *I am present; the [real] life is the life of the Hereafter*, in imitation of the Messenger of Allah ﷺ.

Know that the *talbiyah* continues to be *mustaḥabb* until one stones the *Jamrat al-'aqabah* on the day of slaughtering or performs *ṭawāf al-ifāḍah*, if he does that first. If he starts with one of them, the *talbiyah* should cease when he starts it. One should then busy himself with *takbīr*. According to ash-Shāfi'ī, a person performing *'Umrah* should say the *talbiyah* until he has touched the corner of the Ka'bah.

WHAT IT IS RECOMMENDED FOR A PERSON IN *IḤRĀM* TO SAY WHEN HE REACHES THE *ḤARAM* OF MAKKAH

When a person in *iḥrām* reaches the Sanctuary of Makkah, Allah increases him in honour and it is *mustaḥabb* for him to say: *Allah, this is Your sanctuary and security, so make me unlawful to Hell-Fire, make me safe from Your punishment on the day You resurrect Your servants; and make me one of Your friends and one of the people who obey You* and let him make whatever *du'ā'* he wishes.

اَللّٰهُمَّ هَذَا حَرَمُكَ وَأَمْنُكَ فَحَرِّمْنِي عَلَى النَّارِ، وَأَمِنِّي مِنْ عَذَابِكَ
يَوْمَ تَبْعَثُ عِبَادَكَ، وَاجْعَلْنِي مِنْ أَوْلِيَائِكَ وَأَهْلِ طَاعَتِكَ.

Allāhumma hādhā ḥaramuka wa amnuka fa-ḥarrimnī 'alā-n-Nār, wa amminnī
min 'adhābika yawma tab'athu 'ibādak, wa-j'alnī min awliyā'ika wa ahli ṭā'atik.

WHAT IT IS RECOMMENDED FOR THE PERSON IN *IḤRĀM* TO SAY WHEN HIS GAZE FALLS UPON THE KA'BAH

When a person enters Makkah and his gaze falls on the Ka'bah and he reaches the Mosque, it is *mustaḥabb* for him to lift his hands and supplicate. It is reported that the *du'ā'* of a Muslim is accepted upon seeing the Ka'bah. One should say: *Allah, increase this House in honour, esteem, respect and reverence. And increase those who honour and respect it—of those who perform* Ḥajj *or* 'Umrah*—in honour, respect, esteem and piety.*

اَللّٰهُمَّ زِدْ هَذَا الْبَيْتَ تَشْرِيفاً وَتَعْظِيماً وَتَكْرِيماً وَمَهَابَةً، وَزِدْ مَنْ شَرَّفَهُ
وَكَرَّمَهُ مِمَّنْ حَجَّهُ أَوِ اعْتَمَرَهُ تَشْرِيفاً وَتَكْرِيماً وَتَعْظِيماً وَبِرّاً.

Allāhumma zid hādhā-l-Bayta tashrīfan wa ta'ẓīman wa takrīman wa
mahābah, wa zid man sharrafahu wa karramahu mimman ḥajjahu
awi-'tamarahu tashrīfan wa takrīman wa ta'ẓīman wa birrā.

One should also say: *O Allah, You are Peace and from You is peace. Make us live, Lord, in peace.*

اَللّٰهُمَّ أَنْتَ السَّلاَمُ وَمِنْكَ السَّلاَمُ، حَيِّنَا رَبَّنَا بِالسَّلاَمِ.

Allāhumma Anta-s-Salāmu wa minka-s-salām, ḥayyinā Rabbanā bi-s-salām.

Then one should make *du'ā'* for all of the good of this world and the Hereafter that he desires. On entering the Mosque, he should say what we have discussed in the beginning of this book about all mosques.

ON THE *ADHKĀR* OF *ṬAWĀF*

It is *mustaḥabb*, when touching the Black Stone the first time and also when commencing *ṭawāf*, to say: *In the name of Allah; Allah is greater. O Allah, with belief in You and faith in Your Book, and in fulfillment of Your pact and following the* Sunnah *of Your Prophet* ﷺ. It is desirable to repeat this *du'ā'* when coming parallel to the stone in every circumambulation.

بِسْمِ اللهِ وَاللهُ أَكْبَرُ، اَللّٰهُمَّ إِيمَاناً بِكَ، وَتَصْدِيقاً بِكِتَابِكَ، وَوَفَاءً بِعَهْدِكَ، وَاتِّبَاعاً لِسُنَّةِ نَبِيِّكَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Bismi-llāhi wa-llāhu akbar, Allāhumma īmānan bik, wa taṣdīqan bi-Kitābik, wa wafā'an bi-'ahdik, wa-ttibā'an li-Sunnati Nabiyyika Muḥammadin ṣalla-llāhu 'alayhi wa sallam.

When running in the first three circuits of *ṭawāf* one should say: *O Allah, may my* Ḥajj *be accepted, my sins forgiven, and my effort rewarded.*

اَللّٰهُمَّ اجْعَلْهُ حَجّاً مَبْرُوراً، وَذَنْباً مَغْفُوراً، وَسَعْياً مَشْكُوراً.

Allāhumma-j'alhu Ḥajjan mabrūrā, wa dhanban maghfūrā, wa sa'yan mashkūrā.

He should say during the remaining four circuits: *O Allah, forgive and have mercy on and pardon that which You know. You are most Mighty and Most Noble.*

اَللّٰهُمَّ اغْفِرْ وَارْحَمْ، وَاعْفُ عَمَّا تَعْلَمُ، وَأَنْتَ الْأَعَزُّ الْأَكْرَمُ، اَللّٰهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ.

Allāhumma-ghfir wa-rḥam, w-a'fu 'ammā ta'lam, wa Anta-l-A'azzu-l-Akram. Allāhumma ātinā fi-d-dunyā ḥasanah, wa fi-l-ākhirati ḥasanah, wa qinā 'adhāba-n-Nār.

According to ash-Shāfi'ī, the best thing that one can say during *ṭawāf* is: *O Allah our Lord, grant us good in this world . . .*"[463] and he said, "I regard it as *mustaḥabb* that it be said throughout it."

اَللّٰهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً . . .

Allāhumma Rabbanā ātinā fi-d-dunyā ḥasanah . . .

It is *mustaḥabb* to make *du'ā'*, between his *ṭawāf*s, for whatever one wishes concerning his religious and worldly life. If one person makes *du'ā'* and a group says *Āmīn*, that is good.

It is reported that al-Ḥasan stated that *du'ā'* is accepted in fifteen places: in *ṭawāf*; at the *Multazimah*; under the *Mīzāb* (waterspout); inside the House [i.e. the Ka'bah]; at the well of *Zamzam*; on Ṣafā; on Marwā; on the *Mas'ā*; behind the *Maqām* of Ibrāhīm; on 'Arafāt; at Muzdalifah; at Minā; and at the three *Jamarāt*. Anyone who fails to exert himself in *du'ā'* at these places is deprived [of immense benefits].

The position of ash-Shāfi'ī and the majority of our colleagues is that it is *mustaḥabb* to recite Qur'ān in *ṭawāf*, because it is a place and occasion for *dhikr* and the best *dhikr* is the recitation of the Qur'ān. Abū 'Abdullāh al-Ḥalīmī—one of the foremost colleagues of ash-Shāfi'ī—chose the position that the recitation of Qur'ān during [*ṭawāf*] is not *mustaḥabb*. The correct view is the first-mentioned. Our colleagues state that recitation is better than those *da'awāt* which have not been conveyed from the Messenger of Allah ﷺ. Those *da'awāt* which have been conveyed from the Messenger of Allah ﷺ are better than recitation, according to the correct view. Others say that recitation is better. Abū Muḥammad al-Juwaynī said: "It is *mustaḥabb* to recite the entire Qur'ān in *ṭawāf* during the days of *Ḥajj*, and the reward is great." And Allah knows best.

It is *mustaḥabb*, after finishing *ṭawāf* and the two *rak'ah*s of *ṣalāh* of *ṭawāf*, to make *du'ā'* for whatever one wishes. Among the *da'awāt* which have been transmitted is: *O Allah, I am Your servant and the son of two of Your servants. I have come to You with many sins and evil deeds. This is the sanctuary of those who seek protection in You from Hell-Fire, so forgive me. Surely You are the Most Forgiving, the Most Merciful.*

اَللّٰهُمَّ أَنَا عَبْدُكَ وَابْنُ عَبْدَيْكَ، أَتَيْتُكَ بِذُنُوبٍ كَثِيرَةٍ وَأَعْمَالٍ سَيِّئَةٍ، وَهَذَا مَقَامُ الْعَائِذِ بِكَ مِنَ النَّارِ فَاغْفِرْ لِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

Allāhumma anā 'abduk wa-bnu 'abdayk, ataytuka bi-dhunūbin kathīratin wa a'mālin sayyi'ah, wa hādhā maqāmu-l-'ā'idhi bika mina-n-Nāri fa-ghfir lī, innaka Anta-l-Ghafūru-r-Raḥīm.

DU'Ā' AT THE *MULTAZAM*, WHICH IS IN BETWEEN THE DOOR OF THE KA'BAH AND THE BLACK STONE

As we said earlier, *du'ā'* is answered at the Multazam, which is between the door of the Ka'bah and the Black Stone. One of the *da'awāt* is: *O Allah, to You belongs all praise, praise that is commensurate with Your bounties and equal to Your abundance. I praise*

You with all of Your praises—those which I know and those which I do not know—for all of Your favours—those which I know and those which I do not know—and under all conditions. O Allah, convey blessings and salutations to Muḥammad and on the family of Muḥammad. O Allah, protect me from Shayṭān the rejected, and protect me from all evil. Make me content with what You have given me as sustenance, and bless me in it. O Allah, make me one of the most noble delegation to You. Make me adhere to the path of steadfastness until I meet You, Lord of the Universe.[1] Then the pilgrim should make *du'ā'* for whatever he likes.

اَللّٰهُمَّ لَكَ الْحَمْدُ حَمْداً يُوَافِي نِعَمَكَ، وَيُكَافِئُ مَزِيدَكَ، أَحْمَدُكَ بِجَمِيعِ مَحَامِدِكَ مَا عَلِمْتُ مِنْهَا وَمَا لَمْ أَعْلَمْ، عَلَىٰ جَمِيعِ نِعَمِكَ مَا عَلِمْتُ مِنْهَا وَمَا لَمْ أَعْلَمْ، وَعَلَىٰ كُلِّ حَالٍ، اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلَىٰ مُحَمَّدٍ وَ عَلَىٰ آلِ مُحَمَّدٍ، اَللّٰهُمَّ أَعِذْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ، وَأَعِذْنِي مِنْ كُلِّ سَوءٍ، وَقَنِّعْنِي بِمَا رَزَقْتَنِي، وَبَارِكْ لِي فِيهِ، اَللّٰهُمَّ اجْعَلْنِي مِنْ أَكْرَمِ وَفْدِكَ عَلَيْكَ، وَأَلْزِمْنِي سَبِيلَ الْإِسْتِقَامَةِ حَتَّىٰ أَلْقَاكَ يَا رَبَّ الْعَالَمِينَ.

Allāhumma laka-l-ḥamdu ḥamdan yuwāfī niʿamak, wa yukāfī mazīdak. Aḥmaduka bi-jamīʿi maḥāmidika mā ʿalimtu minhā wa mā lam aʿlam, wa ʿalā jamīʿi niʿamika mā ʿalimtu minhā wa mā lam aʿlam, wa ʿalā kulli ḥāl. Allāhumma ṣalli ʿalā Muḥammadin wa ʿalā āli Muḥammad. Allāhumma aʿidhnī mina-sh-Shayṭāni-r-rajīm, wa aʿidhnī min kulli sūʾ, wa qanniʿnī bi-mā razaqtanī wa bārik līfīh. Allāhumma-jʿalnī min akrami wafdika ʿalayk, wa alzimnī sabīla-l-istiqāmati ḥattā alqāka yā Rabba-l-ʿālamīn.

DU'Ā' IN THE *ḤIJR*

Al-Ḥijr has a *kasrah* on the *ḥā'* and a *sukūn* on the *jīm*, and it is counted as part of the House. We have shown above that *du'ā'* in it is answered. Among the *da'awāt* is: *O Lord, I have come to You from afar, hoping for Your kindness and grace. Make me attain to enough of Your kindness to make me independent of the kindness of others beside You, O You Who are known for kindness.*[2]

يَا رَبِّ أَتَيتُكَ مِنْ شِقَّةٍ بَعِيدَةٍ مُؤَمِّلاً مَعْرُوفَكَ فَأَنِلْنِي مَعْرُوفاً مِنْ مَعْرُوفِكَ تُغْنِينِي بِهِ عَنْ مَعْرُوفِ مَنْ سِوَاكَ، يَا مَعْرُوفاً بِالْمَعْرُوفِ.

Yā Rabbi ataytuka min shiqqatin baʿīdatin muʾammilan maʿrūfaka fa-anilnī maʿrūfan min maʿrūfika tughnīnī bihi ʿan maʿrūfi man siwāk, yā Maʿrūfan bi-l-maʿrūf.

1 *Al-Futūḥāt* (4/391). Ibn Ḥajar stated that he could not find a source for this invocation.

2 *Al-Futūḥāt* (4/393). Ibn Ḥajar mentioned that this hadith was reported in *al-Muntaẓim* and the *Muṭhir al-ʿazm* of Ibn al-Jawzī, who narrated it from Mālik ibn Dīnār with a weak chain.

DU'Ā' IN THE HOUSE

We stated earlier that *du'ā'* within the House is answered. We relate in the Book of an-Nasā'ī from Usāmah ibn Zayd ﷺ, who reported that when the Messenger of Allah ﷺ entered the House he went to the wall facing the back of the Kaʿbah and placed his face and cheek on it. He praised Allah ﷻ and extolled Him, appealed to Him and asked Him for forgiveness. Then he turned to one of the corners of the Kaʿbah with *takbīr*, *tahlīl* and *tasbīḥ*, extolling Allah ﷻ and pleading to Him and begging forgiveness. Then he left.[1]

DU'Ā' DURING *SA'Y*

We have stated earlier that *du'ā'* in *sa'y* is answered. It is *Sunnah* to prolong standing on Ṣafā, to face the Kaʿbah and make *takbīr*, and to supplicate by saying: *Allah is greater, Allah is greater, Allah is greater. To Allah belongs all praise. Allah is greater for what He has guided us to. Praise be to Allah for what He has granted us. There is no god but Allah. He is Alone and has no partner. To Him belongs sovereignty and to Him belongs all praise. He gives life and causes death; in His hands is all good; and He has power over all things. There is no god but Allah; He fulfilled His promise, assisted His slave and defeated the tribes on His own. There is no god but Allah and we worship none but Him, performing our religion sincerely for Him, even if the disbelievers dislike it. O Allah, You have said: "Call on Me and I will answer your prayers." You do not break Your promise. I ask You, as You have guided me to* Islam, *not to strip me of it, so that You cause me to die as a Muslim.*

اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، وَلِلهِ الْحَمْدُ، اَللهُ أَكْبَرُ عَلَىٰ مَا هَدَانَا، وَالْحَمْدُ لِلهِ عَلَىٰ مَا أَوْلاَنَا، لَآ إِلَـهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، بِيَدِهِ الْخَيرُ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِير، لَآ إِلَـهَ إِلَّا اللهُ، أَنْجَزَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وهَزَمَ الْأَحْزَابَ وَحْدَه، لَآ إِلَـهَ إِلَّا اللهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ، اَللّٰهُمَّ إِنَّكَ قُلْتَ: ﴿ادْعُونِي أَسْتَجِبْ لَكُم﴾، وَإِنَّكَ لَا تُخْلِفُ الْمِيعَادَ، وَإِنِّي أَسْأَلُكَ كَمَا هَدَيتَنِي لِلْإِسْلَامِ أَنْ لَا تَنْزِعَهُ مِنِّي حَتَّى تَتَوَفَّانِي وَأَنَا مُسْلِمٌ.

Allāhu akbar, Allāhu akbar, Allāhu akbar, wa li-llāhi-l-ḥamd. Allāhu akbaru ʿalā mā hadānā, wa-l-ḥamdu li-llāhi ʿalā mā awlānā, lā ilāha illa-llāhu waḥdahu lā sharīka lah, lahu-l-mulk, wa lahu-l-ḥamd, yuḥyī wa yumīt, bi-yadihi-l-khayr, wa Huwa ʿalā kulli shayʾin qadīr. Lā ilāha illa-llāh, anjaza waʿdah, wa naṣara ʿabdah, wa hazama-l-aḥzāba waḥdah, lā ilāha illa-llāh, wa lā naʿbudu illā iyyāh, mukhliṣīna lahu-d-dīna wa law kariha-l-kāfirūn. Allāhumma innaka qulta:

1 An-Nasā'ī (5/19–20). This hadith is *ṣaḥīḥ*. See *al-Futūḥāt* (4/394).

Ud'ūnī astajib lakum, wa innaka lā tukhlifu-l-mī'ād, wa innī as'aluka kamā hadaytanī li-l-Islāmi an lā tanzi'ahu minnī ḥattā tatawaffānī wa anā Muslim.

Then the pilgrim should supplicate for good in this world and the Hereafter. He should repeat this *dhikr* and *du'ā'* thrice. He should not say the *talbiyah*. When he reaches Marwah he should ascend it and say the same *dhikr* and *du'ā'* that he said on Ṣafā.

اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ.

Allāhu akbar, Allāhu akbar, Allāhu akbar.

We narrated that Ibn 'Umar ﷺ said while on Ṣafā: "*O Allah protect us by Your* Dīn *and obedience to You and obedience to Your Messenger, may Allah bless him and grant him peace, and avert us from [contravening] Your limits. O Allah, make us love You and love Your angels, and Your Messengers and Prophets, and make us love Your righteous servants. O Allah, make us beloved to You, to Your angels, to Your Messengers and Prophets, and to Your righteous servants. O Allah, make the easy easy for us to attain and ward off from us the difficult. Forgive us in the Hereafter and this world and make us leaders of the God-fearing.*"[1]

اَللّٰهُمَّ اعْصِمْنَا بِدِينِكَ وَطَوَاعِيَتِكَ وَطَوَاعِيَةِ رَسُولِكَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَجَنِّبْنَا حُدُودَكَ، اَللّٰهُمَّ اجْعَلْنَا نُحِبُّكَ وَنُحِبُّ مَلَائِكَتَكَ وَأَنْبِيَاءَكَ وَرُسُلَكَ، وَنُحِبُّ عِبَادَكَ الصَّالِحِينَ، اَللّٰهُمَّ حَبِّبْنَا إِلَيْكَ، وَإِلَىٰ مَلَائِكَتِكَ، وَإِلَىٰ أَنْبِيَاءِكَ وَرُسُلِكَ، وَإِلَىٰ عِبَادِكَ الصَّالِحِينَ، اَللّٰهُمَّ يَسِّرْنَا لِلْيُسْرَىٰ وَجَنِّبْنَا الْعُسْرَىٰ، وَاغْفِرْ لَنَا فِي الْآخِرَةِ وَالأُولَىٰ، وَاجْعَلْنَا مِنْ أَئِمَّةِ الْمُتَّقِينَ.

Allāhumma-'ṣimnā bi-dīnika wa ṭawā'iyatika wa ṭawā'iyati Rasūlika ṣalla-llāhu 'alayhi wa sallam, wa jannibnā ḥudūdak. Allāhumma-j'alnā nuḥibbuka wa nuḥibbu malā'ikataka wa Anbiyā'aka wa Rusulak, wa nuḥibbu 'ibādaka-ṣ-ṣāliḥīn. Allāhumma ḥabbibnā ilayk, wa ilā malā'ikatik, wa ilā Anbiyā'ika wa Rusulik, wa ilā 'ibādika-ṣ-ṣāliḥīn. Allāhumma yassirnā li-l-yusrā, wa jannibnā-l-'usrā, wa-ghfir lanā fi-l-ākhirati wa-l-ūlā, wa-j'alnā min a'immati-l-muttaqīn.

When going between Ṣafā and Marwah one should say: *O my Lord, forgive, have mercy, and pardon that which You know. Truly You are the Most Mighty, the Most Noble. O Allah, grant us good in this world and in the Hereafter, and protect us from the punishment of Hell-Fire.*

1 *Al-Futūḥāt* (4/400). Ibn Ḥajar states that this hadith is *mawqūf ṣaḥīḥ*.

رَبِّ اغْفِرْ وَارْحَمْ، تَجَاوَزْ عَمَّا تَعْلَمْ، إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ. اَللّٰهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ.

Rabbi-ghfir wa-rḥam, tajāwaz 'ammā ta'lam, wa Anta-l-A'azzu-l-Akram. Allāhumma ātinā fi-d-dunyā ḥasanah, wa fi-l-ākhirati ḥasanah, wa qinā 'adhāba-n-Nār.

Among the *da'awāt* chosen for *sa'y*, and for every place, is: *O Allah, Turner of hearts, make my heart firm in Your religion. O Allah, I ask You for that which brings Your Mercy, the resolution of Your forgiveness, security from all sin, triumph in Paradise, and deliverance from Hell-Fire. O Allah, I ask of You guidance and piety and modesty and independence. O Allah, assist me in Your remembrance, gratitude to You, and excellent worship of You. O Allah, I ask You of all good—that which I know and that which I do not know. I seek Your protection from all evil—that which I know and that which I do not know. I ask You for Paradise and those words and deeds which draw one close to it. And I seek Your protection from Hell and words and deeds which draw one close to it.*

اَللّٰهُمَّ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَىٰ دِينِكَ، اللّٰهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ، وَعَزَائِمَ مَغْفِرَتِكَ، وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ، وَالْفَوْزَ بِالْجَنَّةِ، وَالنَّجَاةَ مِنَ النَّارِ، اَللّٰهُمَّ إِنِّي أَسْأَلُكَ الْهُدَىٰ وَالتُّقَىٰ وَالْعَفَافَ وَالْغِنَىٰ، اَللّٰهُمَّ أَعِنِّي عَلَىٰ ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ، اَللّٰهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، اَللّٰهُمَّ وَأَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ.

Allāhumma yā Muqalliba -l-qulūbi thabbit qalbī 'alā dīnik. Allāhumma innī as'aluka mūjibāti raḥmatik, wa 'azā'ima maghfiratik, wa-s-salāmata min kulli ithm, wa-l-fawza bi-l-Jannah, wa-n-najāta mina-n-Nār. Allāhumma innī as'aluka-l-hudā wa-t-tuqā wa-l-'afāfa wa-l-ghinā. Allāhumma a'innī 'alā dhikrika wa shukrika wa ḥusni 'ibādatik. Allāhumma innī as'aluka min al-khayri kullihi mā 'alimtu minhu wa mā lam a'lam. Wa a'ūdhu bika mina-sh-sharri kullihi mā 'alimtu minhu wa mā lam a'lam. Wa as'aluka-l-Jannata wa mā qarraba ilayhā min qawlin aw 'amal, wa a'ūdhu bika mina-n-Nāri wa mā qarraba ilayhā min qawlin aw 'amal.

To recite Qur'ān is better. One ought to combine these *adhkār* and *da'awāt* with recitation of Qur'ān. If a person can only do one, he should do whichever is the most important.

THE *ADHKĀR* WHICH ONE SAYS WHEN LEAVING MAKKAH FOR ʿARAFĀT

It is *mustaḥabb*, when leaving Makkah to go to Minā, to say *O Allah, for You I hope and on You I call, so make me attain my pious hopes, and forgive me my sins, and bestow on me what You have bestowed on those who obey You. Truly You have power over all things.*[1]

اَللّٰهُمَّ إِيَّاكَ أَرجُو، وَلَكَ أَدْعُو، فَبَلِّغْنِي صَالِحَ أَمَلِي، وَاغْفِرْ لِي ذُنُوبِي. وَامْنُنْ عَلَيَّ بِمَا مَنَنْتَ عَلَى أَهْلِ طَاعَتِكَ، إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

Allāhumma iyyāka arjū, wa laka adʿū, fa-ballighnī ṣāliḥa amalī, wa-ghfir lī dhunūbī, wa-mnun ʿalayya bi-mā mananta ʿalā ahli ṭāʿatik, innaka ʿalā kulli shayʾin qadīr.

When setting off from Minā to ʿArafāt one should say: *O Allah, to You I turn and Your Noble Countenance I seek; so forgive my sins, accept my pilgrimage, have mercy on me, and do not let me fail; You have power over all things.*[2]

اَللّٰهُمَّ إِلَيكَ تَوَجَّهْتُ، وَوَجْهَكَ الْكَرِيمَ أَرَدْتُ، فَاجْعَلْ ذَنْبِي مَغْفُوراً، وَحَجِّي مَبْرُوراً، وَارْحَمْنِي وَلَا تُخَيِّبْنِي، إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

Allāhumma ilayka tawajjaht, wa wajhaka-l-karīma aradt, faʾjʿal dhanbī maghfūrā, wa Ḥajjī mabrūrā, wa-rḥamnī wa lā tukhayyibnī, innaka ʿalā kulli shayʾin qadīr.

One should say the *talbiyah*, recite the Qurʾān and say a great deal of *adhkār, duʿā'* and [Allah's] words: *O Allah, grant us good in this world and in the Hereafter and spare us the punishment of Hell-Fire.*

اَللّٰهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ.

Allāhumma ātinā fi-d-dunyā ḥasanah, wa fi-l-ākhirati ḥasanah, wa qinā ʿadhāba-n-Nār.

THE *ADHKĀR* AND *DUʿĀ'*S THAT ARE *MUSTAḤABB* AT ʿARAFĀT

We have mentioned, discussing the *adhkār* of *ʿĪd*, the hadith in which the Messenger of Allah ﷺ said: "The best *duʿā'* is on the Day of ʿArafāt; and the best that I and all the Prophets before me have said is: *There is no god but Allah. He is One and has no partner. To Him belongs sovereignty and to Him belongs all praise, and He has power over all things.*"

1 *Al-Futūḥāt* (4/405). Ibn Ḥajar said that he could not find the source for this invocation. However, it is found in *al-Manāsik* by Abū Isḥāq al-Ḥarbī, who did not reference anyone else with regard to it.

2 See previous footnote.

لَآ إِلَـهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

Lā ilāha illa-llāhu waḥdahu lā sharīka lah, lahu-l-mulk, wa lahu-l-ḥamd, wa Huwa ʿalā kulli shayʾin qadīr.

It is *mustaḥabb* to say *dhikr* and *duʿā'* in abundance, and to exert oneself in this. This is the best day of the year for *duʿā'* and it is the greatest aspect of the *Ḥajj* and its purpose; and it is what [the *Ḥajj*] is based on. It is essential that one devote every effort to doing *dhikr*, making *duʿā'*, reciting Qurʾān, supplicating with various *daʿawāt* and performing a variety of *adhkār*. The pilgrim should make *duʿā'* for himself and do *dhikr* at every place. He should supplicate alone and in a group. He should make *duʿā'* for himself, his parents, his relatives, his mentors, his companions, friends and loved ones, all those who have treated him well, and all the Muslims. He should be extremely careful not to neglect any of these, because he will not be able to make amends for it, unlike other acts. He should not burden himself with making his *duʿā'* rhyme, for that would engross his heart and remove his lowliness, self-abasement, neediness, poverty, humility and submission. There is no harm in supplicating with a rhymed *duʿā'* that one has memorised, as long as one does not distract himself with the encumbrance of its order and grammar.

It is Sunnah to lower the voice in *duʿā'* and to increase in asking for forgiveness and articulating repentance for all transgressions, coupled with belief in one's heart and persistence and repetition of the *duʿā'*. The pilgrim should not consider the acceptance and answering of his *duʿā'* to be slow. He should start and end his *duʿā'* with praise and exaltation of Allah ﷻ, and asking for peace and blessings upon the Messenger of Allah ﷺ. He should be careful to face the Kaʿbah and to be in a state of ritual purity.

ʿAlī ﷺ reported that the greater part of the *duʿā'* of the Prophet ﷺ on the Day of ʿArafāt at the Place of Standing was: "*O Allah, to You belongs praise like that which we say and better than we can say. O Allah, my ṣalāh, my sacrifice, my life and my death are for you. To You is my return and for You is my legacy. I seek Your protection from punishment in the grave, delusion in the heart, and disunity in my affairs. O Allah, I seek Your protection from the evil of that which the wind brings.*"[1]

اَللّٰهُمَّ لَكَ الْحَمْدُ كَالَّذِي نَقُولُ، وَخَيْراً مِمَّا نَقُولُ، اَللّٰهُمَّ لَكَ صَلَاتِي وَنُسُكِي، وَمَحْيَايَ وَمَمَاتِي، إِلَيكَ مَآبِي، وَلَكَ تُرَاثِي، اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَوَسْوَسَةِ الصَّدرِ، وَشَتَاتِ الْأَمْرِ، اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا تَجِيءُ بِهِ الرِّيحُ.

Allāhumma laka-l-ḥamdu ka-lladhī naqūl, wa khayran mimmā naqūl. Allāhumma laka ṣalātī wa nusukī, wa maḥyāya wa mamātī, ilayka maʾābī, wa laka turāthī. Allāhumma innī aʿūdhu

1 Related by at-Tirmidhī (3515), who states that this hadith is *gharīb* from this route (*wajh*), and its chain is not strong. The same thing is stated by Ibn Ḥajar. *Al-Futūḥāt* (5/6).

bika min ʿadhābi-l-qabr, wa waswasati-ṣ-ṣadr, wa shatāti-l-amr,
Allāhumma innī aʿūdhu bika min sharri mā tajīʾu bihi-r-rīḥ.

It is *mustaḥabb* to say the *talbiyah* many times between repetitions of this, and also to invoke peace and blessings upon the Messenger of Allah ﷺ, and to weep copiously in *dhikr* and *duʿā'*. For it is here [at ʿArafāt] that tears are shed, the absolution of faults is sought and the fulfilment of petitions is expected. It is an immense place and a magnificent gathering. The best of the sincere servants of Allah gather in it, and it is the greatest gathering in the world.

The following are some of the most favoured *duʿā*s:

Allah, grant us good in this world and good in the Hereafter, and spare us the punishment of Hell-Fire.

اَللّٰهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ.

Allāhumma ātinā fi-d-dunyā ḥasanah, wa fi-l-ākhirati ḥasanah, wa qinā ʿadhāba-n-Nār.

O Allah, I have wronged myself greatly and none forgives sins but You. So grant me Your forgiveness and have mercy on me. You are the Most Forgiving and the Most Merciful.

اَللّٰهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْماً كَثِيراً، وَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ
فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

Allāhumma innī ẓalamtu nafsī ẓulman kathīrā, wa innahū lā yaghfiru-dh-dhunūba illā Anta fa-ghfir lī maghfiratan min ʿindik, wa-rḥamnī. Innaka Anta-l-Ghafūru-r-Raḥīm.

O Allah, give me such forgiveness as will rectify my affairs in both Worlds, and have such mercy on me that I may be gladdened by it in both Worlds. Grant me such sincere repentance that I never go back on it ever. Make me adhere to the path of steadfastness and make me never deviate from it.

اَللّٰهُمَّ اغْفِرْ لِي مَغْفِرَةً تُصْلِحُ بِهَا شَأْنِي فِي الدَّارَيْنِ، وَارْحَمْنِي
رَحْمَةً أَسْعَدُ بِهَا فِي الدَّارَيْنِ، وَتُبْ عَلَيَّ تَوْبَةً نَصُوحاً لَا أَنْكُثُهَا
أَبَداً، وَأَلْزِمْنِي سَبِيلَ الْإِسْتِقَامَةِ لَا أُزِيغُ عَنْهَا أَبَداً.

Allāhumma-ghfir lī maghfiratan tuṣliḥu bihā shaʾnī fi-d-dārayn, wa-rḥamnī raḥmatan asʿadu bihā fi-d-dārayn, wa tub ʿalayya tawbatan naṣūḥan lā ankuthuhā abadā, wa-lzimnī sabīla-l-istiqāmati lā uzīghu ʿanhā abadā.

O Allah, take me from the disgrace of sin to the honour of obedience. Make me independent of the unlawful by the lawful; and of disobedience to You by obedience to You; and of all besides You, by Your Grace.

اَللّٰهُمَّ انْقُلْنِي مِنْ ذُلِّ الْمَعْصِيَةِ إِلَىٰ عِزِّ الطَّاعَةِ، وَأَغْنِنِي بِحَلَالِكَ عَنْ
حَرَامِكَ، وَبِطَاعَتِكَ عَنْ مَعْصِيَتِكَ، وَبِفَضْلِكَ عَمَّنْ سِوَاكَ.

Allāhumma-nqulnī min dhulli-l-maʿṣiyati ilā ʿizzi-ṭ-ṭāʿah, wa aghninī bi-ḥalālika ʿan ḥarāmik, wa bi-ṭāʿatika ʿan maʿṣiyatik, wa bi-faḍlika ʿamman siwāk.

Enlighten my heart and my grave, protect me from all evil, and amass for me all goodness.

وَنَوِّرْ قَلْبِي وَقَبْرِي، وَأَعِذْنِي مِنَ الشَّرِّ كُلِّهِ، وَاجْمَعْ لِيَ الْخَيْرَ كُلَّهُ.

Wa nawwir qalbī wa qabrī, wa aʿidhnī mina-sh-sharri kullih, wa-jmaʿ liya-l-khayra kullah.

DAʿAWĀT THAT ARE *MUSTAḤABB* WHEN SETTING OUT FROM ʿARAFĀT FOR MUZDALIFAH

As was stated earlier, it is *mustaḥabb* to say *talbiyah* at all places in abundance, and this is the most essential place of all. One should recite Qur'ān and make *duʿā'* as much as possible. It is *mustaḥabb* to say: *There is no god but Allah and Allah is greater*[1] and to repeat that and to say: *O Allah, it is You Whom I desire and You I hope for, so accept my rituals and grant me ability. Grant me in it better than that which I seek. Do not let me fail. You are Allah, the Most Generous and the Most Gracious.*

اَللّٰهُمَّ إِلَيْكَ أَرْغَبُ، وَإِيَّاكَ أَرْجُوا فَتَقَبَّلْ نُسُكِي، وَوَفِّقْنِي، وَارْزُقْنِي فِيهِ
مِنَ الْخَيْرِ أَكْثَرَ مِمَّا أَطْلُبُ، وَلَا تُخَيِّبْنِي إِنَّكَ اللهُ الْجَوَادُ الْكَرِيمُ.

Allāhumma ilayka arghab, wa iyyāka arjū fa-taqabbal nusukī, wa waffiqnī, wa-rzuqnī fihi mina-l-khayri akthara mimmā aṭlub, wa lā tukhayyibnī. Innaka-llāhu-l-Jawādu-l-Karīm.

That night is one of the nights of *ʿId*. We have already mentioned the merit of spending it in *dhikr* and *duʿā'*. Combined with the dignity of the night is the dignity of the place; of being in the Holy Sanctuary, in a state of *iḥrām* and in the company of the pilgrims, and of having performed these tremendous acts of worship and noble supplications in the appointed places.

THE *ADHKĀR* THAT ARE *MUSTAḤABB* AT THE HOLY SANCTUARY

Allah ﷻ says: "Then when you pour down from (Mount) ʿArafāt, celebrate the

1 *Al-Futūḥāt* (5/10). According to Ibn Ḥajar, this hadith was reported by Ibn Khuzaymah from the Messenger of Allah ﷺ.

praises of Allah at the sacred monument, and celebrate His praises as He has guided you, even though you were indeed astray before."[1]

﴿فَإِذَآ أَفَضْتُم مِّنْ عَرَفَـٰتٍ فَاذْكُرُوا اللَّهَ عِندَ الْمَشْعَرِ الْحَرَامِ ۖ
وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِن كُنتُم مِّن قَبْلِهِۦ لَمِنَ الضَّآلِّينَ﴾

So it is *mustaḥabb* to say *du'ā'* in abundance at Muzdalifah on that night and to recite *talbiyah*, *adhkār* and Qur'ān, because it is an auspicious night, as we stated in the previous section. Among the *da'awāt* mentioned is: *O Allah, I ask You to grant me all good at this place, to rectify all my affairs, and to turn away from me all evil, for none does that but You and none bestows that but You.*

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَرْزُقَنِي فِي هَذَا الْمَكَانِ جَوَامِعَ الْخَيْرِ كُلِّهِ، وَأَنْ تُصْلِحَ شَأْنِي
كُلَّهُ، وَأَنْ تَصْرِفَ عَنِّي الشَّرَّ كُلَّهُ، فَإِنَّهُ لَا تَفْعَلُ ذَلِكَ غَيْرُكَ، وَلَا يَجُودُ بِهِ إِلَّا أَنْتَ.

Allāhumma innī as'aluka an tarzuqanī fī hādha-l-makāni jawāmi'a-l-khayri kullih, wa an tuṣliḥa sha'nī kullah, wa an taṣrifa 'anni-sh-sharra kullah, fa-innahu lā yaf'alu dhālika ghayruk, wa lā yajūdu bihi illā Ant.

When performing the *Ṣubḥ ṣalāh* on this day, the pilgrim should perform it at the start of its time and go to great lengths to do it early. Then he should go to the Holy Sanctuary, which is a small mountain at the farthest point of Muzdalifah, called Quzaḥ, with a *ḍammah* on the *qāf* and a *fatḥah* on the *zāy*. If he can, he should ascend it; if he cannot, he should stand below it facing the Ka'bah. He should say *takbīr*, *tahlīl*, declare His unity and say *tasbīḥ*, and recite abundant *talbiyah* and *du'ā'*. It is *mustaḥabb* to say: *O Allah, as You have given us ability and You have made us see it, so give us the ability to remember You as You have guided us. Forgive us and have mercy on us as You have promised us. Your Word is the truth:* **"Then when you pour down from (Mount) 'Arafāt, celebrate the praises of Allah at the sacred monument, and celebrate His praises as He has guided you, though you were astray before. Then pass on at a quick pace from the place whence it is usual for the multitude so to do. And ask for Allah's forgiveness, for Allah is Oft-Forgiving, Most Merciful."**[2]

اَللّٰهُمَّ كَمَا وَقَفْتَنَا فِيهِ وَأَرَيْتَنَا إِيَّاهُ، فَوَفِّقْنَا لِذِكْرِكَ كَمَا هَدَيْتَنَا، وَاغْفِرْ لَنَا وَارْحَمْنَا كَمَا
وَعَدْتَنَا بِقَوْلِكَ وَقَوْلُكَ الْحَقُّ: ﴿فَإِذَآ أَفَضْتُم مِّنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِندَ الْمَشْعَرِ الْحَرَامِ
وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِن كُنتُم مِّن قَبْلِهِ لَمِنَ الضَّآلِّينَ. ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ
النَّاسُ وَاسْتَغْفِرُوا اللَّهَ، إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾.

Allāhumma kamā waqaftanā fīhi wa araytanā iyyāh, fa-waffiqnā li-dhikrika

1 Qur'ān 2:198.
2 Qur'ān 2:198–199.

kamā hadaytanā, wa-ghfir lanā wa-rḥamnā kamā wa'adtanā bi-qawlika wa qawluka-l-Ḥaqq: Fa-idhā afaḍtum min 'Arafātin fa-dhkuru-llāha 'inda-l-mash'ari-l-ḥarāmi wa-dhkurūhu kamā hadākum wa in kuntum min qablihi la-mina-ḍ-ḍāllīn, thumma afīḍū min ḥaythu afāḍa-n-nāsu wa-staghfiru-llāh, inna-llāhu Ghafūru-r-Raḥīm.

One should say repeatedly: **"Our Lord, grant us good in this world and good in the Hereafter, and spare us the punishment of Hell-Fire."**[1]

﴿رَبَّنَآ ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾

Rabbanā ātinā fi-d-dunyā ḥasanatan wa fi-l-ākhirati ḥasanatan wa qinā 'adhāba-n-Nār.

It is *mustaḥabb* to say: *O Allah, to You belongs all praise, to You belongs all perfection, to You belongs all grandeur and to You belongs all sanctification. O Allah, forgive me for all the sins I have done in the past and protect me from that which remains. Grant me pious deeds which will make You pleased with me, O Owner of immense bounty.*

اَللّٰهُمَّ لَكَ الْحَمْدُ كُلُّهُ، وَلَكَ الْكَمَالُ كُلُّهُ، وَلَكَ جَلَالُ كُلُّهُ، وَلَكَ
الْتَقْدِيسُ كُلُّهُ، اَللّٰهُمَّ اغْفِرْ لِي جَمِيعَ مَا أَسْلَفْتُهُ، وَاعْصِمْنِي فِيمَا بَقِيَ،
وَارْزُقْنِي عَمَلاً صَلِحاً تَرْضَىٰ بِهِ عَنِّي، يَاذَا الْفَضْلِ الْعَظِيمِ.

Allāhumma laka-l-ḥamdu kulluh, wa laka-l-kamālu kulluh, wa laka jalālu kulluh, wa laka-t-taqdīsu kulluh. Allāhumma-ghfir lī jamī'a mā aslaftuh, wa'ṣimnī fīmā baqī, wa-rzuqnī 'amalan ṣāliḥan tarḍā bihi 'annī, yā Dhā-l-faḍli-l-'aẓīm.

O Allah, I seek intercession with You through Your chosen servants and I seek access to you by You. I ask You to provide me all good and to bestow on me what You have bestowed on Your friends; and that you correct my condition in the Hereafter and in this world, Most Merciful of those who show mercy.

اَللّٰهُمَّ إِنِّي أَتَشَفَّعُ إِلَيْكَ بِخَوَاصِّ عِبَادِكَ، وَأَتَوَسَّلُ بِكَ إِلَيْكَ. وَأَسْأَلُكَ أَنْ
تَرْزُقَنِي جَوَامِعَ الْخَيرِ كُلِّهِ، وَأَنْ تَمُنَّ عَلَيَّ بِمَا مَنَنْتَ عَلَىٰ أَوْلِيَائِكَ،
وَأَنْ تُصْلِحَ حَالِي فِي الْآخِرَةِ وَالدُّنْيَا يَا أَرْحَمَ الرَّاحِمِينَ.

Allāhumma innī atashaffa'u ilayka bi-khawāṣṣi 'ibādik, wa atawassalu bika ilayk, wa as'aluka an tarzuqanī jawāmi'a-l-khayri kullih, wa an tamunna 'alayya bi-mā mananta 'alā awliyā'ik, wa an tuṣliḥa ḥālī fī-l-ākhirati wa-d-dunyā yā Arḥama-r-rāḥimīn.

1 Qur'ān 2:201.

ADHKĀR WHICH ARE *MUSTAḤABB* WHEN GOING FROM THE HOLY SANCTUARY TO MINĀ

When the dawn lightens, the pilgrim will set off from the Holy Sanctuary, going towards Minā. The rituals here are *talbiyah*, *dhikr* and *du'ā'* and these should be recited abundantly. One should be zealous about the *talbiyah*, for these are the last moments for it and he may not be able to do it again in his lifetime.

ADHKĀR WHICH ARE *MUSTAḤABB* AT MINĀ ON THE DAY OF THE SACRIFICE

When the pilgrim has set off from the Holy Sanctuary and reached Minā it is *mustaḥabb* to say: *Praise be to Allah, Who has made me reach this place safe and sound. O Allah, this is Minā; I have come to it, and I am Your servant and under Your authority. I ask You to bestow upon me that which You have bestowed upon Your friends. O Allah, I seek Your protection from deprivation and calamity in my religion, Most Merciful of those who show mercy.*

اَلْحَمْدُ لِلّٰهِ الَّذِي بَلَّغَنِيهَا سَالِماً مُعَافىً، اَللّٰهُمَّ هَذِهِ مِنىً قَدْ أَتَيْتُهَا وَأَنَا عَبْدُكَ
وَفِي قَبْضَتِكَ، أَسْأَلُكَ أَنْ تَمُنَّ عَلَيَّ بِمَا مَنَنْتَ بِهِ عَلَىٰ أَوْلِيَائِكَ، اَللّٰهُمَّ
إِنِّي أَعُوذُ بِكَ مِنَ الْحِرْمَانِ وَالْمُصِيبَةِ فِي دِينِي، يَا أَرْحَمَ الرَّاحِمِينَ.

Al-ḥamdu li-llāhi-lladhī balaghanīhā sāliman mu'āfā. Allāhumma hādhihi Minā qad ataytuhā wa anā 'abduka wa fī qabḍatik, as'aluka an tamunna 'alayya bi-mā mananta bihi 'alā awliyā'ik. Allāhumma innī a'ūdhu bika mina-l-ḥirmāni wa-l-muṣībati fī dīnī, yā Arḥama-r-rāḥimīn.

While stoning the *jamarat al-'aqabah*, one should stop the *talbiyah* with the first stone that he throws. He should engage in *takbīr* and say the *takbīr* with every stone. It is not Sunnah to stand and make *du'ā'*. If one has a *hady* animal with him he should slaughter it by *dhabḥ* [if a sheep or cattle] or *naḥr* [if a camel]. It is *mustaḥabb* to say, when slaughtering: *In the name of Allah, Allah is greater. O Allah, convey blessings and salutations to Muḥammad and his family. O Allah, this is from You and for You, so accept it from me.* (Or *accept it from So-and-so* if the sacrifice is for someone else.)

بِسْمِ اللّٰهِ وَاللّٰهُ أَكْبَرُ، اَللّٰهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِهِ
وَسَلِّمْ، اَللّٰهُمَّ مِنْكَ وَإِلَيْكَ، تَقَبَّلْ مِنِّي.

Bismi-llāhi wa-llāhu akbar, Allāhumma ṣalli 'alā Muḥammadin wa 'alā ālihi wa sallim, Allāhumma minka wa ilayk, taqabbal minnī.

Some of the *'ulamā'* say that when a man shaves his head after slaughtering [the animal], it is *mustaḥabb* for him to hold his own forelock, say *takbīr* thrice, and say: *Praise be to Allah for what He has guided us to, and all praise is due to Allah for what He has favoured us with. O Allah, this is my forelock, so accept it from me and forgive my sins. O Allah, forgive me and those who shave and shorten [their hair], You Who are Vast in forgiveness. O Allah, accept my* du'ā'.

اَلْحَمْدُ لِلّٰهِ عَلَىٰ مَا هَدَانَا، اَلْحَمْدُ لِلّٰهِ عَلَىٰ مَا أَنْعَمَ بِهِ عَلَيْنَا،
اَللّٰهُمَّ هَذِهِ نَاصِيَتِي فَتَقَبَّلْ مِنِّي، وَاغْفِرْ لِي ذُنُوبِي، اَللّٰهُمَّ اغْفِرْ
لِي وَلِلْمُحَلِّقِينَ وَالْمُقَصِّرِينَ، يَا وَاسِعَ الْمَغْفِرَةِ. آمِين.

Al-ḥamdu li-llāhi 'alā mā hadānā, al-ḥamdu li-llāhi 'alā mā an'ama bihi 'alaynā, Allāhumma hādhihi nāṣiyatī fa-taqabbal minnī, wa-ghfir lī dhunūbī. Allāhumma-ghfir lī wa li-l-muḥalliqīna wa-l-muqaṣṣirīn, yā Wāsi'a-l-maghfirah. Āmīn.

When he has finished shaving, he should say the *takbīr* and say: *Praise be to Allah, Who has completed for us these rituals. O Allah, increase us in faith, certainty, ability and assistance, and forgive us and our fathers and mothers and all the Muslims.*

اَلْحَمْدُ لِلّٰهِ الَّذِي قَضَىٰ عَنَّا نُسُكَنَا، اَللّٰهُمَّ زِدْنَا إِيمَاناً وَيَقِيناً، وَتَوْفِيقاً
وَعَوْناً، وَاغْفِرْ لَنَا وَلِآبَائِنَا وَأُمَّهَاتِنَا وَالْمُسْلِمِينَ أَجْمَعِين.

Al-ḥamdu li-llāhi-lladhī qaḍā 'annā nusukā Allāhumma zidnā īmānan wa yaqīnā, wa tawfīqan wa 'awnā, wa-ghfir laṇā wa li-ābā'inā wa ummahātinā wa-l-Muslimīna ajma'īn.

THE *ADHKĀR* WHICH ARE *MUSTAḤABB* AT MINĀ ON THE DAYS OF *TASHRĪQ*

We relate in the *Ṣaḥīḥ* of Muslim, from Nubayshah al-Khayr ﷺ who reported that the Messenger of Allah ﷺ said: "The Days of *Tashrīq* are days of eating and drinking and remembrance of Allah."[1] It is *mustaḥabb* to do *dhikr* in abundance, the best of this being the recitation of Qur'ān. It is Sunnah, on the days of stoning, to stand at the first *jamarah*, facing the Ka'bah, and praise Allah, saying *takbīr*, *tahlīl* and *tasbīḥ*. One should make *du'ā'* with presence of heart, humility, and submission, and one should remain there for as long as it takes to recite *Sūrat al-Baqarah*. One should do the same at the next, which is *al-jamarat al-wusṭā*, but not stand at the third, which is *jamarat al-'aqabah*.

1 Muslim (1141).

ON THE *TAKBĪR*, THE *TAḤLĪL* AND OTHER THINGS BEING *MUSTAḤABB* ON THE CONCLUSION OF THE *ḤAJJ* BY SETTING OFF FROM MINĀ

When the pilgrim sets off from Minā, there remain no *adhkār* that are specific to *Ḥajj*, but he is still a traveller. It is *mustaḥabb* for him to say *takbīr, tahlīl, taḥmīd, tamjīd* and other *adhkār* which are *mustaḥabb* for the traveller. The explanation of this will follow, if Allah wills.

If he enters Makkah intending *'Umrah* he should do the same *adhkār* during his *'Umrah* that he would do on the *Ḥajj* during those rituals that the *Ḥajj* and *'Umrah* have in common, which are *iḥrām, ṭawāf, sa'y,* sacrifice and shaving the head. And Allah knows best.

WHAT TO SAY WHEN DRINKING ZAMZAM WATER

We relate from Jābir ﷺ, who narrated that the Messenger of Allah ﷺ said: "Zamzam water is for what it is drunk for."[1] Such has been the practice of the *'ulamā'* and the virtuous; they drank it for their lofty purposes and achieved them. According to the *'ulamā'*, it is *mustaḥabb* for anyone who drinks it for forgiveness, cure from an ailment or any other reason, to say when drinking: *O Allah, it has been conveyed to me that the Messenger of Allah ﷺ said: "The water of Zamzam is for what it is drunk for." O Allah, I have drunk it so that You may forgive me and that You may do such-and-such for me; so forgive me and do so.* Alternatively, one may say: *O Allah, I have drunk it seeking a cure, so cure me.* And Allah knows best.

اَللّٰهُمَّ إِنَّهُ بَلَغَنِي أَنَّ رَسُولَكَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: ﴿مَاءُ زَمْزَمَ لِمَا شُرِبَ لَهُ﴾، اَللّٰهُمَّ وَإِنِّي أَشْرَبُهُ لِتَغْفِرَ لِي وَلِتَفْعَلَ بِي كَذَا وَكَذَا، فَاغْفِرْ لِي وَافْعَلْ.

اَللّٰهُمَّ إِنِّي أَشْرَبُهُ مُسْتَشْفِياً بِهِ فَاشْفِنِي.

Allāhumma innahu balaghanī annā Rasūlaka ṣalla-llāhu 'alayhi wa sallama qāl: "Mā'u Zamzama li-mā shuriba lah", Allāhumma wa innī ashrabuhu li-taghfira lī wa li-taf'ala bī (add appropriate words), fa-ghfir lī wa-f'al.

Or:

Allāhumma innī ashrabuhu mustashfiyan bihi fa-shfinī.

1 *Al-Futūḥāt* (5/28). According to Ibn Ḥajar, this hadith is *gharīb* from this route (*wajh*), but *ḥasan* thanks to its supporting narrations.

ON THE *ṬAWĀF* OF LEAVE-TAKING AND THE *DU'Ā'* AT THE MULTAZAM

When the pilgrim intends to leave Makkah to return home, he should perform the *ṭawāf* of greeting, then go to the Multazam and cling to it. Then he should say: *O Allah, the House is Your House and this is Your slave and the son of Your male slave and the son of Your female slave. You have conveyed me upon one of Your creatures, which You have subjugated so that You may make me move about in Your land. You have made me arrive, by Your grace, so that I may fulfil Your rituals. If You are pleased with me, be more pleased with me. If not, then [be so] from now on, before my home makes me distant from Your House. This is the time of my departure, if You give me permission—not wishing to substitute You or Your House [for anything else], and not out of aversion to You or Your House. O Allah, accompany me with good health in my body and protection of my religion. Make my return good, and grant me obedience to You for as long as You let me live. Accumulate for me my benefit in the Hereafter and this world. You have power over all things.*[1]

اَللّٰهُمَّ الْبَيْتُ بَيْتُكَ، وَالْعَبْدُ عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ، حَمَلْتَنِي عَلَىٰ مَا سَخَّرْتَ لِي مِنْ خَلْقِكَ، حَتَّىٰ سَيَّرْتَنِي فِي بِلَادِكَ، وَبَلَّغْتَنِي بِنِعْمَتِكَ حَتَّىٰ أَعَنْتَنِي عَلَىٰ قَضَاءِ مَنَاسِكِكَ، فَإِنْ كُنْتَ رَضِيتَ عَنِّي فَازْدَدْ عَنِّي رِضاً، وَإِلَّا فَمِنَ الْآنَ قَبْلَ أَنْ تَنْأَىٰ عَنْ بَيْتِكَ دَارِي، هَذَا أَوَانُ انْصِرَافِي إِنْ أَذِنْتَ لِي، غَيرَ مُسْتَبْدِلٍ بِكَ وَلَا بِبَيْتِكَ، وَلَا رَاغِبٍ عَنْكَ وَلَا عَنْ بَيْتِكَ، اَللّٰهُمَّ فَأَصْحِبْنِي الْعَافِيَةَ فِي بَدَنِي، وَالْعِصْمَةَ فِي دِينِي، وَأَحْسِنْ مُنْقَلَبِي، وَارْزُقْنِي طَاعَتَكَ مَا أَبْقَيْتَنِي، وَاجْمَعْ لِي خَيْرَ الْآخِرَةِ وَالدُّنْيَا، إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

Allāhumma-l-Baytu Baytuk, wa-l-'abdu 'abduka wa-bnu 'abdika wa-bna amatik. Ḥamaltanī 'alā mā sakhkharta lī min khalqika ḥattā sayyartanī fī bilādik, wa balaghtanī bi-ni'matika ḥattā a'antanī 'alā qaḍā'i manāsikik, fa-in kunta raḍīta 'annī fā-zdad 'annī riḍā, wa illā fa munna-l-āna qabla an tan'ā 'an baytika dārī. Hādhā awānu-nṣirāfī in adhinta lī, ghayra mustabdilin bika wa lā bi-Baytik, wa lā rāghibin 'anka wa lā 'an Baytik. Allāhumma fa-aṣḥibni-l-'āfiyata fī badanī, wa-l-'iṣmata fī dīnī, wa aḥsin munqalabī, wa-rzuqnī ṭā'ataka mā abqaytanī, wa-jma' lī khayra-l-ākhirati wa-d-dunyā, innaka 'alā kulli shay'in qadīr.

One should begin and end this *du'ā'* with the praise of Allah and invoking salutations and blessings upon the Messenger of Allah ﷺ, as we have stated earlier about other *du'ā'*. If a woman is menstruating then it is *mustaḥabb* for her to stand at the door of the Mosque and to supplicate with this *du'ā'* before setting off. And Allah knows best.

1 *Al-Futūḥāt* (5/29). Ibn 'Allān states that this hadith was reported by al-Bayhaqī, with a chain from him to ash-Shāfi'ī, and that these are the words of ash-Shāfi'ī.

VISITING THE GRAVE OF THE MESSENGER OF ALLAH ﷺ, AND THE *ADHKĀR* RELATED TO IT

Know that it is imperative for every pilgrim to visit the Messenger of Allah ﷺ, whether it is on his way or not, for visiting him is one of the most important acts of drawing near to Allah and the most profitable of endeavours and the best of devotions. So as he goes toward the tomb, he should repeatedly invoke blessings on the Messenger of Allah ﷺ on the way. When his gaze falls upon the trees of Madīnah, its Holy Sanctuary, and its landmarks, he should invoke abundant greetings and blessings upon the Messenger of Allah ﷺ, asking Allah ﷻ to benefit him by the visit and to grant him felicity in both Worlds. He should say: *O Allah, open for me the doors of Your Mercy and grant me, by this visit to Your Messenger, what You have granted Your friends and the people who obey You. Forgive me and have mercy on me, O Best of those who are asked of.*

اَللّٰهُمَّ افْتَحْ عَلَيَّ أَبْوَابَ رَحْمَتِكَ وَارْزُقْنِي فِي زِيَارَةِ نَبِيِّكَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا رَزَقْتَهُ أَوْلِيَائَكَ وَأَهْلَ طَاعَتِكَ، وَاغْفِرْ لِي وَارْحَمْنِي يَا خَيْرَ مَسْئُولٍ.

Allāhumma-ftaḥ ʿalayya abwāba raḥmatik, wa-rzuqnī fī ziyārati Nabiyyika ṣalla-llāhu ʿalayhi wa sallama mā razaqtahu awliyāʾaka wa ahla ṭāʿatik, wa-ghfir lī wa-rḥamnī yā Khayra masʾūl.

When a person wants to enter the Mosque, it is *mustaḥabb* to say what is said upon entering other mosques, and we have already presented that in the beginning of the book. When he has performed the *ṣalāh* of greeting the Mosque, he should go to the Noble Tomb and face it with his back to the *qiblah*, standing about four cubits away from the wall of the grave. He should give greetings, without raising his voice, and say: *Peace be upon you, Messenger of Allah; peace be upon you, Best of the Creation of Allah; peace be upon you, Beloved of Allah; peace be upon you, Master of the Messengers and Seal of the Prophets. Peace be upon you, your Family, your Companions, your Household, the Prophets, and all of the pious. I bear witness that you conveyed the Message, that you fulfilled the Trust, and that you advised the* Ummah. *May Allah give you the finest reward that He has ever given a Prophet on behalf of his* Ummah.[1]

اَلسَّلَامُ عَلَيْكَ يَا رَسُولَ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا خِيرَةَ اللهِ مِنْ خَلْقِهِ، اَلسَّلَامُ عَلَيْكَ يَا حَبِيبَ اللهِ، اَلسَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُرْسَلِينَ وَخَاتَمَ النَّبِيِّينَ، اَلسَّلَامُ عَلَيْكَ وَعَلَىٰ آلِكَ وَأَصْحَابِكَ وَأَهْلِ بَيْتِكَ، وَعَلَى النَّبِيِّينَ وَسَائِرِ الصَّالِحِينَ، أَشْهَدُ أَنَّكَ بَلَّغْتَ الرِّسَالَةَ، وَأَدَّيْتَ الْأَمَانَةَ، وَنَصَحْتَ الْأُمَّةَ، فَجَزَاكَ اللهُ عَنَّا أَفْضَلَ مَا جَزَىٰ رَسُولاً عَنْ أُمَّتِهِ.

As-salāmu ʿalayka yā Rasūla-llāh, as-salāmu ʿalayka yā Khīrata-llāh min khalqih,

1 *Al-Futūḥāt* (5/34). Ibn Ḥajar said that part of this hadith was reported from Ibn ʿUmar in a *mawqūf ṣaḥīḥ* report.

as-salāmu ʿalayka yā Ḥabība-llāh, as-salāmu ʿalayka yā Sayyida-l-Mursalīna wa Khātama-n-Nabiyyīn, as-salāmu ʿalayka wa ʿalā ālika wa aṣḥābika wa ahli Baytik, wa ʿala-n-Nabiyyīna wa sāʾiri-ṣ-ṣāliḥīn. Ashhadu annaka ballaghta-r-risālata wa adayta-l-amānata wa naṣaḥta-l-Ummah, fa-jazāka-llāhu ʿannā afḍala mā jazā Rasūlan ʿan Ummatih.

If anyone has requested the pilgrim to convey greetings to the Messenger of Allah ﷺ he should say: *Peace be upon you, Messenger of Allah, from So-and-so.* Then he should go back about one cubit to the right and greet Abū Bakr ؓ. Then he should move another cubit to the right and greet ʿUmar ibn al-Khaṭṭāb ؓ. Then he should go back to the first place he stood at and face the Messenger of Allah ﷺ, and intercede through him for himself and intercede to his Lord ﷻ and supplicate for himself, his parents, his companions, his loved ones and those who have treated him well, and for all the Muslims. He should try hard to make the *duʿā'* a lengthy one. He should take advantage of this noble place to praise Allah ﷻ and magnify Him, and say *There is no god but Allah.* He should pray for blessings upon the Messenger of Allah ﷺ. Then he should go to the *Rawḍah*, which is between the Grave and the Pulpit of the Messenger of Allah ﷺ, and make *duʿā'*.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim from Abū Hurayrah ؓ who reported that the Messenger of Allah ﷺ said: "What lies between my Tomb and my Pulpit is one of the gardens of Paradise."[1]

When the pilgrim is about to leave Madīnah to go back to his home country it is desirable that he bid farewell to the Mosque with two *rakʿah*s, and he should supplicate for whatever he likes. Then he should go to the Tomb and greet as he greeted the first time. He should supplicate and bid the Prophet ﷺ farewell, saying: *O Allah, do not make this the last time that I visit the Sanctuary of Your Messenger, but grant me an easy way of returning to Your Two Sanctuaries by Your grace and kindness. Grant me forgiveness and well-being in this world and the Hereafter, and return us safely and successfully to our homelands,* Āmīn.

اَللّٰهُمَّ لَا تَجْعَلْ هَذَا آخِرَ الْعَهْدِ بِحَرَمِ رَسُولِكَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَيَسِّرْ لِيَ الْعَوْدَ إِلَى الْحَرَمَيْنِ سَبِيلاً سَهْلَةً بِمَنِّكَ وَفَضْلِكَ، وَارْزُقْنِي الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، وَرُدَّنَا سَالِمِينَ غَانِمِينَ إِلَىٰ أَوْطَانِنَا. آمِينَ.

Allāhumma lā tajʿal hādhā ākhira-l-ʿahdi bi-ḥarami Rasūlika ṣalla-llāhu ʿalayhi wa sallam, wa yassir liya-l-ʿawda ila-l-Ḥaramayni sabīlan sahlatan bi-mannika wa faḍlik, wa-rzuqni-l-ʿafwa wa-l-ʿāfiyata fi-d-dunyā wa-ākhirah, wa ruddanā sālimīna ghānimīna ilā awṭāninā. Āmīn.

These are the last of the *daʿawāt* of *Ḥajj* that Allah has given us the ability to compile.

1 Al-Bukhārī (1196), Muslim (1390). Ibn Ḥajar states that both al-Bukhārī and Muslim report this hadith with the word 'house' instead of 'grave'. *Al-Futūḥāt* (5/37).

Even though it is long in relation to the length of the book, it is brief in comparison to what we have memorised. We ask Allah, the Noble and Generous, to grant us the ability to obey Him, and to unite us with our brothers in the Abode of Honour.

I have explained this in the chapter on Pilgrimage as well as the full aspects and extra things relating to it; and Allah alone knows the truth. All praise, blessings, success and protection are from Him.

I relate also from 'Utbī, who said: "I was sitting beside the grave of the Prophet ﷺ when a bedouin came and said, "Peace be upon you, O Messenger of Allah. I heard Allah (Most High) say, '**And if only they had come to you when they had wronged themselves and sought forgiveness from Allah, and the Messenger had sought forgiveness for them, they would assuredly have found Allah Oft-Relenting and Merciful**'.[1]

﴿وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوٓا أَنفُسَهُمْ جَآءُوكَ فَاسْتَغْفَرُواْ اللّهَ
وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللّهَ تَوَّاباً رَّحِيماً﴾

"I have come to you seeking forgiveness for my sins, seeking my Lord through your intercession," after which he began to recite the following lines of poetry:

O best of those whose bones are buried in the plains,
So that plains and hills became fragrant from their scent.
My self be the ransom for the grave where you lie;
All virtue, giving, and nobility are there.

He said: "Then he turned and my eyes were prompted and I saw the Prophet ﷺ in a vision and he said to me, 'O 'Utbī! meet the bedouin and tell him the good news that Allah (Most High) has forgiven him'".

154

THE RECOMMENDATION OF ASKING FOR MARTYRDOM

WE RELATE FROM the *Ṣaḥīḥ*s of al-Bukhārī and Muslim from Anas ﷺ who narrated that the Messenger of Allah ﷺ came to visit Umm Ḥarām ﷺ and fell asleep. He woke up and smiled. She said: "What is making you smile, Messenger of Allah?" He said: "Some of the people of my *Ummah* were shown to me. They were on an expedition

1 Qur'ān 4:64??.

in the Way of Allah, riding the back of the sea like kings on thrones (or, like kings)." She said: "Messenger of Allah, pray to Allah to make me one of them." The Messenger of Allah ﷺ made *du'ā'* for her.[1] I say that *thabaj al-baḥr,* with *fatḥah* on the *thā'* and the *bā'* followed by *jīm,* means '[the sea's] back': and Umm Ḥarām is written with *rā'*.

We relate in the *Sunan*s of Abū Dāwūd, at-Tirmidhī, an-Nasā'ī and Ibn Mājah from Mu'ādh ﷺ who reported that he heard the Messenger of Allah ﷺ say: "Whoever asks Allah sincerely and truthfully from the heart to be killed, and then dies or is killed, will have the reward of a martyr."[2] At-Tirmidhī describes this hadith as *ṣaḥīḥ*.

We relate in the *Ṣaḥīḥ* of Muslim from Anas ﷺ who reported that the Messenger of Allah ﷺ said: "Whoever sincerely seeks martyrdom will be granted it, even if he does not attain it."[3]

We relate in the *Ṣaḥīḥ* of Muslim from Sahl ibn Ḥunayf ﷺ who reported that the Messenger of Allah ﷺ said: "Whoever sincerely asks Allah ﷻ for martyrdom, Allah ﷻ will make him reach the status of the martyrs even if he dies in his bed."[4]

155

THE IMAM SHOULD ENCOURAGE THE LEADER OF A DELEGATION TO FEAR ALLAH, AND ALSO TEACH HIM WHAT HE NEEDS [TO KNOW] CONCERNING MATTERS OF FIGHTING THE ENEMY AND ENTERING INTO PACTS WITH THEM

WE RELATE FROM the *Ṣaḥīḥ* of Muslim from Buraydah ﷺ who reported that whenever the Messenger of Allah ﷺ appointed a leader of an army or expedition he advised him to have fear of Allah and to treat those Muslims who were with him well. Then he said: "Strive in the Way of Allah and in the Name of Allah. Do battle with those who reject Allah. Attack but do not be malicious, do not deceive, do not mutilate, and do not kill children. And when you meet your enemy, if they are idolaters, invite them to do three things."[5] He then quoted the rest of the hadith.

1 Al-Bukhārī (2788) and Muslim (1912).
2 Abū Dāwūd (2541), at-Tirmidhī (1657), an-Nasā'ī (6/25), and Ibn Mājah (2792). Ibn Ḥajar grades it as *ṣaḥīḥ*.
3 Muslim (1908).
4 Muslim (1909).
5 Muslim (1731).

156

THE SUNNAH FOR THE IMAM AND THE LEADER OF THE ARMY TO FEIGN TAKING ANOTHER DIRECTION WHEN INTENDING TO GO ON AN EXPEDITION

WE RELATE FROM the *Ṣaḥīḥ*s of al-Bukhārī and Muslim from Ka'b ibn Mālik ﷺ who said that whenever the Messenger of Allah ﷺ was about to go on a campaign he feigned something different.[1]

157

THE *DU'Ā'* FOR THOSE WHO DO BATTLE OR WORK AT ANYTHING THAT HELPS WITH IT; ALSO SAYING THINGS TO INSPIRE PEOPLE AND ROUSE THEM TO BATTLE

ALLAH ﷻ SAYS: **"O Prophet, rouse the believers to fight."**[2]

﴿يَـٰٓأَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ﴾

Allah ﷻ also says: **"And rouse the believers."**[3]

﴿وَحَرِّضِ الْمُؤْمِنِينَ﴾

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim from Anas ﷺ, who narrated that the Messenger of Allah ﷺ went out to the Trench while the *Muhājirūn* and the *Anṣār* were digging on a cold morning. When he saw their exhaustion and hunger he said: "*O Allah, the true life is the life Hereafter, so forgive the Helpers and the Emigrants.*"[4]

اَللّٰهُمَّ إِنَّ الْعَيْشَ عَيْشُ الْآخِرَةْ فَاغْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرَةْ.

Allāhumma inna-l-'aysha 'ayshu-l-ākhirah, fā-ghfir lil-Anṣāri wa-l-Muhājirah.

1 Al-Bukhārī (3088) and Muslim (2769).
2 Qur'ān 8:65.
3 Qur'ān 4:84.
4 Al-Bukhārī (4099), Muslim (1805), and at-Tirmidhī (3856).

158

DU'Ā', HUMILITY, AND *TAKBĪR* IN BATTLE, AND ASKING ALLAH TO FULFIL HIS PROMISE TO HELP THE BELIEVERS

ALLAH ﷻ SAYS: "O you who believe, when you encounter an army be firm and call on Allah in remembrance much (and often), that you may prosper. Obey Allah and His Messenger; and fall not into disputes, lest you lose heart and your power depart. Be patient and tenacious, for Allah is with those who patiently persevere. And be not like those who set out from their homes insolently, [only] to be seen by people and to hinder [people] from the Way *of Allah*."[1]

﴿يَـٰٓأَيُّهَا الَّذِينَ ءَامَنُوٓا۟ إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا۟ وَاذْكُرُوا۟ اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ۞ وَأَطِيعُوا۟ اللَّهَ وَرَسُولَهُۥ وَلَا تَنَـٰزَعُوا۟ فَتَفْشَلُوا۟ وَتَذْهَبَ رِيحُكُمْ ۖ وَاصْبِرُوٓا۟ ۚ إِنَّ اللَّهَ مَعَ الصَّـٰبِرِينَ ۞ وَلَا تَكُونُوا۟ كَٱلَّذِينَ خَرَجُوا۟ مِن دِيَـٰرِهِم بَطَرًا وَرِئَآءَ النَّاسِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ﴾

According to the learned, these verses form the most comprehensive statement on the rules of doing battle.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim from Ibn 'Abbās ﷺ, who narrated that while the Messenger of Allah ﷺ was in his tent (at Badr) he said: "*O Allah, I implore You by Your pact and promise. O Allah, if You so wish You will not be worshipped after today.*"

اَللّٰهُمَّ إِنِّي أَنْشُدُكَ عَهْدَكَ وَوَعْدَكَ، اَللّٰهُمَّ إِنْ شِئْتَ لَمْ تُعْبَدْ بَعْدَ الْيَوْمِ.

Allāhumma innī anshuduka 'ahdaka wa wa'dak.
Allāhumma in shi'ta lam tu'bad ba'da-l-yawm.

Abū Bakr ﷺ took him by the hand and said: "It is enough for you, Messenger of Allah. You have implored your Lord persistently." He came out reciting: "'Soon **will their multitude be put to flight, and they will show their backs. No, the Hour** (of Judgment) **is the time promised them** (for **their full recompense**): **and that Hour will be most grievous and most bitter.**'"[2] This is the wording of al-Bukhārī's narration.

﴿سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ۞ بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرُّ﴾

As for the wording of Muslim, he says: "The Prophet ﷺ faced the *qiblah,* then stretched out his hand and raised his voice, supplicating to his Lord: '*O Allah, fulfil*

1 Qur'ān 8:45–47.
2 Qur'ān 54:46.

Your promise to me. O Allah, grant what You have promised me. O Allah, if this small group of the people of Islam is destroyed You will not be worshipped on Earth' and he continued to supplicate his Lord loudly, stretching out his hands so much so that his upper garment fell off."[1] I say: *yahtifu* with *fatḥah* at the beginning and *kasrah* on the third [consonant] means 'he raised his voice in supplication'.

اَللّٰهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي، اَللّٰهُمَّ آتِ مَا وَعَدْتَنِي، اَللّٰهُمَّ إِنْ تُهْلِكْ هَذِهِ الْعِصَابَةَ مِنْ أَهْلِ الْإِسْلَامِ لَا تُعْبَدْ فِي الْأَرْضِ.

Allāhumma anjiz lī mā wa'adtanī, Allāhumma āti mā wa'adtanī, Allāhumma in tuhlik hādhihi-l-'iṣābata min ahli-l-Islāmi lā tu'bad fi-l-arḍ.

We relate in both *Ṣaḥīḥ*s from 'Abdullāh ibn Abī Awfā ﷺ who reported that the Messenger of Allah ﷺ, on one of the days that he met the enemy, waited until the sun rose, then stood among the people and said: "O people, do not look forward to meeting the enemy, but ask Allah for well-being. When you meet them, be steadfast. And know that Paradise is under the shadow of swords." Then he said: "*O Allah, Revealer of the Book, Mover of the clouds, Defeater of the tribes, rout them and convulse them.*"[2]

اَللّٰهُمَّ مُنْزِلَ الْكِتَابِ، وَمُجْرِيَ السَّحَابِ، وَهَازِمَ الْأَحْزَابِ اهْزِمْهُمْ، وَانْصُرْنَا عَلَيْهِمْ.

Allāhumma Munzila-l-Kitāb, wa Mujriya-s-saḥāb, wa Hāzima-l-aḥzāb, ahzimhum wa-nṣurnā 'alayhim.

We relate in both *Ṣaḥīḥ*s from Anas ﷺ, who related that the Prophet ﷺ came to Khaybar at daybreak. When the Jews of Khaybar saw him they said: "Muḥammad and the army!" They took refuge in the fort. The Prophet ﷺ raised his hands and said: "*Allah is greater! Khaybar is ruined. 'When we descend in a people's courtyard—how evil will be the morning of those who were warned!'*"[4]

اللهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ.

Allāhu akbar, kharibat Khaybar. Innā idhā nazalnā bi-sāḥati qawmin fa-sā'a ṣabāḥu-l-mundharīn.

We relate with *ṣaḥīḥ isnād*s from the *Sunan* of Abū Dāwūd from Sahl ibn Sa'd ﷺ who reported that the Messenger of Allah ﷺ said: "Two supplications are not rejected (or else he said, 'are seldom rejected'): at the time of the call to *ṣalāh*, and at the time of trepidation when some [people] attack others."[5] I say that some acceptable texts read *yulḥimu* with the letter *ḥā'* and others have it with the letter *jīm*. Both are well-known.

1 Al-Bukhārī (3953), Muslim (1763), at-Tirmidhī (3081), and Abū Dāwūd (2690), in an abridged form.
2 Al-Bukhārī (3025) and Muslim (1742).
3 An allusion to Qur'ān 37:177 ("When it [punishment] descends in their courtyard—how evil will be the morning of those who were warned!").
4 Al-Bukhārī (371) and Muslim (1365).
5 Abū Dāwūd (2540).

And we relate from the *Sunan*s of Abū Dāwūd, at-Tirmidhī and an-Nasā'ī from Anas ﷺ who related that when the Messenger of Allah ﷺ went into battle he said: "*O Allah, You are my Support and my Helper. Through You I defend, through You I attack, and through You I do battle.*"[1] According to at-Tirmidhī, this is a *ḥasan* hadith.

اَللّٰهُمَّ أَنْتَ عَضُدِي وَنَصِيرِي، بِكَ أَحُولُ، وَبِكَ أَصُولُ، وَبِكَ أُقَاتِلُ.

Allāhumma Anta 'Aḍudī wa Naṣīrī. Bika aḥūl, wa bika aṣūl, wa bika uqātil.

I say that the meaning of *'Aḍudī* is 'my Aid'. According to al-Khaṭṭābī the meaning of *aḥūlu* is *aḥtālu*, 'I practise artifice or deception against the [enemy]'.

We relate with *ṣaḥīḥ isnād*s in the *Sunan*s of Abū Dāwūd and an-Nasā'ī that Abū Mūsā al-Ash'arī ﷺ reported that when the Messenger of Allah ﷺ feared [harm from any] people he would say: "*O Allah, we make You responsible for their slaughter and we seek Your protection from their evil.*"[2]

اَللّٰهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ، وَنَعُوذُكَ مِنْ شُرُورِهِمْ.

Allāhumma innā naj'aluka fī nuḥūrihim, wa na'ūdhuka min shūrūruhim.

We relate in the book of at-Tirmidhī from 'Amārah ibn Za'karah ﷺ who narrated that he heard the Messenger of Allah ﷺ say: "Allah ﷻ says: 'My slave—My true slave—is the one who remembers Me [even when] meeting his opponent,'"[3] meaning at the time of fighting. At-Tirmidhī says that the *isnād* of this hadith is not strong.

I say that Za'karah is written with a *fatḥah* on the *zāy* and on the *kāf* and a *sukūn* on the *'ayn* between them.

We relate in the book of Ibn as-Sunnī from Jābir ibn 'Abdullāh ﷺ who related that the Messenger of Allah ﷺ said on the Day of Ḥunayn: "Do not wish to meet the enemy, for you do not know what you will be tried with on their account. When you meet them say: '*O Allah, You are our Lord and their Lord; our hearts and their hearts are in Your hand. Only You can overcome them.*'"[4]

اَللّٰهُمَّ أَنْتَ رَبُّنَا وَرَبُّهُمْ، وَقُلُوبُنَا وَقُلُوبُهُمْ بِيَدِكَ، وَإِنَّمَا يَغْلِبُهُمْ أَنْتَ.

Allāhumma Anta Rabbunā wa Rabbuhum, wa qulūbunā wa qulūbuhum bi-yadik, wa innamā yaghlibuhum Ant.

We relate in the hadith we mentioned earlier from the book of Ibn as-Sunnī from Anas ﷺ who reported: "We were with the Prophet ﷺ on an expedition and we met the enemy, and I heard him say: '*O Owner of the Day of Judgment, You alone do we*

1 Abū Dāwūd (2632) and at-Tirmidhī (3578).
2 Abū Dāwūd (1537).
3 At-Tirmidhī (3575) and *al-Futūḥāt* (5/62). Ibn Ḥajar grades it as *ḥasan* owing to a supporting narration.
4 Ibn as-Sunnī (673).

worship and You alone do we ask for help.' I saw men falling to the ground with angels beating them from the front and behind."[1]

يَا مَـالِكَ يَوْمِ الدِّينِ إِيَّاكَ نَعْبُدُ وإِيَّاكَ نَسْتَعِينُ.

Yā Mālika Yawmi-d-Dīni iyyāka na'budu wa iyyāka nasta'īn.

Imam ash-Shāfi'ī related in *al-Umm*[2] a hadith with a *mursal isnād* according to which the Messenger of Allah ﷺ said: "Look for acceptance of *du'ā'* when armies meet, after the *iqāmah* for *ṣalāh*, and when rain is falling."

I say that it is *mustaḥabb* to recite what one finds easy from the Qur'ān and to say the *du'ā'* of difficulty which we have mentioned earlier. Ibn 'Abbās ﷺ reported that the Messenger of Allah ﷺ used to say in moments of difficulty: "*There is no god but Allah, the Great, the Clement. There is no god but Allah, Lord of the Mighty Throne. There is no god but Allah, Lord of the heavens and Earth and Lord of the Noble Throne.*"

لَآ إِلَـهَ إِلَّا اللهُ الْعَظِيمُ الْحَلِيمُ، لَآ إِلَـهَ إِلَّا اللهُ رَبُّ الْعَرْشِ الْعَظِيمُ، لَآ
إِلَـهَ إِلَّا اللهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمُ.

Lā ilāha illa-llāhu-l-'Aẓīmu-l-Ḥalīm, lā ilāha illa-llāhu Rabbu-l-'Arshi-l-'Aẓīm, lā ilāha illa-llāhu Rabbu-s-samāwāti wa Rabbu-l-arḍi wa Rabbu-l-'Arshi-l-Karīm.

One should say what we mentioned earlier in another hadith: *There is no god but Allah, the Forbearing, the Noble. Glory be to Allah, Lord of the Seven Heavens and Lord of the Mighty Throne. There is no god but You. He whom You protect becomes mighty; and glorious is Your acclaim.*

لَآ إِلَـهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَ اللهِ رَبِّ السَّمَاوَاتِ السَّبْعِ
وَرَبِّ الْعَرْشِ الْعَظِيمِ، لَآ إِلَـهَ إِلَّا أَنْتَ، عَزَّ جَارُكَ، وَجَلَّ ثَنَاؤُكَ.

Lā ilāha illa-llāhu-l-Ḥalīmu-l-Karīm. Subḥāna-llāhi Rabbi-s-samāwāti-s-sab'i wa Rabbi-l-'Arshi-l-'aẓīm. Lā ilāha illā Ant, 'azza jāruk, wa jalla thanā'uk.

One should also say that which we introduced before in another hadith: **Allah is sufficient for us and most excellent is He as a Protector.**[3]

حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ.

Ḥasbuna-llāhu wa ni'ma-l-Wakīl.

1 Ibn as-Sunnī (336).
2 Al-Umm (1/223).
3 Qur'ān 3:173.

One should also say: *There is no power or strength except by Allah. As Allah wills; there is no power except with Allah. We have sought refuge with Allah and we have sought help from Allah. We trust in Allah.*

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ الْعَزِيزِ الْحَكِيمِ، مَا شَاءَ اللهُ، لَا قُوَّةَ إِلَّا
بِاللهِ. اِعْتَصَمْنَا بِاللهِ، اسْتَعَنَّا بِاللهِ، تَوَكَّلْنَا عَلَى اللهِ.

Lā ḥawla wa lā quwwata illā bi-llāhi-l-'Azīzi-l-Ḥakīm, Mā shā'a-llāh, lā quwwata illā bi-llāh, i'taṣamnā bi-llāh, ista'annā bi-llāh, tawakkalnā 'ala-llāh.

And one says: "*I fortify us all by the Ever-Living, the Eternally Self-Sustaining, Who never dies; and I repel evil from us with 'There is no might or power but through Allah the Mighty, the Immense.'*"

حَصَّنْتُنَا كُلَّنا أَجْمَعِينَ بِالْـحَيِّ الْقَيُّومِ الَّذي لَا يَمُوتُ أَبَدًا،
وَدَفَعْتُ عَنَّا السُّوءَ بِلَا حَوْلَ وَلَا قُوَّةَ إِلَّا باللهِ العَلِيِّ الْعَظِيمِ.

Ḥaṣṣantunā kullanā ajma'īna bi-l-Ḥayyi-l-Qayyūmi-lladhī lā yamūtu abadā, wa dafa'tu 'anna-s-sū'a Bi-Lā ḥawla wa lā quwwata illā bi-llāhi-l-'Aliyyi-l-'Aẓīm.

And one says: "*O You Whose Beneficence existed before time began, O You Whose goodness exceeds all other goodness, Owner of this world and the Hereafter, O Living, O Everlasting, O Master of Splendour and Grandeur, You for whom nothing is impossible or too great! Help us against these enemies of ours and others and make us swiftly triumph over them with well-being and general safety.*"

يَا قَدِيمَ الْإِحْسَانِ، يَا مَنْ إِحْسَانُهُ فَوْقَ كُلِّ إِحْسَانٍ، يَا مَالِكَ الدُّنْيَا وَالْآخِرَةِ، يَا
حَيُّ يَا قَيُّومُ، يا ذَا الْـجَلَالِ وَالإِكْرَامِ، يَا مَنْ لا يُعْجِزُهُ شَيْءٌ وَلا يَتَعَاظَمُهُ، أَنْصُرْنَا
عَلَىٰ أَعْدَائِنَا هَـؤُلَاءِ وَغَيْرِهِمْ، وأَظْهِرْنَا عَلَيْهِمْ فِي عَافِيَةٍ وَسَلَامَةٍ عَامَّةٍ عَاجِلاً.

Yā Qadīma-l-iḥsān, yā man iḥsānuhu fawqa kulli iḥsān, yā Mālika-d-dunyā wa-l-ākhirah, yā Ḥayyu yā Qayyūm, yā Dha-l-Jalāli wa-l-Ikrām, yā man lā yu'jizuhu shay'un wa lā yata'āẓamuh, unṣurnā 'alā a'dā'inā hā'ulā'i wa ghayrihim, wa aẓhirnā 'alayhim fī 'āfiyatin wa salāmatin 'āmmatin 'ājilā.

All of the above are strongly enjoined, and have been tried and tested.

159

THE PROHIBITION OF NEEDLESSLY RAISING THE VOICE IN BATTLE

AND WE RELATE from the *Sunan* of Abū Dāwūd from Qays ibn ʿUbād, a *Tābiʿ*, may Allah be merciful to him—spelled with a *ḍammah* on the *ʿayn* and an undoubled *bā'*—that the Companions of the Messenger of Allah ﷺ used to dislike it when people raised their voices in battle.[1]

160

SAYING 'I AM SO-AND-SO' IN BATTLE IN ORDER TO TERRIFY THE ENEMY

WE RELATE FROM the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that the Messenger of Allah ﷺ said on the Day of Ḥunayn: "I am the Prophet and that is no lie; and I am the son of ʿAbd al-Muṭṭalib."[2]

We relate in the same *Ṣaḥīḥ*s that Salamah ibn al-Akwaʿ ﷺ related that when ʿAlī ﷺ challenged Marḥabah al-Khaybarī he said: "I am the one whose mother named him Ḥaydar (the Lion)."[3]

We also relate from the same *Ṣaḥīḥ*s that Salamah said, while fighting those who attacked the camels: "I am the son of al-Akwaʿ and this is the day of destruction."[4]

161

THE DESIRABILITY OF RECITING POETRY DURING COMBAT

THE HADITHS IN the previous chapter apply [here also].

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that al-Barā' ibn ʿĀzib ﷺ reported

1 Abū Dāwūd (2656) and *al-Futūḥāt* (5/67). According to Ibn Ḥajar, this hadith is also reported from the the Messenger of Allah ﷺ in a *ḥasan* hadith reported by Abū Dāwūd.
2 Al-Bukhārī (4315) and Muslim (1776).
3 Al-Bukhārī (4196) and Muslim (1802).
4 Al-Bukhārī (3041) and Muslim (1806).

that a man asked him: "Did you run away from the Messenger of Allah ﷺ on the Day of Ḥunayn?" Al-Barā' said: "But the Messenger of Allah ﷺ did not run away. I saw him on his white mule with Sufyān ibn al-Ḥārith holding the reins. The Messenger of Allah ﷺ was saying:

'I am the Prophet and that is no lie;
and I am the son of ʿAbd al-Muṭṭalib.'"[1]

In one narration it is, "And he alighted, supplicated and sought help."

We relate in both *Ṣaḥīḥ*s that al-Barā' ﷺ also said: "I saw the Prophet ﷺ moving sand on the Day of the Confederates. Dust had covered the skin of his abdomen. He was saying:

'Had it not been for You, we would not have been guided,
we would not have given charity, or prayed.
Send down peace and tranquillity upon us,
and make our feet firm when we meet the foe.
They have transgressed against us;
when they wanted trouble we refused.'"[2]

اَللّٰهُمَّ لَوْلَا أَنْتَ مَا اهْتَدَيْنَا وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا
فَأَنْزِلَنْ سَكِينَةً عَلَيْنَا وَثَبِّتِ الْأَقْدَامَ إِنْ لَاقَيْنَا
إِنَّ الْأُلَى قَدْ بَغَوْا عَلَيْنَا إِذَا أَرَادُوا فِتْنَةً أَبَيْنَا

Law lā Anta ma-htadaynā wa lā taṣaddaqnā wa lā ṣallaynā.
Fa-anzilan sakīnatan ʿalaynā wa thabbiti-l-aqdāma in lāqaynā.
Inna-l-ulā qad baghaw ʿalaynā idhā arādū fitnatan abaynā.

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Anas ﷺ reported: "The *Muhājirūn* and the *Anṣār* were digging the Trench and carrying the earth on their backs, saying: '*We are the ones who made a pledge with Muḥammad [to stay true to] Islam . . .*'"[3]

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّداً عَلَى الْإِسْلَامِ ...

Naḥnu-lladhīna bāyaʿū Muḥammadan ʿala l-Islāmi . . .

Another narration has: '*. . .[to wage]* jihād *as long as we live.*'

. . . عَلَى الْجِهَادِ مَا بَقِينَا.

'*. . .alā-l-jihādi mā baqīnā.*

"The Prophet ﷺ replied:

1 Al-Bukhārī (4317), Muslim (1776), and at-Tirmidhī (1688).
2 Al-Bukhārī (4106) and Muslim (1803).
3 Al-Bukhārī (4100), Muslim (1805), and at-Tirmidhī (3856).

'O Allah, there is no good but the good of the Hereafter,
so bless the Helpers and the Emigrants.'"

اَللّٰهُمَّ إِنَّـهُ لَا خَيْرَ إِلَّا خَيْـرُ الْآخِرَةْ فَبَـارِكْ فِـي الْأَنْصَـارِ وَالْمُهَاجِـرَةْ.

Allāhumma innahu lā khayra illā khayru-l-ākhirah,
fa-bārik fi-l-Anṣāri wa-l-Muhājirah.

162

THE DESIRABILITY OF DISPLAYING PATIENCE AND STRENGTH TO A PERSON WHO HAS BEEN WOUNDED

AND ALSO GIVING him glad tidings of what he will attain because of his wounds for the Cause of Allah, and where he will reach because of his martyrdom, and urging him to be happy with that; and showing that there is no harm to him in that, but rather it is our aim and our ultimate hope and quest.

Allah ﷻ says:

"Think not of those who are slain in Allah's cause as dead. Rather, they live, finding their sustenance from their Lord. They rejoice in the bounty provided by Allah; and with regard to those left behind, who have not yet joined them [in their bliss], the [martyrs] glory in the fact that they have no fear, nor have they [cause to] grieve. They rejoice in the grace and the bounty from Allah, and in the fact that Allah suffers not the reward of the believers to be lost—those who answered the call of Allah and the Messenger even after being wounded. For those who do good and are Godfearing there shall be a great reward. Those to whom people said, 'The people have gathered against you, so fear them.' But that merely increased their faith and they said, 'Allah is enough for us and the Best of Guardians.' So they returned with blessings and bounty from Allah and no evil touched them. They pursued the pleasure of Allah. Allah's favour is indeed immense."

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا۟ فِي سَبِيلِ اللَّهِ أَمْوَٰتًا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ۞ فَرِحِينَ بِمَآ ءَاتَىٰهُمُ اللَّهُ مِن فَضْلِهِۦ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا۟ بِهِم مِّنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۞ يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ۞

الَّذِينَ اسْتَجَابُوا۟ لِلَّهِ وَالرَّسُولِ مِنۢ بَعْدِ مَآ أَصَابَهُمُ الْقَرْحُ ۚ لِلَّذِينَ أَحْسَنُوا۟ مِنْهُمْ وَاتَّقَوْا۟ أَجْرٌ عَظِيمٌ ۞ الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا۟ لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَٰنًا وَقَالُوا۟ حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ۞ فَانقَلَبُوا۟ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوٓءٌ وَاتَّبَعُوا۟ رِضْوَٰنَ اللَّهِ ۗ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ﴾

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Anas ﷺ narrated the hadith about the reciters of the Qur'ān of Bi'r Ma'ūnah whom the disbelievers betrayed and killed. One of the *kāfirūn* stabbed the uncle of Anas, Ḥarām ibn Milḥān, and pierced him. Ḥarām said: *"Allah is greater. I have triumphed by the Lord of the Ka'bah."*[1] In Muslim's version it states: "Allah is the Greatest!". I say that Ḥarām has a *fatḥah* on the letters *ḥā'* and *rā'*.

اَللّٰهُ أَكْبَرُ، فُزْتُ وَرَبِّ الْكَعْبَةِ.

Allāhu akbar, fuztu wa Rabbi-l-Ka'bah.

THE WHAT TO SAY WHEN THE MUSLIMS ARE VICTORIOUS AND DEFEAT THEIR ENEMY

IT IS IMPERATIVE to give thanks to Allah ﷻ and to praise and extol Him, acknowledging that [the victory was] due to His grace and bounty, not our strength or power, and that victory comes from Allah. One should be careful not to be impressed by numbers, because there is a risk that it may weaken [one's resolve]. As Allah ﷻ says: "[Truly Allah did help you on many battlefields] and on the Day of Ḥunayn, when your numbers elated you, but they availed you naught. So the earth, though wide, did constrain you, and you turned back in retreat."[2]

﴿[لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ ۙ] وَيَوْمَ حُنَيْنٍ ۙ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْـًٔا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ﴾

1 Al-Bukhārī (4092) and Muslim (677).
2 Qur'ān 9:25.

164

WHAT TO SAY WHEN SEEING THE MUSLIMS DEFEATED, MAY ALLAH THE MOST GENEROUS BE OUR REFUGE

IT IS *MUSTAḤABB*, upon seeing this, to hasten to do *dhikr* of Allah ﷻ, beg His forgiveness, supplicate to Him and implore Him to fulfil His promise to the believers to assist them and make their religion prevail. One should supplicate with the *du'ā'* of distress cited above: *There is no god but Allah, the Great and the Clement. There is no god but Allah, Lord of the Mighty Throne. There is no god but Allah, Lord of the heavens and the earth, Lord of the Noble Throne.*

لَآ إِلَـٰهَ إِلَّا اللهُ الْعَظِيمُ الْحَلِيمُ، لَآ إِلَـٰهَ إِلَّا اللهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَآ إِلَـٰهَ إِلَّا اللهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ رَبُّ الْعَرْشِ الْكَرِيمِ.

Lā ilāha illa-llāhu-l-'Aẓīmu-l-Ḥalīm, lā ilāha illa-llāhu Rabbu-l-'Arshi-l-'aẓīm, lā ilāha illa-llāhu Rabbu-s-samāwāti wa Rabbu-l-arḍi Rabbu-l-'Arshi-l-karīm.

It is *mustaḥabb* to supplicate with *du'ā'*s apart from the above, and the *da'awāt* which will be narrated in the chapters on fear and destruction. As we have mentioned, when the Messenger of Allah ﷺ saw the Muslims being defeated he dismounted and asked for help and supplicated. The outcome of this was victory; and "You have in the Messenger of Allah an excellent exemplar".[1]

﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ﴾

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Anas ﷺ narrated: "On the Day of Uḥud, the Muslims were exposed and undefended. My paternal uncle, Anas ibn an-Naḍr, said: 'O Allah, I apologise for what these people are doing [meaning the Companions] and I absolve myself from what these people [the *mushrikūn*] are doing.' Then he went forward and fought until he was martyred. We found him with more than eighty stab wounds from swords, spears and arrows."[2]

1 Qur'ān 33:21.
2 Al-Bukhārī (4048), Muslim (1903), and at-Tirmidhī (3198).

165

ENCOURAGEMENT FOR THE IMAM TO PRAISE THOSE WHO HAVE DISPLAYED SKILL IN BATTLE

WE RELATE FROM the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Salamah ibn al-Akwa' narrated a long hadith about the disbelievers who attacked the pasture of Madīnah and took the she-camels. Salamah and Abū Qatādah went after them. He recounted the rest of the hadith before stating that the Messenger of Allah ﷺ said: "Our best horseman today was Abū Qatādah and our best foot soldier was Salamah."[1]

166

WHAT TO SAY UPON RETURNING FROM AN EXPEDITION

THE HADITHS ON this subject will come in the chapter on *adhkār* for travellers. And success is by Allah.

167

ISTIKHĀRAH AND CONSULTATION

KNOW THAT IT is *mustaḥabb*, when contemplating making a journey, to consult those whom one knows to be sincere in their advice and kindness, who are experienced, and whose religion and knowledge one trusts in. Allah ﷻ says: "And consult them on the matter."[2]

﴿وَشَاوِرْهُمْ فِي الْأَمْرِ﴾

The texts in evidence of this are many. When a person has consulted others and it has become clear to him that there is benefit in the journey, he should seek the guidance of Allah. He should perform two *rak'ah*s of *nāfil ṣalāh* and supplicate with the *du'ā'* of *istikhārah* mentioned above in the chapter on that subject. The proof for the

1 Al-Bukhārī (3041) and Muslim (1806).
2 Qur'ān 3:159.

practice of *istikhārah* is in the hadith previously mentioned from *Ṣaḥīḥ al-Bukhārī*. We have already discussed the etiquettes of this *du'ā'* and the attributes of the *ṣalāh*. And Allah knows best.

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ADHKĀR TO PERFORM AFTER DECIDING TO TRAVEL

ONCE ONE IS certain about travelling, he should strive to accomplish certain things. He should draw up a will and he should have the will witnessed. He should seek pardon from all those with whom he has had dealings or relationships. He should seek the pleasure of his parents, teachers, and mentors. He should repent to Allah and ask for His forgiveness for all sins and transgressions. He should beseech Allah for His help on the journey.

One should also strive to learn what will be required on the journey. If he is fighting for the Cause of Allah, he should learn what those fighting for the Cause of Allah should know about doing battle, inviting [people to Islam] and things concerning booty, the gravity of defeat in battle, and so on.

If going for *Ḥajj* or *'Umrah*, one should learn the relevant rituals and take a book about it with him. Even if one knows the rituals one should still take a book with him, for this is better. Likewise, those fighting for the Cause of Allah, and others, should take along a book which teaches what they need.

If one is a trader, one should learn whatever he requires concerning trade, what is valid and invalid, what is lawful and what is unlawful, what is desirable and what is disliked, what is permissible and what is profitable. If one is a person devoted to the worship of Allah, travelling in order to seclude himself from people, he should learn what he requires about matters of his religion; that is the most essential thing to seek. If one is a hunter, he should learn what hunters need to know: which animals are lawful and which are unlawful; what is lawful and unlawful to hunt; and what it is necessary to slaughter and what is acceptable when killed by a dog or an arrow.

If one is a shepherd, one should learn what we have mentioned about others such as those living in seclusion from other people. One should learn what one needs to know about kindness and compassion for animals, having a pure intention towards them and their owners, and vigilance in protecting them. One should get permission from their owner to slaughter occasionally what one needs.

If one travels as the emissary of one ruler to another, it is essential that he learn the etiquettes of addressing high-ranking people and how to reply to whatever may transpire in conversation. He must learn what is lawful for him by way of hospitality and gifts and what is not. It is imperative that he be heedful of sound advice, make

clear what is in his mind, and avoid treachery, deception and hypocrisy. One must be wary of committing treason or other unlawful actions.

If one is an agent or employee involved in loans and suchlike, he must learn what he needs to know about what is permissible to buy and what is not; what is permissible to sell and what is not; and what is permissible to deal in and what is not. He should learn which transactions it is essential and compulsory to have witnesses to and which it is not, and which journeys are permissible and which are not.

It is imperative for all those mentioned above, if they intend to travel across the sea, to learn the conditions under which it is permissible to traverse the sea and those in which it is not. All this is mentioned in books of jurisprudence, and it is not appropriate to delve into a detailed study in this book. My goal is only to explain the specific *adhkār*. I ask Allah for ability and guidance and a good end for myself, my loved ones, and all the Muslims.

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ADHKĀR TO SAY WHEN INTENDING TO LEAVE HOME

IT IS *MUSTAḤABB*, when intending to leave home, to perform two *rak'ah*s of *ṣalāh*.

This is based upon the hadith of Muqaṭṭam ibn al-Miqdām, the Companion ﷺ, who reported that the Messenger of Allah ﷺ said: "No-one has left his family with anything better than two *rak'ah*s that he performs among them when he intends to travel."[1] Aṭ-Ṭabarānī narrated it.

According to some of our [Shāfi'ī] colleagues, it is *mustaḥabb* to recite *Qul Yā Ayyuha-l-Kāfirūn* in the first of these, after *al-Fātiḥah*, and *Qul Huwa-llāhu Aḥad* in the second. Others say that one should recite *Qul A'ūdhu bi-Rabbi-l-falaq* in the first, after *al-Fātiḥah*, and *Qul A'ūdhu bi-Rabbi-n-nās* in the second. After saying the *salām*, he should recite the Verse of the Throne. It has been reported that whoever recites the Verse of the Throne before he leaves his home will not be afflicted with anything that he dislikes until he returns.[2] It is *mustaḥabb* to recite the chapter *Li-īlāfi Quraysh*.[3] The Imam and eminent master Abū 'l-Ḥasan al-Qazwīnī, the Shāfi'ī jurist who had self-evident miracles, and luminous states, and evident gnoses, said that it brings security from all evil. Abū Ṭāhir ibn Jaḥshawī said: "I was about to travel and

1 *Al-Futūḥāt* (5/105–107). Ibn Ḥajar mentioned that this hadith was reported in aṭ-Ṭabarānī's work *al-Manāsik*. There is some weakness in its chain but it is raised to the level of *ḥasan* by other supporting narrations.

2 *Al-Futūḥāt* (5/108). Ibn Ḥajar said he could not find a source for this hadith with this specific wording. However, the meaning of it is mentioned in a *gharīb* hadith whose chain contains some weakness, which was reported by Ibn as-Sunnī, al-Bayhaqī in *ash-Shu'ab* and Abū ash-Shaykh in *Thawāb al-'amal*.

3 Qur'ān 106.

I was fearful, so I went to al-Qazwīnī and asked him for a *du'ā'*. He told me: 'Whoever wants to travel and fears an enemy or loneliness should recite *Li-īlāfi Quraysh*, for it is security from all evil.' I recited it and no incident has befallen me until now." It is *mustaḥabb*, upon completing this recitation, to supplicate with sincerity and grace. The best thing to say is: *O Allah, I seek Your help and in You I trust. O Allah, smooth away for me the difficulties of my affair and ease the obstacles in my journey. Grant me more good than I have asked for, and turn away from me all evil. O my Lord, expand my breast, illumine my heart, and make my affair easy. O Allah, I ask You for protection, and I entrust to You myself, my religion, my family and my relatives and all that You have favoured me and them with in this world and the Hereafter. So protect us all from every evil, Most Generous One.*

اَللّٰهُمَّ بِكَ أَسْتَعِينُ وَعَلَيْكَ أَتَوَكَّلُ، اَللّٰهُمَّ ذَلِّلْ لِي صُعُوبَةَ أَمْرِي، وَسَهِّلْ عَلَيَّ مَشَقَّةَ سَفَرِي، وَارْزُقْنِي مِنَ الْخَيْرِ أَكْثَرَ مِمَّا أَطْلُبُ، وَاصْرِفْ عَنِّي كُلَّ شَرٍّ، رَبِّ اشْرَحْ صَدْرِي، وَنَوِّرْ قَلْبِي، وَيَسِّرْ لِي أَمْرِي، اَللّٰهُمَّ إِنِّي أَسْتَحْفِظُكَ وَأَسْتَوْدِعُكَ نَفْسِي وَدِينِي وَأَهْلِي وَأَقَارِبِي وَكُلَّ مَا أَنْعَمْتَ عَلَيَّ وَعَلَيْهِمْ بِهِ مِنْ آخِرَةٍ وَدُنْيَا، فَاحْفَظْنَا أَجْمَعِينَ مِنْ كُلِّ سُوءٍ يَا كَرِيمُ.

Allāhumma bika asta'īnu wa 'alayka atawakkal. Allāhumma dhallil lī ṣu'ūbata amrī, wa sahhil 'alayya mashaqqata safarī, wa-rzuqnī mina-l-khayri akthara mimmā aṭlub, wa-ṣrif 'annī kulla sharr. Rabbi-shraḥ ṣadrī, wa nawwir qalbī, wa yassir lī amrī, Allāhumma innī astaḥfiẓuka wa astawdi'uka nafsī wa dīnī wa ahlī wa aqāribī wa kulla mā an'amta 'alayya wa 'alayhim bihi min ākhiratin wa dunyā, fa-ḥfaẓnā ajma'īna min kulli sū'in yā Karīm.

One should begin and end his *du'ā'* with praise of Allah and invoking blessings and greetings on the Messenger of Allah ﷺ. When one stands up after sitting he should say [the *du'ā'*] we have related below from Anas ﷺ.

We relate that Anas ﷺ reported that when the Messenger of Allah ﷺ was about to go on a journey he said when standing up: "*O Allah, to You I turn, and to You I hold fast. O Allah, be my sufficiency for that which preoccupies me and that which does not preoccupy me. O Allah, provide me with fear of You, forgive me my sins, and turn me towards good wherever I may turn.*"[1]

اَللّٰهُمَّ إِلَيْكَ تَوَجَّهْتُ، وَبِكَ اعْتَصَمْتُ، اَللّٰهُمَّ اكْفِنِي مَا هَمَّنِي وَمَا لَا أَهْتَمُّ لَهُ، اَللّٰهُمَّ زَوِّدْنِي التَّقْوَىٰ، وَاغْفِرْ لِي ذَنْبِي، وَوَجِّهْنِي لِلْخَيْرِ أَيْنَمَا تَوَجَّهْتُ.

Allāhumma ilayka tawajjaht, wa bika-'taṣamt. Allāhumma-kfinī mā hammanī wa mā lā ahtammu lah. Allāhumma zawwidni-t-taqwā, wa-ghfir lī dhanbī, wa wajjihnī li-l-khayri aynamā tawajjaht.

1 Ibn as-Sunnī (496) and *al-Futūḥāt* (5/11). Ibn Ḥajar states that this hadith is *gharīb*, and goes on to mention certain weaknesses in its chain.

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THE *ADHKĀR* TO PERFORM WHEN LEAVING

WE MENTIONED AT the beginning of this book what one should say on leaving the house. This is *mustaḥabb* for the traveller and he should say it as many times as possible. It is *mustaḥabb* for him to bid his family, relatives, companions and neighbours farewell. One should request their *du'ā'* and also make *du'ā'* for them.

We relate in the *Musnad* of Imam Aḥmad ibn Ḥanbal and elsewhere that Ibn 'Umar ﷺ narrated that the Messenger of Allah ﷺ said: "If Allah is asked to protect anything, He will protect it."[1]

We relate in the book of Ibn as-Sunnī from Abū Hurayrah ﷺ who reported that the Messenger of Allah ﷺ said: "Anyone who is about to travel should say to those whom he leaves behind: *I leave you in the care of Allah, Who does not allow anything entrusted to Him to be lost*."[2]

أَسْتَوْدِعُكُمُ اللهَ الَّذِي لَا تَضِيعُ وَدَائِعُهُ.

Astawdi'ukumu-llāha-lladhī lā taḍī'u wadā'i'uh.

And we relate that Abū Hurayrah ﷺ also reported that the Messenger of Allah ﷺ said: "When any of you is about to travel he should bid his brothers farewell, for Allah ﷻ puts benefit [for him] in their *du'ā'*." The Sunnah is that the one whom you are bidding farewell should say to you the following words, which we relate from the *Sunan* of Abū Dāwūd that Qaz'ah reported that Ibn 'Umar ﷺ said to him: "Come, let me bid you farewell the way the Messenger of Allah ﷺ bade me farewell: '*I entrust your religion, your trusts and the last of your deeds to Allah*.'"[3]

أَسْتَوْدِعُ اللهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ.

Astawdi'u-llāha dīnaka wa amānataka wa khawātīma 'amalik.

According to Imam al-Khaṭṭābī, 'trusts' refer to one's family and those that he leaves behind, and the wealth that is with one's custodian. He said that religion is mentioned here because difficulties are most likely to arise whilst travelling. Sometimes it could cause one to neglect certain religious matters.

We relate in the book of at-Tirmidhī that Nāfi' reported that Ibn 'Umar ﷺ said: "When the Prophet ﷺ bade a man farewell he would take his hand and not release his hand until the man removed it. He said: '*I entrust your religion, your trusts and the last of your deeds to Allah*.'"[4]

1 Aḥmad (2/82), an-Nasā'ī (509), and *al-Futūḥāt* (5/113). Ibn Ḥajar grades this hadith as *ṣaḥīḥ*.
2 Ibn as-Sunnī (506), an-Nasā'ī (508), and *al-Futūḥāt* (5/114). Ibn Ḥājar states that this is a *ḥasan* hadith.
3 Abū Dāwūd (2600) and *al-Futūḥāt* (5/116). Ibn Ḥajar grades it as *ḥasan*.
4 At-Tirmidhī (3438). Ibn Ḥajar grades this hadith as *ḥasan* owing to the supporting narrations for it.

We relate in the book of at-Tirmidhī also that Salīm ﷺ reported that Ibn ʿUmar ﷺ used to say to people who were about to travel: "Come close to me so that I may bid you farewell as the Messenger of Allah ﷺ used to bid us farewell. He said: '*I entrust your religion, your trust, and the conclusions of your deeds to Allah.*'"[1] According to at-Tirmidhī, this hadith is *ḥasan ṣaḥīḥ*.

أَسْتَوْدِعُ اللهَ دِينَكَ وَأَمَانَتَكَ وَآخِرَ عَمَلِكَ.

Astawdiʿu-llāha dīnaka wa amānataka wa ākhira ʿamalik.

We relate in the *Sunan* of Abū Dāwūd and others, with a *ṣaḥīḥ isnād*, that ʿAbdullāh ibn Yazīd al-Khatmī, a Companion, ﷺ reported that when the Prophet ﷺ bade an army farewell he would say: "*I entrust your religion, your trusts and the conclusions of your deeds to Allah.*"[2]

أَسْتَوْدِعُ اللهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ.

Astawdiʿu-llāha dīnaka wa amānataka wa khawātīma ʿamalik.

We relate in the book of at-Tirmidhī that Anas ﷺ narrated that a man came to the Messenger of Allah ﷺ and said: "I am about to go on a journey, so give me provisions." He said: "*May Allah equip you with fear of Allah.*"

زَوَّدَكَ اللهُ التَّقْوَىٰ.

Zawwadaka-llāhu-t-taqwā.

He said: "Give me more." He added: "*And may He forgive your sins.*"

وَغَفَرَ ذَنْبَكَ.

Wa ghafara dhanbak.

He said: "Give me more." He added: "*May Allah make goodness easy for you wherever you are.*"[3] According to at-Tirmidhī, this hadith is *ḥasan*.

وَيَسَّرَ لَكَ الْخَيْرَ حَيْثُ مَا كُنْتَ.

Wa yassara laka-l-khayra ḥaythu mā kunt.

1 At-Tirmidhī (3439), Ibn Mājah (2826), and *al-Futūḥāt* (5/118). This hadith is *ḥasan* due to its supporting narrations.

2 Abū Dāwūd (2601), Ibn as-Sunnī (505), and an-Nasā'ī (507).

3 At-Tirmidhī (3440). Ibn Ḥajar grades it as *ḥasan*.

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THE DESIRABILITY OF SEEKING ADVICE FROM THE RIGHTEOUS

WE RELATE FROM the books of at-Tirmidhī and Ibn Mājah that Abū Hurayrah ﷺ related that a man said: "Messenger of Allah, I am about to travel, so give me some advice." The Messenger of Allah ﷺ said: "I advise you to have fear of Allah ﷻ and to say *takbīr* on every ascent." When the man turned away he said: "*O Allah, shorten the distance for him and make the journey easy for him.*"[1] At-Tirmidhī describes this hadith as *ḥasan*.

اَللّٰهُمَّ اطْوِ لَهُ الْبُعْدَ وَهَوِّنْ عَلَيْهِ السَّفَرَ.

Allāhumma-ṭwi lahu-l-buʿda wa hawwin ʿalayhi-s-safar.

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THE DESIRABILITY OF SOMEONE REMAINING BEHIND ASKING A TRAVELLER FOR *DUʿĀʾ* AT BLESSED PLACES

THIS APPLIES EVEN if the person who remains behind is of higher standing than the traveller.

We relate in the *Sunans* of Abū Dāwūd, at-Tirmidhī and others that ʿUmar ibn al-Khaṭṭāb ﷺ reported: "I asked the Prophet ﷺ for permission to perform *ʿUmrah*. He granted me permission and said: 'Do not forget us, my brother, in your *duʿā'*.' He said something which was more pleasing to me than owning the world." According to another report he said: "Let us share in your *duʿā'*, my brother."[2] At-Tirmidhī described this hadith as *ḥasan ṣaḥīḥ*.

لَا تَنْسَنَا يَا أَخِي مِنْ دُعَائِكَ.

Lā tansanā yā akhī min duʿā'ik.

أَشْرِكْنَا يَا أَخِي فِي دُعَائِكَ.

Ashriknā yā akhī fi duʿā'ik.

1 At-Tirmidhī (3441), Ibn Mājah (2771), and al-Ḥākim in *al-Mustadrak* (2/98), who grades it as *ṣaḥīḥ*; and adh-Dhahabī agrees.

2 Abū Dāwūd (1498) and At-Tirmidhī (3557), who grades it as *ḥasan*.

WHAT TO SAY WHEN MOUNTING AN ANIMAL

ALLAH ﷻ SAYS: **"And He has made for you ships, and cattle on which you ride, in order that you may sit firmly on their backs and remember the favour of your Lord, saying: 'Glory to Him Who has subjected these to us, for we would never be able to do it unaided. And surely to our Lord we shall be returned.'"**[1]

﴿وَجَعَلَ لَكُم مِّنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ * لِتَسْتَوُوا عَلَىٰ ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ * وَإِنَّا إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ﴾

We relate in the books of Abū Dāwūd, at-Tirmidhī and an-Nasā'ī with *ṣaḥīḥ isnāds*, that 'Alī ibn Rabī'ah related that he saw an animal being brought to 'Alī ibn Abī Ṭālib for him to ride. When he put his foot in the stirrup he said: "*In the name of Allah.*" When he straightened up on its back he said: "*All praise is due to Allah. Glory be to Him Who has subjected this to us, for we could not have accomplished it, and truly to our Lord are we returning.*" Then he said: "*Praise be to Allah*" thrice. Then he said: "*Allah is greater*" thrice. Then he said: "*Glory be to You, I have wronged myself so forgive me. None forgives sins but You.*" Then he smiled. Someone asked him: "O Leader of the Believers, what makes you smile?" He said: "I saw the Prophet ﷺ do what I did, and then he smiled. I asked: 'Messenger of Allah, what is making you smile?' He replied: 'Your Lord is pleased with His slave when he says "Forgive me my sins", knowing that none forgives sins but Him.'"[2] The wording of this version is from Abū Dāwūd. According to at-Tirmidhī this hadith is *ḥasan*. Elsewhere in some versions, it is said to be *ḥasan ṣaḥīḥ*.

بِسْمِ اللهِ.

الْحَمْدُ لِلّٰهِ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ.

الْحَمْدُ لِلّٰهِ (٣).

اللهُ أَكْبَرُ (٣).

سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

Bismi-llāh.

1 Qur'ān 43:12–14.

2 Abū Dāwūd (2602), at-Tirmidhī (3443), an-Nasā'ī (502), and *al-Futūḥāt* (5/125). This hadith is *ṣaḥīḥ*.

Al-ḥamdu li-llāhi-lladhī sakhkhara lanā hādhā wa mā kunnā lahu muqrinīn, wa innā ilā Rabbinā la-munqalibūn.
Al-ḥamdu li-llāh (x3).
Allāhu akbar (x3).
Subḥānaka innī ẓalamtu nafsī fa-ghfir lī, innahu lā yaghfiru-dh-dhunūba illā Ant.

We relate in the *Ṣaḥīḥ* of Muslim (in the Chapter on Ḥajj) that 'Abdullāh ibn 'Umar ﷺ reported that when the Messenger of Allah ﷺ straightened up on his camel when setting out on a journey he said: "*Allah is greater*" thrice. Then he said: "**Glory be to Him Who has subjugated this to us, for we could not have accomplished it, and truly to our Lord we are returning.** *O Allah, we ask You for piety and fear of Allah and deeds with which You will be pleased on this journey of ours. O Allah, make this journey easy for us and fold up for us its distance. O Allah, You are the Companion on the journey and the Deputy among the family. O Allah, I seek Your protection from discomfort on the journey and from a gloomy outlook, and from any evil befalling my wealth or family.*" When one returns one should say the same and add: *Returning, repenting, worshipping, praising our Lord.*[1] The wording is from Muslim's version.

اللهُ أَكْبَرُ (٣).

﴿سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ * وَإِنَّا إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ﴾

اَللّٰهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَىٰ، وَمِنَ الْعَمَلِ مَا تَرْضَىٰ، اَللّٰهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا، وَاطْوِ عَنَّا بُعْدَهُ، اَللّٰهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ، اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمَنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ.

آيِبُونَ تَائِبُونَ عَابِدُونَ، لِرَبِّنَا حَامِدُونَ.

Allāhu akbar (x3).
Subḥāna-lladhī sakhkhara lanā hādhā wa mā kunnā lahu muqrinīn wa innā ilā Rabbinā la-munqalibūn. Allāhumma innā nas'aluka fī safarinā hādha-l-birra wa-t-taqwā, wa mina-l-'amali mā tarḍā. Allāhumma hawwin 'alaynā safaranā hādhā, wa-ṭwi 'annā bu'dah. Allāhumma Anta-ṣ-Ṣāḥibu fi-s-safari wa-l-Khalīfatu fi-l-ahl. Allāhumma innī a'ūdhu bika min wa'thā'i-s-safar, wa ka'ābati-l-manẓari wa sū'i-l-munqalabi fi-l-māli wa-l-ahl.
Ā'ibūna tā'ibūna 'ābidūn, li-Rabbinā ḥāmidūn.

Abū Dāwūd's version adds: "The Prophet and his army would say *takbīr* when they climbed prominences along the road and would say *tasbīḥ* when they descended."

We relate in the *Ṣaḥīḥ* of Muslim that 'Abdullāh ibn Sarjis ﷺ reported that when the Messenger of Allah ﷺ went on a journey he would seek protection from the dif-

1 Muslim (1342) and Abū Dāwūd (2599).

ficulties of the journey, sadness on his return, infidelity after faith, the prayer of the oppressed, and evil befalling his wealth or family.'

We relate in the books of at-Tirmidhī, an-Nasā'ī and Ibn Mājah, with *ṣaḥīḥ isnāds*, that 'Abdullāh ibn Sarjis ﷺ reported that when the Messenger of Allah ﷺ went on a journey he would say: "*O Allah, You are the Companion on the journey and the Deputy among the family. O Allah, I seek Your protection from difficulties on the journey, sadness on returning, infidelity after faith, beseeching You as an oppressed person, and from evil befalling my wealth or family.*" At-Tirmidhī describes this hadith as *ḥasan ṣaḥīḥ*. He says that *al-hawr ba'd al-kawr* means that he narrated the word *al-kawn* with the letter nūn and *al-kawr* with the letter *rā'*. According to at-Tirmidhī, both versions have variants. It means returning from belief to disbelief or from obedience to disobedience. 'Return' can only mean from one thing to another thing, such as from evil [to good]. These are at-Tirmidhī's words. Other scholars have said the same: that these words with both the letters *nūn* and *rā'* mean returning from any place or any deficiency [or failing].

They say that the version with *rā'* is taken from tying a turban (*takwīr al-imāmah*) which means coiling and knotting it; and the version with the letter *nūn* is taken from the verbal noun *kawn,* which means 'remaining' or 'existing'.

I say that the version with the letter *nūn* is the most widespread and is the one in most of the sources of *Ṣaḥīḥ Muslim*, and indeed it is the best known of them.

Al-wa'thā, with *fatḥah* on the *wāw* and *sukūn* on the *'ayn,* means 'difficulty'. The word *al-ka'ābah* means 'a change in oneself from sadness, and the like, and the word *al-munqalab* means 'the place of return'.

اَللّٰهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ، اَللّٰهُمَّ إِنِّي
أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ، وَمِنْ الْحَوْرِ بَعْدَ الْكَوْنِ،
وَمِنْ دَعْوَةِ الْمَظْلُومِ، وَمِنْ سُوءِ الْمَنْظَرِ فِي الْأَهْلِ وَالْمَالِ.

Allāhumma Anta-ṣ-Ṣāḥibu fi-s-safar, wa-l-Khalīfatu fi-l-ahl. Allāhumma innī a'ūdhu bika min wa'thā'i-s-safar, wa ka'ābati-l-munqalab, wa mina-l-ḥawri ba'da-l-kawn, wa min da'wati-l-maẓlūm, wa min sū'i-l-manẓari fī-l-ahli wa-l-māl.

1 At-Tirmidhī (3425), an-Nasā'ī (8/272), and Ibn Mājah (3888).

174

WHAT TO SAY WHEN BOARDING A SHIP

ALLAH ﷻ SAYS: **"So he said: 'Embark on it. In the name of Allah be its movement and its rest.'"**[1]

﴿وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا﴾

Allah ﷻ says: **"And He has made for you ships and mounts on which you ride."**

﴿وَجَعَلَ لَكُم مِّنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ﴾

We relate in the book of Ibn as-Sunnī that Ḥusayn ibn 'Alī ﷺ reported that the Messenger of Allah ﷺ said: "The protection from drowning for my *Ummah* is to say when boarding [a ship]: **'In the name of Allah be its movement and rest. Truly my Lord is Most Forgiving, Most Merciful.'"**[2]

﴿بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا ۚ إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ﴾

Bismi-llāhi majrāhā wa mursāhā, inna Rabbī la-Ghafūrur-Raḥīm.

Allah ﷻ says: **"No just estimate have they made of Allah as is due to Him: on the Day of Judgment the whole of the earth shall be but a handful to Him, and the heavens shall be rolled up in His right hand. Glorified and Exalted is He above the partners they attribute to him."**[3] Thus it is in the manuscripts: "When boarding," without mention of, "A ship".

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ
وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۚ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ﴾

1 Qur'ān 11:41.
2 Qur'ān 43:12.
3 Qur'ān 39:67.

175

THE DESIRABILITY OF MAKING *DU'Ā'* WHILST TRAVELLING

WE RELATE FROM the books of Abū Dāwūd, at-Tirmidhī and Ibn Mājah that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "The *du'ā'* of three people is accepted, without any doubt: the *du'ā'* of someone who has been wronged, the *du'ā'* of a traveller, and the *du'ā'* of a father against his son."[1] At-Tirmidhī describes this hadith as *ḥasan*. Abū Dāwūd's version does not have 'against his son'.

176

THE DESIRABILITY OF A TRAVELLER SAYING *TAKBĪR* WHEN ASCENDING A HILL, AND *TAḤMĪD* AND *TASBĪḤ* WHEN DESCENDING INTO A VALLEY

WE RELATE FROM the *Ṣaḥīḥ* of al-Bukhārī that Jābir ﷺ narrated: "When we ascended we would say: '*Allah is greater,*' and when we descended we would say: '*Glory be to Allah.*'"[2]

اَللّٰهُ اكبر.

سبحان اللّٰهُ.

Allāhu akbar.
Subḥāna-llāh.

We narrated a hadith from Abū Dāwūd in the chapter on what to say when mounting an animal. According to Ibn 'Umar ﷺ, the Prophet ﷺ and his armies used to say *takbīr* when they ascended and *tasbīḥ* when they descended.[3]

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Ibn 'Umar ﷺ reported that when the Prophet ﷺ returned from *Ḥajj* or *'Umrah*—the narrator said, "I only know that he said 'a military expedition'"—whenever he climbed a hill or hillock he said *takbīr* thrice, and then said: "*There is no god but Allah, the One Who has no partner.*

1 Abū Dāwūd (1536), at-Tirmidhī (3442), Ibn as-Sunnī (501), Ibn Mājah (3862), and al-Bukhārī in *al-Adab al-mufrad* (32). This hadith is graded as *ṣaḥīḥ* by Ibn Ḥibbān (2406).
2 Al-Bukhārī (2993), an-Nasā'ī (541), and Ibn as-Sunnī (517).
3 Abū Dāwūd (2599).

His is the kingdom and His is the praise, and He has power over all things. Returning, repenting, worshipping, prostrating before our Lord, praising. Allah has fulfilled His promise, and given victory to His servant, and routed the confederates by Himself."[1] This is the wording of al-Bukhārī's variant. Muslim's variant is the same except that "I only know that he said a military expedition" is not in it. Instead of that it reads: "when he returned from armies, raiding parties, *Ḥajj* or *'Umrah*."

I say that *awfā*, '*climbed*', means *irtafa'a*, 'he ascended over', and *fadfad*, with a *fatḥah* on both *fā*'s and in between them a *dāl* with a *sukūn* and at the end another *dāl*, means 'elevated rugged land'; but some say 'waterless desert in which there is nothing', and others say 'elevated rugged land with pebbles' and yet others say 'rugged high ground'.

لَآ إِلَـٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَىٰ
كُلِّ شَيْءٍ قَدِيرٌ، آئِبُونَ تَائِبُونَ، عَابِدُونَ سَاجِدُونَ، لِرَبِّنَا حَامِدُونَ،
صَدَقَ اللّٰهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ.

Lā ilāha illa-llāhu waḥdahu lā sharīka lah, lahu-l-mulk, wa lahu-l-ḥamd, wa Huwa 'alā kulli shay'in qadīr. Ā'ibūnā tā'ibūn, 'ābidūna sājidūn, li-Rabbinā ḥāmidūn. Ṣadaqa-llāhu wa'dah, wa naṣara 'abdah, wa hazama-l-aḥzāba waḥdah.

We relate in the two *Ṣaḥīḥ*s that Abū Mūsā al-Ash'arī ﷺ narrated: "We were with the Prophet ﷺ and when we looked down upon a valley we would say '*There is no god but Allah*' and *takbīr*, raising our voices." Then the Prophet ﷺ said: "People, be kind to yourselves, for you are not calling on one who is deaf or who is absent. He is with you, He hears and is near."[2]

I say that *irba'ū* with a *bā'* means "be gentle to yourselves".

We narrated a hadith from at-Tirmidhī in the chapter on the recommendation to seek advice, in which the Messenger of Allah ﷺ said: "You must have fear of Allah and say *takbīr* on every ascent."

We relate in the book of Ibn as-Sunnī that Anas ﷺ narrated that when the Prophet ﷺ ascended to a high place in the land he would say: "*O Allah, to You belongs exaltation over every high place and to You belongs praise in every situation.*"[3]

اَللّٰهُمَّ لَكَ الشَّرَفُ عَلَىٰ كُلِّ شَرَفٍ، وَلَكَ الْحَمْدُ عَلَىٰ كُلِّ حَالٍ.

Allāhumma laka-sh-sharafu 'alā kulli sharaf, wa laka-l-ḥamdu 'alā kulli ḥāl.

1 Al-Bukhārī (6385), Muslim (1344), *al-Muwaṭṭa'* (1/421), Abū Dāwūd (2770), at-Tirmidhī (950), and an-Nasā'ī (540).
2 Al-Bukhārī (6384), Muslim (2704), Abū Dāwūd (1527), at-Tirmidhī (3371), and Ibn Mājah (3824).
3 Ibn as-Sunnī (523).

177

THE PROHIBITION OF RAISING THE VOICE EXAGGERATEDLY IN *TAKBĪR* AND SUCHLIKE

THE HADITH RELATED by Abū Mūsā al-Ash'arī ﷺ in the previous chapter refers to this.

178

SETTING A PACE, REVIVING THE SPIRITS, RELAXING, AND MAKING THE JOURNEY EASY FOR OTHER TRAVELLERS

THE HADITHS IN this regard are many and well-known.

179

WHAT TO SAY WHEN ONE'S ANIMAL RUNS AWAY

WE RELATE FROM the book of Ibn as-Sunnī that 'Abdullāh ibn Mas'ūd ﷺ reported that the Messenger of Allah ﷺ said: "If any of you has an animal which runs away in a deserted land he should call out: *O slaves of Allah, seize it! O slaves of Allah, seize it!* For Allah ﷻ has a blockade that will confine it."[1]

يَا عِبَادَ اللهِ احْبِسُوا! يَا عِبَادَ اللهِ احْبِسُوا!

Yā 'ibāda-llāhi-ḥbisū! Yā 'ibāda-llāhi-ḥbisū!

I say that one of our great and knowledgeable shaykhs related to me that his animal—I think it was a mule—ran away. He knew this hadith and said it, and Allah immediately restrained it for them. On another occasion I was with a group of people when one of their beasts ran away and they were unable to catch it. I said this hadith and it stopped immediately, for no other reason but these words.

1 Ibn as-Sunnī (509).

180

WHAT TO SAY WHEN ON A DIFFICULT AND RECALCITRANT ANIMAL

WE RELATE FROM the book of Ibn as-Sunnī, a master upon whose greatness, reliable memory, religiosity and scrupulosity there is agreement, that Abū 'Abdullāh Yūnus ibn 'Ubayd ibn Dīnār al-Baṣrī, the famous *Tābi'*, said: "No man who rides on a difficult animal says in its ear: **'Do they seek anything other than the religion of Allah, when all in the heavens and on Earth have, willingly or unwillingly, bowed to His will, and to Him they shall be returned?'**[1] without it stopping, by permission of Allah."[2]

﴿أَفَغَيْرَ دِينِ اللهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَن فِي السَّمَـٰوَاتِ وَالْأَرْضِ طَوْعاً وَكَرْهاً وَإِلَيْهِ يُرْجَعُونَ﴾

A-faghayra dīni-llāhi yabghūna wa lahū aslama man fi-s-samāwāti wa-l-arḍi ṭaw'an wa karhan wa ilayhi yurja'ūn.

181

WHAT TO SAY UPON SEEING A VILLAGE WHICH ONE DOES, OR DOES NOT, WISH TO ENTER

WE RELATE FROM the *Sunan* of an-Nasā'ī and the book of Ibn as-Sunnī that Ṣuhayb ﷺ related that the Prophet ﷺ did not see any village he was about to enter without saying: "*O Allah, Lord of the Seven Heavens and all that they give shade to and the Seven Earths and all that they carry; Lord of the demons and those whom they lead astray, and Lord of the winds and all that they blow away. I ask You for the good of this village and the good of its people and the good that is in it. We seek Your protection from its evil and the evil of its people and the evil that is in it.*"[3]

اَللّٰهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَمَا أَظْلَلْنَ، وَالْأَرْضِينَ السَّبْعِ وَمَا أَقْلَلْنَ،

1 Qur'ān 3:83.

2 Ibn as-Sunnī (511) and *al-Futūḥāt* (5/152). According to Ibn Ḥajar, this narration is cut off (*maqṭū'*). The narration from Ibn ad-Dīnār is unknown.

3 An-Nasā'ī (544), Ibn as-Sunnī (525), and *al-Futūḥāt* (5/154). Ibn Ḥajar classifies this hadith as *ḥasan*.

وَرَبَّ الشَّيَاطِينِ وَمَا أَضْلَلْنَ، وَرَبَّ الرِّيَاحِ وَمَا ذَرَيْنَ أَسْأَلُكَ خَيْرَ هَذِهِ
الْقَرْيَةِ وَخَيْرَ أَهْلِهَا، وَنَعُوْذُ بِكَ مِنْ شَرِّهَا وَشَرِّ أَهْلِهَا وَشَرِّ مَا فِيهَا.

Allāhumma Rabba-s-samāwāti-s-sab'i wa mā aẓlalna, wa-l-arḍīna-s-sab'i wa mā aqlalna, wa Rabba-sh-shayāṭīni wa mā aḍlalna, wa Rabba-r-riyāḥi wa mā dharayn. As'aluka khayra hādhihi-l-qaryati wa khayra ahlihā, wa na'ūdhu bika min sharrihā wa sharri ahlihā wa sharri mā fīhā.

We relate from the book of Ibn as-Sunnī that 'Ā'ishah ﵂ said: "When the Messenger of Allah ﷺ looked upon a region he was about to enter he would say, *'O Allah, I ask for the good in this and the good You have gathered in it, and I seek refuge from its evil and the evil You have gathered in it. Allah, give us our provision from it, protect us from its diseases, and endear us to its inhabitants, and endear us to the righteous amongst them.'*"[1]

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ هَذِهِ وَخَيْرِ مَا جَمَعْتَ فِيهَا، وَأَعُوذُ بِكَ
مِنْ شَرِّهَا وَشَرِّ مَا جَمَعْتَ فِيهَا، اَللّٰهُمَّ ارْزُقْنَا حَيَاهَا، وَأَعِذْنَا مِنْ
وَبَاهَا، وَحَبِّبْنَا إِلَىٰ أَهْلِهَا، وَحَبِّبْ صَالِحِي أَهْلِهَا إِلَيْنَا.

Allāhumma innī as'aluka min khayri hādhihi wa khayri mā jama'ta fīhā, wa a'ūdhu bika min sharrihā wa sharri mā jama'ta fīhā. Allāhumma-rzuqnā ḥayāhā, wa a'idhnā min wabāhā, wa ḥabbibnā ilā ahlihā, wa ḥabbib ṣāliḥī ahlihā ilaynā.

182

WHAT TO SAY WHEN APPREHENDING HARM FROM SOME PEOPLE

WE RELATE FROM the *Sunans* of Abū Dāwūd and an-Nasā'ī with *ṣaḥīḥ isnāds* from Abū Mūsā al-Ash'arī ﵁, that when the Messenger of Allah ﷺ apprehended harm from people he said: "*O Allah, we make You responsible for their slaughter and we seek Your protection from their evil.*"[1]

اَللّٰهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ، وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ.

Allāhumma innā naj'aluka fī nuḥūrihim, wa na'ūdhu bika min shurūrihim.

It is *mustaḥabb* to supplicate with the *du'ā'* of distress and others that we have already mentioned.

1 Abū Dāwūd (1537).

183

WHAT TRAVELLERS SHOULD SAY WHEN CONFRONTED BY AN OGRE

WE RELATE FROM the book of Ibn as-Sunnī that Jābir ﵁ narrated that the Messenger of Allah ﷺ said: "If an ogre confronts you then call the *adhān*."[1]

I say that an ogre is a type of *jinn* or demon, and they are their magicians. The meaning of *taghawwalat*, 'confronts', is that it manifests itself in various forms. What is intended is that you should repel its evil with the *adhān*, because Shayṭān flees when he hears the *adhān*. We have discussed a similar eventuality in the chapter on what to say if Shayṭān appears to one at the beginning of the Book on *adhkār* and *du'ā's* for occasional circumstances (On Occasional Matters); and we mentioned that one ought to occupy oneself by reciting the Qur'ān because of the *āyāt* mentioned on that subject.

I have also mentioned the words of the *'ulamā'* concerning hadiths about ghouls and ogres and their differences respecting them; and I have explained the matter in [my] book *Tahdhīb al-asmā' wa-l-lughāt* concerning [words and terms] used in the famous books of *fiqh*. Whoever wishes may have recourse to that.

184

WHAT TO SAY WHEN DISMOUNTING

WE RELATE FROM the *Ṣaḥīḥ* of Muslim as well as the *Muwaṭṭa'* of Mālik, and at-Tirmidhī and others that Khawlah bint Ḥākim ﵂ reported: "I heard the Messenger of Allah ﷺ say: "Whoever dismounts at a place and then says *I seek protection in the perfect words of Allah from the evil of what He has created,* nothing will harm him until he sets off again from that place."[2]

أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.

A'ūdhu bi-kalimāti-llāhi-t-tāmmāti min sharri mā khalaq.

We relate in the *Sunan* of Abū Dāwūd and others that 'Umar ibn al-Khaṭṭāb ﵁ reported: "When the Prophet of Allah ﷺ was travelling he would say, when night

1 Ibn as-Sunnī (524) and *al-Futūḥāt* (5/161). According to Ibn Ḥajar, all of the narrators of this hadith are trustworthy; but Ḥasan, who narrates from Jābir, did not hear it from him, according to the majority of scholars.

2 Muslim (2708), Malik (2/978), and at-Tirmidhī (3433).

was approaching: '*O Earth, my Lord and yours is Allah. I seek protection in Allah from your evil and the evil that is in you, and the evil that has been created in you, and the evil of that which crawls on you. I seek protection in Allah from lions, black things, snakes, scorpions, and the inhabitants of the land, parents and offspring alike.*'"[1]

يَا أَرْضُ رَبِّي وَرَبُّكِ اللهُ، أَعُوذُ بِاللهِ مِنْ شَرِّكِ وَشَرِّ مَا فِيكِ، وَشَرِّ مَا خُلِقَ فِيكِ، وَشَرِّ مَا يَدِبُّ عَلَيْكِ، وَأَعُوذُ بِاللهِ مِنْ أَسَدٍ وَأَسْوَدَ، وَمِنَ الْحَيَّةِ وَالْعَقْرَبِ، وَمِنْ سَاكِنِ الْبَلَدِ، وَمِنْ وَالِدٍ وَمَا وَلَدَ.

Yā arḍu Rabbī wa Rabbuki-llāh. A'ūdhu bi-llāhi min sharriki wa sharri mā fik, wa sharri mā khuliqa fik, wa sharri mā yadibbu 'alayk, wa a'ūdhu bi-llāhi min asadin wa aswad, wa min al-ḥayyati wa-l-'aqrab, wa min sākini-l-balad, wa min wālidin wa mā walad.

Al-Khaṭṭābī said that 'the inhabitants of the land' means the jinns that dwell on and inhabit the earth, as well as the regions of the earth. Creatures have dwellings, even those that have no building or house. He [also] said that 'father' can sometimes mean Iblīs and 'son' can sometimes mean Shayṭān. Those are al-Khaṭṭābī's words.

The word *aswad* means an individual. Any individual can be called *aswad* [i.e. they need not be dark-skinned].

We relate in the book of Ibn as-Sunnī that Anas ﷺ said: 'Whenever we set out, we used to say *tasbīḥ* until we halted on our journey".

185

WHAT TO SAY UPON RETURNING FROM A JOURNEY

IT IS SUNNAH to say what we have mentioned in the hadith related by Ibn 'Umar ﷺ in the chapter on what to say when ascending and descending.

We relate in the *Ṣaḥīḥ* of Muslim that Anas ﷺ narrated: "We returned with the Prophet ﷺ, Abū Ṭalḥah and I, and Ṣafiyyah was riding behind him on his she-camel. When we were close to Madīnah he said: '*Returning, repenting, worshipping, praising our Lord.*' He continued to say that until we reached Madīnah."[2]

1 Abū Dāwūd (2603), an-Nasā'ī (563) in *'Amal al-yawm wa al-laylah*, and *al-Futūḥāt* (5/146). Ibn Ḥajar grades this hadith as *ṣaḥīḥ*.

2 Muslim (1345).

آئِبُونَ تَائِبُونَ عَابِدُونَ، لِرَبِّنَا حَامِدُونَ.

Ā'ibūna tā'ibūna 'ābidūn, li-Rabbinā ḥāmidūn.

186

WHAT TRAVELLERS SHOULD SAY AFTER THE *ṢALĀH* OF *ṢUBḤ*

KNOW THAT IT is *mustaḥabb* for travellers to say what others say after the *ṣalāh* of *Ṣubḥ*, which we have already explained. It is *mustaḥabb* for them also to say that which we relate from the book of Ibn as-Sunnī: that Abū Barazah ﷺ reported that when the Messenger of Allah ﷺ performed the *ṣalāh* of *Ṣubḥ*—the narrator said that he only knew that he said "during a journey"—he raised his voice so that his Companions heard him say: "*O Allah, reform for me my religion, which You have made the preservation of my affairs. O Allah, reform for me my worldly life, in which is my livelihood*" thrice; "*And reform for me my Hereafter, to which You have made my return*" thrice; "*O Allah, I seek protection in Your pleasure from Your wrath; O Allah, I seek protection in You*" thrice; "*None can withhold what You grant, and none can grant what You withhold. The might of the mighty does not avail them before You.*"[1]

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي جَعَلْتَهُ عِصْمَةَ أَمْرِي، اَللَّهُمَّ أَصْلِحْ لِي دُنْيَايَ الَّتِي جَعَلْتَ فِيهَا مَعَاشِي (٣).
اَللَّهُمَّ أَصْلِحْ لِي آخِرَتِي الَّتِي جَعَلْتَ إِلَيْهَا مَرْجِعِي (٣).
اَللَّهُمَّ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، اَللَّهُمَّ أَعُوذُ بِكَ (٣).
لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

Allāhumma aṣliḥ lī dīni-lladhī ja'altahu 'iṣmata amrī, Allāhumma aṣliḥ lī dunyāya-llatī ja'alta fīhā ma'āshī (x3).
Allāhumma aṣliḥ lī ākhirati-llatī ja'alta ilayhā marji'ī (x3).
Allāhumma a'ūdhu bi-riḍāka min sakhaṭik, Allāhumma a'ūdhu bik (x3).
Lā māni'a li-mā a'ṭayt, wa lā mu'ṭiya li-mā mana't, wa lā yanfa'u dha-l-jaddi minka-l-jadd.

1 Ibn as-Sunnī (516).

187

WHAT TO SAY UPON SIGHTING ONE'S HOMELAND

IT IS *MUSTAḤABB* to say what we mentioned in the hadith from Anas ﷺ in the previous chapter. It is also *mustaḥabb* to say upon seeing one's homeland: "*O Allah, give us stability and good sustenance in it.*"[1]

اَللّٰهُمَّ اجْعَلْ لَنَا بِهَا قَرَاراً وَرِزْقاً حَسَناً.

Allāhumma-j'al la-nā bihā qarāran wa rizqan ḥasanā.

188

WHAT TO SAY WHEN RETURNING FROM A JOURNEY AND ENTERING ONE'S HOME

WE RELATE FROM the book of Ibn as-Sunnī that Ibn 'Abbās ﷺ related that when the Messenger of Allah ﷺ returned from a journey and went to his family he said: "*Turning turning, to our Lord returning, not leaving behind any sin [unforgiven].*"[2]

تَوْباً تَوْباً، لِرَبِّنَا أَوْباً، لَا يُغَادِرُ حَوْباً.

Tawban tawbā, li-Rabbinā awbā, lā yughādiru ḥawbā.

I say that *tawban tawbā* is asking for *tawbah*, 'to turn towards'. It is in the accusative case either by being connected to the implicit [phrases] 'turn to us' (*tub 'alaynā tawbā*) or 'we ask You for repentance' (*nas'aluka tawbā*). The word *awbā* is in the same sense and takes its meaning from the verb *āba*, meaning 'he returned'. The phrase 'not leaving' means 'not discarding' and the word *ḥawbā'*, meaning 'sin' (*ithm*), and is written with a *fatḥah* on the *ḥā'* or with a *ḍammah* (*ḥūban*).

1 *Al-Futūḥāt* (5/175). Imam an-Nawawī does not specify the book of hadiths in which this invocation can be found. It is a *ḥasan* hadith and is present in the *Kitāb ad-Du'ā'* of aṭ-Ṭabarānī. Ibn Ḥajar mentions a supporting narration for it.

2 Ibn as-Sunnī (536). Ibn Ḥajar grades it as *ṣaḥīḥ*.

189

WHAT TO SAY TO SOMEONE WHO IS RETURNING FROM A JOURNEY

IT IS *MUSTAḤABB* to say: '*Praise be to Allah Who has kept you safe,*' or '*Praise be to Allah Who has joined together disunited affairs by means of you,*' or suchlike.

أَلْحَمْدُ لِلّٰهِ الَّذِي سَلَّمَكَ.

Al-ḥamdu li-llāhi-lladhī sallamak.

أَلْحَمْدُ لِلّٰهِ الَّذِي جَمَعَ الشَّمْلَ بِكَ.

Al-ḥamdu li-llāhi-lladhī jama'a-sh-shamla bik.

Allah ﷻ says: "**If you give thanks I will certainly give you increase.**"[1] The hadith from 'Ā'ishah ﷺ in the next chapter refers to this.

﴿لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ﴾

190

WHAT TO SAY TO SOMEONE RETURNING FROM AN EXPEDITION FOR THE CAUSE OF ALLAH

WE RELATE FROM the book of Ibn as-Sunnī that 'Ā'ishah ﷺ said: "The Messenger of Allah ﷺ had been on an expedition. When he came in I met him and took his hand. I said: '*Praise be to Allah, Who has given you victory, given you might, and conferred honour upon you.*'"[2]

اَلْحَمْدُ لِلّٰهِ الَّذِي نَصَرَكَ وَأَعَزَّكَ وَأَكْرَمَكَ.

Al-ḥamdu li-llāhi-lladhī naṣaraka wa a'azzaka wa akramak.

1 Qur'ān 14:7.

2 Ibn as-Sunnī (537).

191

WHAT TO SAY TO SOMEONE WHO IS RETURNING FROM *ḤAJJ*

WE RELATE FROM the book of Ibn as-Sunnī that Ibn 'Umar ﷺ reported: "A young man came to the Prophet ﷺ and said: 'I intend to go and perform *Ḥajj*.' So the Messenger of Allah ﷺ walked with him and said: 'Young man, *may Allah provide you with the fear of Allah, turn you towards good and be your sufficiency for what is important.*' Then when he returned he greeted the Prophet ﷺ, who said: '*Young man, may Allah accept your* Ḥajj *and forgive your sins and compensate you for your expenditure.*'"[1]

زَوَّدَكَ اللهُ التَّقْوَىٰ، وَوَجَّهَكَ فِي الْخَيْرِ، وَكَفَاكَ الْمُهِمَّ.

قَبِلَ اللهُ حَجَّكَ، وَغَفَرَ ذَنْبَكَ، وَأَخْلَفَ نَفَقَتَكَ.

Zawwadaka-llāhu-t-taqwā, wa wajjahaka fi-l-khayr, wa kafāka-l-muhimm.
Qabila-llāhu Ḥajjak, wa ghafara dhanbak, wa akhlafa nafaqatak.

And we relate from the *Sunan* of al-Bayhaqī that Abū Hurayrah ﷺ related that the Messenger of Allah ﷺ said: "*O Allah, forgive the pilgrim and anyone for whom the pilgrim asks for forgiveness.*"[2] According to al-Ḥākim, this hadith is *ṣaḥīḥ* according to the criteria of Muslim.

اَللّٰهُمَّ اغْفِرْ لِلْحَاجِّ، وَلِمَنِ اسْتَغْفَرَ لَهُ الْحَاجُّ.

Allāhumma-ghfir li-l-ḥājj, wa li-mani-staghfara lahu-l-ḥājj.

192

WHAT TO SAY WHEN FOOD IS BROUGHT

WE RELATE FROM the book of Ibn as-Sunnī that 'Abdullāh ibn 'Amr ibn al-'Āṣ ﷺ related that when food was brought to the Prophet ﷺ he used to say: "*O Allah, bless us in that which You have given us as sustenance, and protect us from the punishment of Hell-Fire. In the name of Allah.*"[3]

1 Ibn as-Sunnī (538). According to Ibn Ḥajar this hadith is weak.
2 *as-Sunan al-kubrā* of al-Bayhaqī (5/261). Ibn Ḥajar grades it as *ḥasan*.
3 Ibn as-Sunnī (459).

اَللّٰهُمَّ بَارِكْ لَنَا فِيمَا رَزَقْتَنَا، وَقِنَا عَذَابَ النَّارِ، بِسْمِ اللهِ.

Allāhumma bārik lanā fī-mā razaqtanā, wa qinā 'adhāba-n-Nār. Bismi-llāh.

193

THE DESIRABILITY OF A HOST SAYING 'EAT' AND SIMILAR THINGS TO HIS GUESTS WHEN FOOD IS PRESENTED

know that it is *mustaḥabb* for the host to say to his guests upon presenting the food: *In the name of Allah!, or Eat!,* or *aṣ-Ṣalāh!,*[1] or other words that clearly express permission to start eating, when food is presented. These words are not *wājib* : it is sufficient to present the food to them. They may eat simply because the food has been presented, without any specific words. According to some of our [Shāfi'ī] colleagues, the words are essential, but the correct view is the other one. The authentic hadiths about permission for [eating] are interpreted as indicating the desirability [of a verbal invitation].

194

MENTIONING THE NAME OF ALLAH WHEN EATING AND DRINKING

WE RELATE FROM the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that 'Umar ibn Abī Salamah ﷺ related: "The Messenger of Allah ﷺ told me: 'Mention the name of Allah and eat with your right hand.'"[2]

We relate in the *Sunan*s of Abū Dāwūd and at-Tirmidhī that 'Ā'ishah ﷺ reported that the Messenger of Allah ﷺ said: "When any one of you eats, he should mention the name of Allah at the beginning; and if he forgets to mention Allah at the beginning, he should say: '*In the name of Allah' at the beginning and the end of it.*"[3] At-Tirmidhī described this hadith as *ḥasan ṣaḥīḥ*.

1 It is recommended to wash the hands before eating; hand-washing is also sometimes called *wuḍū'*, so saying *Ṣalāh!* is metonymic since the food also comes after *wuḍū'*.
2 Al-Bukhārī (5376), Muslim (2022), *Al-Muwaṭṭa'* (2/934) Abū Dāwūd (3777), at-Tirmidhī (1858), Ibn Mājah (3267) and an-Nasā'ī (278).
3 Abū Dāwūd (3767) and at-Tirmidhī (1859). Ibn Ḥajar grades it as *ḥasan*.

بِاسْمِ اللهِ أَوَّلَهُ وَآخِرَهُ.

Bismi-llāhi awwalahu wa ākhirah.

We relate in the *Ṣaḥīḥ* of Muslim that Jābir ﷺ related that he heard the Messenger of Allah ﷺ say: "When a man enters his home and remembers Allah ﷻ on entering and on eating, Shayṭān says: 'There is no lodging or supper for you.' If he enters and does not remember Allah ﷻ, Shayṭān says: 'You have found lodging for the night.' If he does not remember Allah ﷻ on eating he says: 'You have found lodging and supper.'"[1]

We also relate from the *Ṣaḥīḥ* of Muslim that Anas ﷺ narrated a hadith about one of the manifest miracles of the Messenger of Allah ﷺ, [which occurred] when Abū Ṭalḥah ﷺ and Umm Sulaym ﷺ invited him [to eat]. The Prophet ﷺ said: "Give permission for ten." Permission was granted and they entered. The Prophet ﷺ said: "Eat and mention the name of Allah ﷻ." They ate until he had done the same for eighty men.[2]

We also relate from the *Ṣaḥīḥ* of Muslim that Ḥudhayfah ﷺ narrated: "When we partook of food with the Messenger of Allah ﷺ we did not lay our hands on it until the Messenger of Allah ﷺ had put his hand on it. Once, we partook of food with him and a young girl came as if pushed forward. She started to put her hand in the food, and the Messenger of Allah ﷺ took her hand [away]. Then a Bedouin came as if pushed forward, and he [the Messenger of Allah ﷺ] took his hand [away]. Then the Messenger of Allah ﷺ said: 'Shayṭān makes food lawful for himself if the name of Allah is not mentioned on it. He brought this young girl to make the food lawful [for himself], but I took hold of her hand. Then he brought this Bedouin to make the food lawful [for himself], but I took his hand. I swear by the One Who holds my life in His hands that [Shayṭān's] hand is in my hand with their hands.' Then he mentioned the name of Allah and ate."[3]

We relate in the *Sunans* of Abū Dāwūd and an-Nasā'ī that Umayyah ibn Makhshī, a Companion, ﷺ said: "The Messenger of Allah ﷺ was sitting while a man was eating. He did not mention the name of Allah until just one morsel of his food remained. When he raised it to his mouth he said: '*In the name of Allah at the beginning and the end of it.*' The Messenger of Allah ﷺ smiled then said: 'Shayṭān kept on eating with him, but when he mentioned the name of Allah, Shayṭān threw up what was in his belly.'"

I say: Makhshī has *fatḥah* on the letter *mīm* with no vowel on the *khā'*, *kasrah* on the letter *shīn*, and a doubled *yā'*. This hadith suggests that the Prophet ﷺ did not know until the end that the man had not remembered the name of Allah, for if he had known he would not have refrained from telling him to mention Allah.[4]

We relate in the book of at-Tirmidhī that 'Ā'ishah ﷺ related that the Messenger of Allah ﷺ was once eating food with six of his Companions when a Bedouin came

1 Muslim (2018) and Abū Dāwūd (3765).
2 Muslim (2040).
3 Muslim (2017), Abū Dāwūd (3766), an-Nasā'ī (273), and Ibn as-Sunnī (460).
4 Abū Dāwūd (3768), an-Nasā'ī (282), Aḥmad (4/336), and al-Ḥākim (4/108), who grades it as *ṣaḥīḥ*; adh-Dhahabī agrees.

and ate it in two morsels. The Messenger of Allah ﷺ said: "If he had mentioned [Allah], it would have been enough for you all."[1] According to at-Tirmidhī, this hadith is *ḥasan ṣaḥīḥ*.

We relate from Jābir ﷺ, from the Prophet ﷺ who said: "Whoever forgets to make remembrance of Allah while eating, let him recite, 'Say, **He is Allah, One**' when he finishes".

I say that the *'ulamā'* agree as to the desirability of mentioning the name of Allah when beginning to eat. If one leaves it out at the beginning, intentionally, unintentionally or because of coercion or some other impediment and then he is able to do it while eating, it is *mustaḥabb* for him to mention the name of Allah. This is because of the hadith mentioned earlier. One should say *In the name of Allah at the beginning and the end of it* as is narrated in the hadith. Invoking the name of Allah when drinking water, milk, honey, soup or other drinks is as desirable as when eating. The *'ulamā'* say that it is *mustaḥabb* to mention the name of Allah aloud, so that it may be a reminder for others to say the name and in order that one may be imitated in doing so. And Allah knows best.

IN CONCLUSION: SOME RULINGS RELATING TO MENTIONING THE NAME OF ALLAH OVER FOOD

The most important thing to know about the *tasmiyah*,[2] and the amount that is adequate, is that the best thing is to say: *In the name of Allah, the Beneficent, the Merciful.* If one says *In the name of Allah*, that will suffice, and he will have fulfilled the Sunnah. This applies even if that person is in a state of major ritual impurity, menstruating, or suchlike. All those who eat should remember Allah. And I have mentioned that in my *Kitāb aṭ-Ṭabaqāt*, in the biographical notice of ash-Shāfi'ī, may Allah have mercy on him. It resembles the greeting of *salām* and responding to a person who sneezes, in the sense that if one of a group remembers Allah it suffices for the rest.

195

NOT FINDING FAULT WITH FOOD

WE RELATE FROM the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ never found fault with food. If he had an appetite for it he ate it, and if he disliked it he left it.[3] Another version of Muslim states: "And if he had no appetite for it, he remained silent".

1 At-Tirmidhī (1859).
2 *Tasmiyah* means saying the name of Allah.
3 Al-Bukhārī (5409), Muslim (2064), Abū Dāwūd (3764), and at-Tirmidhī (2032).

We relate in the *Sunans* of Abū Dāwūd, at-Tirmidhī and Ibn Mājah from Ḥulb ﷺ, a Companion, who said: "I heard the Messenger of Allah ﷺ being asked by a man [who said] 'there are foods that I refrain from'". [The Prophet ﷺ] said: "Do not let something become agitated in your breast by which you will resemble Christianity."

I say that the [name] Ḥulb is written with a *ḍammah* on the letter *ḥā'* and no vowel on the letter *lām* and with a *bā'*.

The word *yataḥallajanna* is written with *ḥā'* before the *lām*, followed by the letter *jīm*. This is how it is spelt by al-Harawī, al-Khaṭṭābī and the majority of the imams, and that is how we spell it in our sources of listening to the *Sunan* of Abū Dāwūd and others with a *ḥā'*. Abū as-Sa'ādāt Ibn al-Athīr also reports the same with a *ḥā'*. He adds that it is also narrated with the letter *khā'*, but they both have the same meaning.

According to al-Khaṭṭābī, it means 'do not let him fall into doubt about it'. He said that its origin is from the word *al-ḥalj*, which means 'movement and confusion', and from which comes [the expression] 'carding cotton'. He also says that the phrase 'you will resemble Christianity' means 'you will come close to resembling it'. *Muḍāra'ah* means to come close in resemblance.

196

THE PERMISSIBILITY OF SAYING 'I DO NOT HAVE AN APPETITE FOR THIS FOOD' OR 'I DO NOT ORDINARILY EAT IT' AND THE LIKE IF NECESSARY

WE RELATE FROM the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Khālid ibn al-Walīd ﷺ reported that a roasted lizard was presented to the Messenger of Allah ﷺ and his hand moved towards it. [Those present] said: "It is a lizard, Messenger of Allah." He raised his hand. Khālid asked: "Is the lizard *ḥarām*?" He said: "No, but this was not found in the land of my people, so I find it off-putting."[1]

197

PRAISING THE FOOD THAT ONE EATS

WE RELATE FROM the *Ṣaḥīḥ* of Muslim that Jābir ﷺ reported that the Prophet ﷺ once asked his family for condiment to eat with bread. They said: "We have nothing

1 Al-Bukhārī (5391), Muslim (1945), *al-Muwaṭṭa'* (2/978), Abū Dāwūd (3793), and an-Nasā'ī (7/198–199).

but vinegar." He called for it and started to eat some of it. He said: "Vinegar is a wonderful condiment, vinegar is a wonderful condiment."[1]

198

WHAT TO SAY WHEN PRESENT AT A MEAL AND ONE IS FASTING, IN THE CASE WHEN ONE DOES NOT BREAK HIS FAST

WE RELATE FROM the *Ṣaḥīḥ* of Muslim that Abū Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said: "If any of you is invited [to eat] he should accept. If he is fasting he should supplicate [for his host] and if he is not fasting he should eat."[2]

The *'ulamā'* say that the meaning of *fa-l-yuṣalli* is that he should make a supplication.

We relate in the book of Ibn as-Sunnī as well as others that he ﷺ said: "If he is not fasting he should eat, and if he is fasting he should pray for blessings upon it."[3]

199

WHAT TO SAY WHEN ONE IS INVITED FOR A MEAL AND OTHERS FOLLOW

WE RELATE FROM the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Ibn Mas'ūd ﷺ narrated that a man invited the Prophet ﷺ for a meal which he had prepared. He ﷺ was the fifth of five [people to be invited]. A man followed them. When he came to the door, the Prophet ﷺ said: "This man followed us. Give him permission if you wish; otherwise he will go back." He said: "I give him permission, Messenger of Allah."[4]

1 Muslim (2052), Abū Dāwūd (3820), at-Tirmidhī (1840), and an-Nasā'ī (7/14).
2 Muslim (1431), Abū Dāwūd (3742), and at-Tirmidhī (781).
3 Ibn as-Sunnī (410) and an-Nasā'ī (300).
4 Al-Bukhārī (5343), Muslim (2036), and at-Tirmidhī (1099).

200

HOW TO ADMONISH AND INSTRUCT SOMEONE WHO ERRS WHEN EATING

WE RELATE FROM the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that 'Umar ibn Abī Salamah ﷺ reported: "I was a young boy in the care of the Messenger of Allah ﷺ. My hand used to stray in the plate. The Messenger of Allah ﷺ said to me: 'Boy, mention the name of Allah, eat with your right hand, and eat from what is in front of you.'"[1] According to a report in the *Ṣaḥīḥ* he said: "One day I ate with the Messenger of Allah ﷺ and I started to eat from the sides of the plate, so the Messenger of Allah ﷺ told me: 'Eat from what is in front of you.'" I say that *taṭīshu,* with a *kasrah* on the *ṭā'* and then after that a *yā'* with a *sukūn,* means to move about and to stretch over to the sides of the plate instead of confining oneself to one place.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Jabalah ibn Suḥaym said: "We were afflicted by a year of famine in the company of Ibn az-Zubayr. Then we were provided with dates. 'Abdullāh ibn 'Umar ﷺ passed by us while we were eating, and said: 'Do not take two [dates] at once, for the Prophet ﷺ prohibited the taking of two [dates] together.' Then he said: 'Unless a man asks permission from his brother.'"[2] His words *lā tuqārinū,* 'do not take two at once', mean 'let not a man eat two dates in one mouthful'.

We relate in the *Ṣaḥīḥ* of Muslim that Salamah ibn al-Akwa' ﷺ reported that a man once ate with his left hand in the company of the Prophet ﷺ. He said: "Eat with your right hand."[3] [The man] said: "I cannot." [The Prophet ﷺ] said: "You will not be able to."[4] Nothing had prevented him but pride.[5] He never lifted [his right hand] to his mouth again.[6] This man was Busr—with a *ḍammah* on the *bā'* and with *sīn*—ibn Rā'ī al-'Ayr—with a *yā'* and a *fatḥah* on the *'ayn*—and he was a Companion. I have explained his circumstances and the explanation of this hadith in the *Sharḥ Ṣaḥīḥ Muslim.* And Allah knows best.

1 Al-Bukhārī (5376) and Muslim (2022).

2 Al-Bukhārī (2455), Muslim (2045), Abū Dāwūd (3834), and at-Tirmidhī (1815).

3 The instruction to eat with his right hand is proof of having to encourage good and prohibit evil, even while eating.

4 This is proof of the permissibility of cursing one who contravenes a religious ruling without an excuse.

5 According to al-Qāḍī 'Iyāḍ, this is evidence that he was a hypocrite. The author states that pride and disobedience alone do not entail hypocrisy, but they are sins. Eating with the left hand is prohibited if there is no excuse for doing so. If there is something that prevents a person from eating with his right hand, such as sickness, a wound, or anything else, then it is not *makrūh* for them to eat with the left hand.

6 Muslim (2021).

201

THE DESIRABILITY OF TALKING WHILST EATING

ON THIS SUBJECT is the hadith of Jābir which we have already cited, in the chapter on praising food. Imam Abū Ḥāmid al-Ghazālī said in *al-Iḥyā'*, "Part of the etiquette of eating is to speak about good things while eating, and to talk about the stories of righteous people concerning food and other things."

202

WHAT SOMEONE WHO EATS WITHOUT BECOMING SATIATED SHOULD SAY AND DO

WE RELATE FROM the *Sunans* of Abū Dāwūd and Ibn Mājah that Waḥshī ibn Ḥarb ﷺ narrated that the Companions of the Messenger of Allah ﷺ said: "Messenger of Allah, we eat but we are not satisfied." He ﷺ said: "Perhaps you are eating separately." "Yes," they replied. He said: "Then come together for your meals and remember the name of Allah on your food, and you will be blessed in it."[1]

203

WHAT TO SAY WHEN EATING WITH SOMEONE WHO HAS A BODILY DEFECT

WE RELATE FROM the *Sunans* of Abū Dāwūd, at-Tirmidhī and Ibn Mājah that Jābir ﷺ reported that the Messenger of Allah ﷺ took the hand of a leper and put it in the plate with him, and said: "Eat: *In the name of Allah, trusting in Allah and relying entirely on Him.*"[2]

1 Abū Dāwūd (3764) and Ibn Mājah (3286). Ibn Ḥajar grades it as *ḥasan* owing to its supporting narrations.

2 Abū Dāwūd (3925), at-Tirmidhī (1818), Ibn Mājah (3542), and *al-Futūḥāt* (5/216). Ibn Ḥajar grades this hadith as *ḥasan*.

بِسْمِ اللهِ ثِقَةً بِاللهِ وَتَوَكُّلاً عَلَيْهِ.

Bismi-llāhi thiqatan bi-llāhi wa tawakkulan ʿalayh.

204

THE DESIRABILITY OF A HOST SAYING 'EAT' TO HIS GUESTS AND OTHERS WHEN THEY LIFT THEIR HANDS FROM THE FOOD AND SAYING IT REPEATEDLY UNTIL HE HAS ASCERTAINED THAT THEY HAVE HAD ENOUGH; AND THAT OF DOING THE SAME WITH DRINK, PERFUME, ETC.

KNOW THAT THIS is *mustaḥabb*, so much so that it is *mustaḥabb* for a man with his wife and other dependants who he suspects have lifted their hands while they still need to eat, even only a little. Here is some of the evidence for this.

We relate from the *Ṣaḥīḥ* of al-Bukhārī that Abū Hurayrah ﷺ narrated a long hadith which includes manifest miracles of the Messenger of Allah ﷺ. Once when Abū Hurayrah ﷺ was extremely hungry he sat in the street requesting those who passed by him to recite the Qur'ān to him, hoping that they would invite him [to a meal]. Then the Messenger of Allah ﷺ sent him to the People of the *Ṣuffah* and he made them all drink their fill from a single goblet [of milk]. He recounted the hadith until he said: "The Messenger of Allah ﷺ told me: 'Only I and you remain.' I said: 'You have spoken the truth, Messenger of Allah.' He said: 'Sit and drink.' So I sat and drank. He said: 'Drink.' And I drank. He continued to say: 'Drink' until I said: 'No, by Him Who has sent you with the truth, I cannot find any room for it.' He said: 'Let me see it.' I gave him the goblet, and he praised Allah and mentioned His name and drank the remaining milk."[1]

205

WHAT TO SAY WHEN ONE HAS FINISHED EATING

WE RELATE FROM the *Ṣaḥīḥ* of al-Bukhārī from Abū Umāmah ﷺ that when the Prophet ﷺ removed his table [because people had finished eating] he would recite:[2]

1 Al-Bukhārī (6452).

2 We omit the translation at this point since in the author's explanation which follows there are several possible interpretations.

اَلْحَمْدُ لِلّٰهِ كَثِيراً طَيِّباً، مُبَارَكاً فِيهِ، غَيْرُ مَكْفِيٍّ وَلَا مُوَدَّعٍ، وَلَا مُسْتَغْنًى عَنْهُ، رَبَّنَا.

Al-ḥamdu li-llāhi kathīran ṭayyibā, mubārakan fīh, ghayra makfiyyin wa lā muwaddaʿ, wa lā mustaghnan ʿanh, Rabbanā.

Another version states that when he had finished his meal—and he once said it while removing his table, *"Praise belongs to Allah Who has sufficed us and slaked our thirst unsufficed and unrejected."*

اَلْحَمْدُ لِلّٰهِ الَّذِي كَفَانَا وَأَرْوَانَا، غَيْرُ مَكْفِيٍّ وَلَا مَكْفُورٍ.

Al-ḥamdu li-llāhi-lladhī kafānā wa arwānā, ghayra makfiyyin wa lā makfūr.

I say: *makfiyy*, with *fatḥah* on the letter *mīm* and with a doubled *yā'*, is the correct and clear narration. Most narrators narrate it with the *hamzah*, but this is incorrect in the Arabic language, whether it is derived from [the words] *kifāyah* 'sufficiency' or *kafa'tu-l-inā'*, 'I overturned the vessel'. In the same way, one cannot say *maqrī'* for *maqrū'* from *qirā'ah*, nor *marmī'* for the word *marmiyy*, both with *hamzah*.

The author of *Maṭāliʿ al-anwār*, in his explanation of the hadith, says that all of this statement is concerned with food; and that is what the pronoun refers to.

According to al-Ḥarbī, *makfiyy* means a vessel that is upturned because there is no need for it, as he said 'not free of need for it', or because of the lack of it. And the words 'not shown ingratitude' means not denying the blessings of Allah ﷻ in it but showing gratitude, not withholding acknowledgement of them and praise for them.

Al-Khaṭṭābī holds the view that what is intended by all of this *duʿā'* is the Maker ﷻ and so the pronoun refers back to Him; and that *ghayr makfiyy* means that He feeds but is not fed—an interpretation apparently based on the root meaning of *kifāyah*, 'sufficiency'. Others have also held to this explanation of the hadith, i.e. that Allah has no need of any helper or assistant. According to al-Khaṭṭābī the meaning of *lā muwaddaʿ* is 'not discarding seeking from Him nor the desire for Him'; and this also has the meaning of [not] being free of Him.

Rabbanā is in the *naṣb* (accusative) case according to this, in the sense of singling out and praise, or in the vocative [O our Lord]: it is as if he was saying, 'O our Lord, hear our praise and our *duʿā'*.' Those who put it in the *raf'* (nominative) case (*Rabbunā*) isolate it and make it a predicate, which is how al-Aṣīlī restricted it, as if one were saying, 'That is our Lord', or 'You are our Lord'. It is also sound to use *kasrah* [*Rabbinā*] in apposition for the Name in the words, 'Praise belongs to Allah . . . [our Lord]'.

Abū as-Saʿādāt Ibn al-Athīr mentions in *Nihāyat al-gharīb* something similar to this difference of opinion in summary form: "If one puts 'our Lord' in the nominative case (*Rabbunā*), then it is as a subject delayed to the end, meaning: 'Our Lord is not sufficed and not taken leave of. . .', making *ghayru* in the nominative case as well." He also says: "The statement can also refer back to the word 'praise' (*al-ḥamd*) as if one were to say: '. . .much praise, that is not sufficient, or taken leave of, or free from any need of this praise'".

[Ibn al-Athīr] adds: "'And not taken leave of (*muwadda'*)' means 'without leaving obedience'; it is said that this is from the word *al-wadā'* (farewell), to which it refers. And Allah knows best."

And we relate from the *Ṣaḥīḥ* of Muslim that Anas ﷺ reported that the Messenger of Allah ﷺ said: "Allah ﷻ loves it when His servant eats food and praises Him for it, and when he drinks and praises Him for it."[1]

We relate in the *Sunan* of Abū Dāwūd and the books *al-Jāmi'* and *ash-Shamā'il* of at-Tirmidhī, that Abū Sa'īd al-Khudrī ﷺ narrated that when the Prophet ﷺ finished eating he said: "*Praise be to Allah, Who has fed us and given us to drink and made us Muslims.*"[2]

اَلْحَمْدُ لِلّٰهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ.

Al-ḥamdu li-llāhi-lladhī aṭ'amanā wa saqānā wa ja'alanā Muslimīn.

We relate in the *Sunan*s of Abū Dāwūd and an-Nasā'ī, with *ṣaḥīḥ isnād*s, that Abū Ayyūb Khālid ibn Zayd al-Anṣārī ﷺ reported that when the Messenger of Allah ﷺ ate and drank he said: "*Praise be to Allah, Who has provided [food and drink], made it easy to swallow, and made a way out for it.*"[3]

اَلْحَمْدُ لِلّٰهِ الَّذِي أَطْعَمَ وَسَقَى، وَسَوَّغَهُ وَجَعَلَ لَهُ مَخْرَجاً.

Al-ḥamdu li-llāhi-lladhī aṭ'ama wa saqā, wa sawwaghahu wa ja'ala lahu makhrajā.

We relate in the *Sunan*s of Abū Dāwūd, at-Tirmidhī and Ibn Mājah that Mu'ādh ibn Anas ﷺ reported that the Messenger of Allah ﷺ said: "Whoever eats food and says: *Praise be to Allah, Who has fed me this and provided me with it without any power and might from me,* his past sins will be forgiven."[4]

الْحَمد لِلّٰهِ الَّذِي أَطْعَمَنِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي ولاَ قُوَّةٍ.

Al-ḥamdu li-llāhi-lladhī aṭ'amanī hādhā wa razaqanīhi min ghayri ḥawlin minnī wa lā quwwah.

We relate in the *Sunan*s of an-Nasā'ī and the book of Ibn as-Sunnī, with a *ḥasan isnād*, that 'Abd ar-Raḥmān ibn Jubayr the Tābi'ī stated that a man who served the Prophet ﷺ for eight years told him that he heard the Prophet ﷺ say, when food was brought to him: "*In the name of Allah,*" and when he had finished: "*O Allah, You have fed and given to drink, You have freed from need, and You have relieved us, guided us, and revived us. So to You be all praise for what You have granted.*"[5]

1 Muslim (2734).
2 Abū Dāwūd (3850), at-Tirmidhī (3453), and Ibn Mājah (3283). Ibn Ḥajar grades this hadith as *ḥasan*.
3 Abū Dāwūd (3851) and An-Nasā'ī (285). Ibn Ḥajar grades this hadith as *ṣaḥīḥ*.
4 Abū Dāwūd (4023), at-Tirmidhī (3454), and Ibn Mājah (3285).
5 Ibn as-Sunnī (466). Ibn Ḥajar grades this hadith as *ṣaḥīḥ*.

اَللّٰهُمَّ أَطْعَمْتَ وَأَسْقَيْتَ، وَأَغْنَيْتَ وَأَقْنَيْتَ، وَهَدَيْتَ وَأَحْيَيْتَ فَلَكَ الْحَمْدُ عَلَىٰ مَا أَعْطَيْتَ.

Allāhumma aṭ'amta wa asqayt, wa aghnayta wa aqnayt, wa hadayta wa aḥyayt, fa-laka-l-ḥamdu 'alā mā a'ṭayt.

We relate in the book of Ibn as-Sunnī that 'Abdullāh ibn 'Amr ibn al-'Āṣ ﷺ reported that the Prophet ﷺ used to say when he finished his food: "*Praise be to Allah, Who has favoured and guided us and satisfied our hunger and our thirst, and bestowed every kindness upon us.*"[1]

اَلْحَمْدُ لِلّٰهِ الَّذِي مَنَّ عَلَينَا وَهَدَانَا، وَالَّذِي أَشْبَعَنَا وَأَوْرَانَا، وَكُلَّ الْإِحْسَانِ آتَانَا.

Al-ḥamdu li-llāhi-lladhī manna 'alaynā wa hadānā, wa-lladhī ashba'anā wa awrānā, wa kulla-l-iḥsāni ātānā.

We relate in the *Sunan*s of Abū Dāwūd and at-Tirmidhī as well as the book of Ibn as-Sunnī that Ibn 'Abbās ﷺ reported that the Messenger of Allah ﷺ said: "If any one of you eats food"—and in a narration by Ibn as-Sunnī "If Allah gives any one of you food"—"he should say: *O Allah, bless us in it and give us better than it to eat.* And anyone to whom Allah gives milk to drink should say: *Allah, bless us in it and increase it for us*; for there is nothing but milk that suffices both as a food and a drink in satiating hunger."[2] At-Tirmidhī endorsed this hadith as *ḥasan*.

اَللّٰهُمَّ بَارِكْ لَنَا فِيهِ وَأَطْعِمْنَا خَيْراً مِنْهُ.

Allāhumma bārik lanā fīhi wa aṭ'imnā khayran minh.

اَللّٰهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ.

Allāhumma bārik lanā fīhi wa zidnā minh.

We relate in the book of Ibn as-Sunnī, with a weak *isnād*, that 'Abdullāh ibn Mas'ūd ﷺ reported that when the Messenger of Allah ﷺ drank from a vessel he would take three breaths [afterwards]; he praised Allah with every breath and thanked Him at the end.[3]

1 Ibn as-Sunnī (467). Ibn Ḥajar cites some other narrations which strengthen this hadith.
2 Abū Dāwūd (3730), at-Tirmidhī (3451), Ibn as-Sunnī (475), and an-Nasā'ī (286).
3 Ibn as-Sunnī (472).

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THE *DU'Ā'* OF INVITEES AND GUESTS FOR THEIR HOST WHEN THEY HAVE FINISHED EATING

WE RELATE FROM the *Ṣaḥīḥ* of Muslim that 'Abdullāh ibn Busr ﷺ—with a *ḍammah* on the *bā'* and a *sukūn* on the *sīn*—a Companion, narrated: "The Messenger of Allah ﷺ came as a guest to my father. We brought him food and a waterskin with milk and he ate from it. Then he was brought dates, and he ate one of them, placed the date-stone between his fingers, and put his index and middle fingers together." Shu'bah said, "It is my opinion that what this signifies, if Allah, exalted is He, wills, is placing the date-stone between the two fingers." "Then he was brought a drink and he drank. After that he passed it to the person on his right. My father said: 'Pray for us.' He ﷺ said: '*O Allah, bless them in what You have provided for them, and forgive them and have mercy on them.*'"[1]

I say: *al-waṭbah,* with a *fatḥah* on the letter *wāw* and with a *sukūn* on the letter *ṭā'*, followed by *bā'*, means a leather bag that contains milk.

اَللّٰهُمَّ بَارِكْ لَهُمْ فِيمَا رَزَقْتَهُمْ، وَاغْفِرْ لَهُمْ فَارْحَمْهُمْ.

Allāhumma bārik lahum fīmā razaqtahum, wa-ghfir lahum fa-rḥamhum.

We relate in the *Sunan* of Abū Dāwūd and other sources, with a *ṣaḥīḥ isnād,* that Anas ﷺ narrated that the Messenger of Allah ﷺ came to Sa'd ibn 'Ubādah ﷺ. He brought some bread and oil and he ate. Then the Prophet ﷺ said: "*May those who fast break their fast with you, may the pious eat your food, and may the angels pray for you.*"[2]

أَفْطَرَ عِنْدَكُمُ الصَّائِمُونَ، وَأَكَلَ طَعَامَكُمُ الْأَبْرَارُ، وَصَلَّتْ عَلَيْكُمُ الْمَلَائِكَةُ.

Afṭara 'indakumu-ṣ-ṣā'imūn, wa akala ṭa'āmakumu-l-abrār, wa ṣallat 'alaykumu-l-malā'ikah.

We relate in the *Sunan* of Ibn Mājah that 'Abdullāh ibn az-Zubayr ﷺ reported that the Messenger of Allah ﷺ broke his fast together with Sa'd ibn Mu'ādh ﷺ and said: "*May those who fast break their fast with you.*"[3]

أَفْطَرَ عِنْدَكُمُ الصَّائِمُونَ...

Afṭara 'indakumu-ṣ-ṣā'imūn...

1 Muslim (2042), Abū Dāwūd (3729), at-Tirmidhī (3571), and an-Nasā'ī (291) in *'Amal al-yawm wa al-laylah.*

2 Abū Dāwūd (3854).

3 Ibn Mājah (1747).

I say that these are two separate events that occurred, with Sa'd ibn 'Ubādah and with Sa'd ibn Mu'ādh.

We relate in the *Sunan* of Abū Dāwūd that a man reported that Jābir ﷺ said: "Abū al-Haytham ibn at-Tayyihān made some food for the Prophet ﷺ. He invited the Prophet ﷺ and his Companions. When they had finished, [the Prophet ﷺ] said: 'Repay and reward your brother.' 'O Messenger of Allah, what is his reward?' they asked. He replied: 'When a man's house is entered, his food eaten, his drink is drunk, and then they make *du'ā'* for him, that is his reward and repayment.'"[1]

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MAKING *DU'Ā'* FOR SOMEBODY WHO GIVES ONE WATER OR MILK TO DRINK

WE RELATE FROM the *Ṣaḥīḥ* of Muslim that Miqdād ﷺ, in a long and well-known hadith, narrated that the Messenger of Allah ﷺ lifted his head to the heavens and said: "*O Allah, feed the one who has fed me and give to drink the one who has given me to drink.*"[2]

اَللّٰهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي، وَاسْقِ مَنْ سَقَانِي.

Allāhumma aṭ'im man aṭ'amanī, wa-sqi man saqānī.

We relate in the book of Ibn as-Sunnī that 'Amr ibn al-Ḥamiq ﷺ narrated that he gave the Messenger of Allah ﷺ milk to drink and he said: "*O Allah, grant that he continue to enjoy his youth.*" He ['Amr] lived for eighty years without seeing any white hairs.[3]

اَللّٰهُمَّ أَمْتِعْهُ بِشَبَابِهِ.

Allāhumma amti'hu bi-shabābih.

I say that al-Ḥamiq has a *fatḥah* on the *ḥā'* and a *kasrah* on the *mīm.*

We relate in the same source that 'Amr ibn al-Akhṭab ﷺ—with a *khā'* and a *fatḥah* on the *ṭā'*—reported: "The Messenger of Allah ﷺ asked for water and I brought him a wooden vessel in which was a hair, which I took out. The Messenger of Allah ﷺ said:

1 Abū Dāwūd (3853) and *al-Futūḥāt* (5/248). Ibn Ḥajar states that the chain for this hadith is weak, but that it has supporting narrations which strengthen it.

2 Muslim (2055).

3 Ibn as-Sunnī (476) and *al-Futūḥāt* (5/255). Ibn Ḥajar states that the chain for this hadith is weak; however, it has two supporting narrations which are reported by aṭ-Ṭabarānī and Ibn as-Sunnī.

'*O Allah, make him handsome.*'" The narrator said: "I saw him at the age of ninety-three, and his hair and beard were black."[1]

اَللّٰهُمَّ جَمِّلْهُ.

Allāhumma jammilh.

I say that *jumjumah,* with two *jīm*s both with *ḍammah* and in between them a *mīm* with a *sukūn,* is a wooden vessel. Its plural is *jamājim,* after which Dayr al-Jamājim is named—that being the place in Iraq where the battle between Ibn al-Ash'ath and al-Ḥajjāj took place—because they used to make wooden vessels there. Some have said it was named thus because it was built from the wooden vessels of the slain because of the great number of those killed.

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DU'Ā' AND ENCOURAGEMENT FOR SOMEONE WHO ENTERTAINS A GUEST

WE RELATE FROM the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Abū Hurayrah ﷺ reported that a man came to the Messenger of Allah ﷺ and asked him for hospitality, but he did not have anything to offer him hospitality with. He said: "Who will be hospitable to this man? May Allah have mercy on him." A man from the *Anṣār* stood up and took the man with him. He recounted the rest of the hadith.[2]

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PRAISE FOR SOMEONE WHO ENTERTAINS A GUEST

WE RELATE FROM the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Abū Hurayrah ﷺ narrated that a man came to the Messenger of Allah ﷺ and said: "I am in need." The Messenger of Allah ﷺ sent for one of his wives, but she said: "By Him Who has sent you with the truth, I do not have anything but water." He sent for another and she said the same, until all of them had said the same. [The Prophet ﷺ] asked: "Who will entertain this man tonight, and Allah will have mercy on him?" One of the *Anṣār*

1 Ibn as-Sunnī (478). This hadith is *ḥasan*. See *al-Futūḥāt* (5/255).
2 Al-Bukhārī (3798) and Muslim (2053).

stood up and said: "I, Messenger of Allah." He went with him to his house and asked his wife: "Do you have anything?" She replied: "No, except for the children's food." He said: "Put the children to sleep with something, and when our guest enters put out the lamp and make it appear to him as if we are eating. When he sits down to eat then go and get the lamp and extinguish it." They sat down, and the guest ate. When he got up in the morning he went to the Messenger of Allah ﷺ, who said: "Allah was pleased with what the two of you did for your guest. Allah ﷻ revealed this verse: 'They give others preference over themselves, even though poverty be their own lot.'"[1]

﴿وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾

I say: "This is taken to mean that the children did not have a crucial need for the food, because normally children will demand food, even if they are not hungry, when they see others eat. It also means that the man and woman gave preference to their guest. And Allah knows best."

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THE DESIRABILITY OF WELCOMING GUESTS AND PRAISING ALLAH FOR HAVING FOUND A GUEST TO ENTERTAIN; ALSO, BEING HAPPY AND EXTOLLING HIM FOR ENABLING ONE TO DO THIS

WE RELATE FROM the *Ṣaḥīḥ*s of al-Bukhārī and Muslim, through many chains, that Abū Hurayrah ﷺ and Shurayḥ al-Khuzā'ī ﷺ reported that the Messenger of Allah ﷺ said: "Whoever believes in Allah and the Last Day should honour his guest."[2]

We relate in the *Ṣaḥīḥ* of Muslim that Abū Hurayrah ﷺ narrated that the Messenger of Allah ﷺ went out one day—or one night—and he came across Abū Bakr ﷺ and 'Umar ﷺ. He said: "What brings you out at this hour?" They said: "Hunger, Messenger of Allah." He said: "By Allah, I have been brought out by the same thing as brought you out. Stand up." They got up and came to a man from the *Anṣār*. He was not at home. When his wife saw him she said: "Welcome." The Messenger of Allah ﷺ asked her: "Where is So-and-so?" She replied: "He went to bring us fresh water." The *Anṣārī* man then came, and he saw the Messenger of Allah ﷺ and his two Companions. Then he said: "All praise to Allah! No one has a more honourable guest today than I". Then he recounted the complete hadith.[3]

1 Qur'ān 59:9. Al-Bukhārī (3798), and Muslim (2053).
2 Al-Bukhārī (6018) and Muslim (47).
3 Muslim (2038).

WHAT TO SAY AFTER EATING

WE RELATE FROM the book of Ibn as-Sunnī that ʿĀʾishah ﵂ reported that the Messenger of Allah ﷺ said: "Digest your food with *dhikr* of Allah and with *ṣalāh*; and do not sleep on it lest your hearts become hard."[1]

Allah ﷻ says: **"Then when you enter houses, greet each other—a greeting from Allah of blessing and goodness."**[2]

﴿فَإِذَا دَخَلْتُم بُيُوتاً فَسَلِّمُواْ عَلَىٰٓ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِندِ اللهِ مُبَـٰرَكَةً طَيِّبَةً﴾

Allah ﷻ says: **"When a greeting is offered to you, respond with a better greeting, or return the same."**[3]

﴿وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّواْ بِأَحْسَنَ مِنْهَآ أَوْ رُدُّوهَآ﴾

Allah ﷻ says: **"Do not enter houses other than your own, until you have asked permission and greeted those in them."**[4]

﴿لَا تَدْخُلُواْ بُيُوتاً غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْنِسُواْ وَتُسَلِّمُواْ عَلَىٰٓ أَهْلِهَا﴾

Allah ﷻ says: **"And when the children among you come of age, let them [also] ask for permission, as did those before them."**[5]

﴿وَإِذَا بَلَغَ الْأَطْفَالُ مِنكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُواْ كَمَا اسْتَأْذَنَ الَّذِينَ مِن قَبْلِهِمْ﴾

Allah ﷻ says: **"Has the story reached you of the honoured guests of Ibrāhīm? They entered his presence, and said: 'Peace!' He replied, 'Peace!'"**[6]

﴿هَلْ أَتَـٰكَ حَدِيثُ ضَيْفِ إِبْرَٰهِيمَ الْمُكْرَمِينَ ۞ إِذْ
دَخَلُواْ عَلَيْهِ فَقَالُواْ سَلَـٰماً ۖ قَالَ سَلَـٰمٌ﴾

Know that the essence of greeting is established by the Book, the Sunnah, and the consensus of the *Ummah*. The specific and subsidiary rulings, however, are innumerable. I will summarise the essence of it in brief chapters, if Allah ﷻ wills. All ability, guidance, rectitude and care are granted by Him.

1 Ibn as-Sunnī (489) and *al-Futūḥāt* (5/264). According to Ibn Ḥajar, this is not an established hadith, even though its meaning is strong.
2 Qur'ān 24:61.
3 Qur'ān 4:86.
4 Qur'ān 24:27.
5 Qur'ān 24:59.
6 Qur'ān 51:24.

THE MERITS OF GREETING AND THE ORDER TO EXTEND GREETINGS

WE RELATE FROM the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﵄ reported that a man asked the Messenger of Allah ﷺ: "Which part of Islam is the best?" He replied: "That you feed people and greet those whom you know and those whom you do not know."[1]

And we relate from the same *Ṣaḥīḥ*s that Abū Hurayrah ﵁ reported that the Messenger of Allah ﷺ said: "Allah created Adam in His form, and his height was sixty cubits (*dhirāʿ*).[2] When He had created Adam, He told him: 'Go and greet that group of angels who are sitting down, and listen to what they greet you with; for that will be your greeting and the greeting of your progeny.' He said: '*Peace be upon you.*' They said: '*And upon you be peace and the mercy of Allah.*' They added 'the mercy of Allah'."[3]

السَّلَامُ عَلَيْكُمْ.
السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللهِ.

As-salāmu ʿalaykum.
As-salāmu ʿalayka wa raḥmatu-llāh.

We also relate from the same *Ṣaḥīḥ*s that al-Barāʾ ibn ʿĀzib ﵁ related that the Messenger of Allah ﷺ instructed [people to do] seven things: visit the sick, follow funeral processions, respond when someone sneezes, help the weak, assist the oppressed, extend greetings, and fulfil vows.[4] This is the wording of one of al-Bukhārī's narrations.

We relate from the *Ṣaḥīḥ* of Muslim that Abū Hurayrah ﵁ reported that the Messenger of Allah ﷺ said: "You [people] will not enter Paradise until you have true faith, and you will not have true faith until you love one another. Shall I not show you a thing which, if you did it, would cause you to love one another? Exchange greetings amongst yourselves."[5]

And we relate from the *Sunan* of ad-Dārimī as well as from the books of at-Tirmidhī, Ibn Mājah and others, with good *isnād*s, that ʿAbdullāh ibn Salām ﵁ narrated: "I heard the Messenger of Allah ﷺ say: 'O people, exchange greetings, feed people, maintain family ties, and perform *ṣalāh* while others are sleeping, and you will enter the Paradise of your Lord in peace."[6] At-Tirmidhī describes this hadith as *ṣaḥīḥ*.

1 Al-Bukhārī (12), Muslim (39), and Abū Dāwūd (5194).
2 Approximately thirty metres.
3 Al-Bukhārī (3326) and Muslim (2841).
4 Al-Bukhārī (1239), Muslim (2066), and at-Tirmidhī (2810).
5 Muslim (54), Abū Dāwūd (5193), and at-Tirmidhī (2689).
6 Ad-Dārimī (2/275), at-Tirmidhī (2487), and Ibn Mājah (3251).

We relate in the books of Ibn Mājah and Ibn as-Sunnī that Abū Umāmah ﷺ reported: "The Prophet ﷺ ordered us to exchange greetings."[1]

And we relate from the *Muwaṭṭa'* of Imam Mālik that Isḥāq ibn 'Abdullāh ibn Abī Ṭalḥah related that aṭ-Ṭufayl ibn Ubayy ibn Ka'b told him that he used to go to [the house of] 'Abdullāh ibn 'Umar ﷺ and go with him to the market. 'Abdullāh did not pass by any ragman, merchant, poor man or anybody else without greeting him. Aṭ-Ṭufayl said: "I came to 'Abdullāh ibn 'Umar one day and he followed me to the market. I asked him: 'What do you do in the market, as you do not stop for any merchandise, or ask any price, or bargain, or sit in the gatherings of the market?' He replied: 'I say: "Sit with us, let's talk."' Ibn 'Umar ﷺ told me: 'O Abū Baṭān' (aṭ-Ṭufayl had a big stomach), 'we only come for the greeting. We greet everyone we meet'".[2]

We relate in the *Ṣaḥīḥ* of al-Bukhārī that 'Ammār ﷺ said: "Three qualities are such that whoever possesses them all possesses the whole of faith: impartiality towards oneself, being generous in greeting the whole world, and spending despite one's miserliness."[3]

I say: "In these three phrases, good in the Hereafter and in this world are combined. Justice entails that one should fulfil all the rights of Allah ﷻ and what He has commanded one to do, refrain from all that He has forbidden, and to fulfil the rights of and duties towards people. One should not seek that which is not his. One should be impartial to oneself, also, and not let oneself succumb to doing any intrinsically vile deed. "Being generous in greeting the whole world" means all of mankind. This means that one should not act haughtily towards anyone, and that there should not be any ill feeling between one and anybody else that could prevent him from greeting them. Spending in spite of miserliness requires complete reliance on and trust in Allah ﷻ and compassion for the Muslims, among other things. We ask Allah ﷻ for ability and guidance to do all of this."

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THE MODE AND METHOD OF GREETING

KNOW THAT THE best greeting is to say: '*Peace be upon you, and the mercy and blessings of Allah.*' One should use the plural even if the person greeted is alone. The one who replies should say: '*And upon you be peace and the mercy and blessings of Allah.*' One should use the conjunction 'and'.

One of those who stipulated that the best thing for the one initiating the greeting

1 Ibn Mājah (3693) and Ibn as-Sunnī (215). The author of *az-Zawā'id* states that the chain for this hadith is *ṣaḥīḥ* and its narrators are trustworthy. It is also classified as *ḥasan* by Ibn Ḥajar.

2 *Al-Muwaṭṭa'* (2/961–962). Ibn Ḥajar classes this hadith as *mawqūf ṣaḥīḥ*.

3 Al-Bukhārī (20).

is to say '*Peace be upon you, and the mercy and blessings of Allah*' was the Imam and most judicious of judges Abū al-Ḥasan al-Māwardī in his book *al-Ḥāwī*, in the *Kitāb as-Siyar*, as well as Imam Abū Sa'd al-Mutawallī of our colleagues in *Kitāb Ṣalāt al-Jumu'ah* as well as others. The evidence for it is that which we relate from the *Musnad* of ad-Dārimī and the *Sunans* of Abū Dāwūd and at-Tirmidhī, that 'Imrān ibn al-Ḥuṣayn ﷺ said: "A man came to the Messenger of Allah ﷺ and said: '*Peace be upon you.*' He responded and then he sat down. The Prophet ﷺ said: 'Ten.' Then another came and said: '*Peace be upon you and the mercy of Allah.*' He responded to him and he sat down. The Prophet ﷺ said: 'Twenty.' Then another came and said: '*Peace be upon you and the mercy and blessings of Allah.*' He responded to him and he sat down. The Prophet ﷺ said: 'Thirty.'" At-Tirmidhī states that this is a *ḥasan* hadith.

According to a report in Abū Dāwūd from Mu'ādh ibn Anas ﷺ, another man came and said: "*Peace be upon you, and the mercy, blessings and forgiveness of Allah.*" He ﷺ said: "Forty." And he observed: "Such are the merits and rewards."[1]

السَّلاَمُ عَلَيْكُمْ.

السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللهِ.

السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ.

اَلسَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ وَمَغْفِرَتُهُ.

As-salāmu 'alaykum.
As-salāmu 'alaykum wa raḥmatu-llāh.
As-salāmu 'alaykum wa raḥmatu-llāhi wa barakātuh.
As-salāmu 'alaykum wa raḥmatu-llāhi wa barakātuhu wa maghfiratuh.

We relate in the book of Ibn as-Sunnī, with a weak *isnād*, that Anas ﷺ related that a man used to pass by the Prophet ﷺ, herding the animals of his Companions, and say "Peace be upon you, Messenger of Allah," and the Prophet ﷺ would say to him: "*And on you be peace and the mercy, blessings, forgiveness, and good pleasure of Allah.*" Someone said: "You have greeted this person with a greeting with which you have not greeted any of your Companions." He replied: "What is there to stop me from doing so, when he goes away with the reward of ten men or more?"[2]

وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ وَمَغْفِرَتُهُ وَرِضْوَانُهُ.

Wa raḥmatu-llāhi wa barakātuhu wa maghfiratuhu wa riḍwānuh.

I say: "According to our [Shāfi'ī] colleagues, if the one who initiates the greeting says *as-salāmu 'alaykum*, 'Peace be upon you,' the greeting is complete. If a person says

1 Ad-Dārimī (2/277), Abū Dāwūd (5195), and at-Tirmidhī (2690).

2 Ibn as-Sunnī (234) and *al-Futūḥāt* (5/292–293). Ibn Ḥajar cites supporting narrations for this hadith which confirm its meaning.

as-salāmu 'alayk or *salāmu 'alayk* it will also be complete. The minimum reply is *wa 'alaykumu-s-salām* or *Wa 'alayka-s-salām*. If one leaves out the 'and' it will suffice as a reply. This is the correct position, as Imam ash-Shāfi'ī has written in *al-Umm*. The majority of our colleagues have adopted this position. Abū Sa'd al-Mutawallī of our colleagues was insistent in his book *at-Tatimmah* that it does not discharge his duty and it is not a reply; but this is weak or wrong, and it contradicts the Book and the Sunnah and the stated position of our Imam, ash-Shāfi'ī.

As for the Scripture, Allah ﷻ says: **"They said 'Peace'; he said 'Peace'."** That was the practice for those before us, and our religious text confirms this. This is the hadith from Abū Hurayrah ﷺ which we cited earlier about the reply of the angels to Adam. The Prophet ﷺ informed us that "It is your greeting and the greeting of your progeny"; and this Community (*Ummah*) is descended from his progeny. And Allah knows best.

Our colleagues agree that if one says *'alaykum* it does not suffice as a reply. If one says *wa 'alaykum*, with the 'and', does it suffice as a reply? Our colleagues have two opinions. If the one who initiates the greeting greets with the definite article or without it, then the one who replies may reply with either form. I say, however, that the definite article is more appropriate.

EXPLANATION OF THE MEANING OF THAT WHICH IS TRANSMITTED IN A *ṢAḤĪḤ* FASHION FROM HIM ﷺ, THAT HE USED TO REPEAT THE GREETING OF PEACE THREE TIMES

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Anas ﷺ reported that when the Prophet ﷺ made a statement he repeated it thrice to ensure it was understood, and when he came to a group of people he greeted them thrice.[1]

I say: "This hadith should be taken to mean that that was when the gathering was a large one. An explanation of this case will be presented, as will the words of al-Māwardī, the author of *al-Ḥāwī*, about it, if Allah wills.

EXPLANATION OF WHAT ARE THE MINIMAL GREETING AND ITS RESPONSE, AND WHAT IS *MUSTAḤABB*

The minimum greeting by which the Sunnah is fulfilled is that a person should raise his voice enough for those being greeted to hear him. If he does not make them hear, then he is not considered to have given the greeting, and it is not compulsory to reply to him. The minimum by which the obligation to reply is fulfilled is that a person should raise his voice enough for the one who greeted first to hear him. If he does not ensure that he hears it, he has not fulfilled the obligation to reply.

I say: "It is *mustaḥabb* to raise one's voice so that it is certain that the person or people greeted have heard; if one doubts that they have heard, he should raise his voice more. When greeting people who are awake while there are others with them

1 Al-Bukhārī (94) and at-Tirmidhī (2724).

who are asleep, it is Sunnah to lower one's voice so that those who are awake may hear him but he does not wake up those who are asleep."

We relate in the *Ṣaḥīḥ* of Muslim that al-Miqdād ﷺ narrated, in a long hadith: "We used to bring the Prophet ﷺ his share of milk. He would come at night and greet us in such a way that he did not wake up those who were sleeping, but was heard by those who were awake. Sleep did not come to me but my two companions were asleep. The Prophet ﷺ came and greeted us as he used to."[1]

EXPLANATION THAT IT IS STIPULATED THAT ONE MUST RETURN THE GREETING IMMEDIATELY

According to Imam Abū Muḥammad, the *Qāḍī* Ḥusayn, Imam Abū al-Ḥasan al-Wāḥidī, and some other colleagues of ours, it is mandatory to answer immediately. If one delays in responding, it is not considered a reply, and one will be sinning for omitting the greeting.

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THE DISAPPROVAL OF GESTURING WHEN GREETING, WITHOUT ANY VERBAL EXPRESSION

WE RELATE FROM the book of at-Tirmidhī that 'Amr ibn Shu'ayb reported from his father, who reported from his grandfather, who narrated that the Prophet ﷺ said: "He who imitates people other than us is not one of us. Do not imitate the Jews and the Christians [in their greeting]. The greeting of the Jews is to gesture with the fingers and the greeting of the Christians is to gesture with the shoulder[2]."[3] At-Tirmidhī said that the *isnād* [of this hadith] is weak.

Another hadith we relate from the book of at-Tirmidhī from Asmā' bint Yazīd ﷺ [states] that the Messenger of Allah ﷺ passed through the mosque one day. A group of women was sitting there, and he gestured with his hand in greeting.[4] At-Tirmidhī regards this hadith as *ḥasan*.

This is interpreted as being that the Prophet ﷺ combined speech with gesture, the proof of which is that Abū Dāwūd narrated this hadith and he said in his version that "he then greeted us with *salām*".

1 Muslim (2055) and at-Tirmidhī (2720).
2 *Katif* 'a shoulder'. Other narrations have *kaff*, 'the palm [of his hand]', or *akuff*, 'palms [of his hands]'.
3 At-Tirmidhī (2696). Ibn Ḥajar grades it as *ḥasan* owing to its supporting narrations.
4 At-Tirmidhī (2698), Abū Dāwūd (5204), and al-Bukhārī in *al-Adab al-mufrad* (1047).

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THE RULINGS ON GREETING

KNOW THAT TO initiate the greeting is Sunnah and not *wājib*. It is *Sunnat al-kifāyah*, so if it is a group giving the greeting, it is sufficient for only one of them to do so. However, it is better for all of them to give the greeting. Imam Qāḍī Ḥusayn, one of the imams of our colleagues, comments in *Kitāb as-Siyar*: "In our opinion, there is no *Sunnat al-kifāyah* other than this."

I say that this restriction which the *Qāḍī* makes is disputable: according to our [Shāfi'ī] colleagues, may Allah have mercy on them, to respond when somebody sneezes is *Sunnat al-kifāyah*, as will be explained shortly if Allah wills. One group of our colleagues—though not all of them—hold that the sacrifice [of an animal] is *Sunnat al-kifāyah* for a family, so if one of them slaughters it fulfils the rite and the Sunnah for all of them. As for replying to a greeting, if the person being greeted is alone then the reply is specific to him. If those who are greeted are a group then responding is *farḍ al-kifāyah*, so if one of them replies, the obligation no longer applies to the rest. If they all neglect it, they will all be sinning. The pinnacle of perfection and virtue is for all of them to reply, as our colleagues say—and it is a good and obvious point. Our colleagues agree that if someone other than them responds, the obligation does not fall away, and it is still compulsory for them to reply; and if they merely let a stranger respond for them, they will all be sinning.

We relate in the *Sunan* of Abū Dāwūd that 'Alī ﷺ reported that the Prophet ﷺ said: "It is sufficient, when a group of people are passing by, for one of them to greet [those they pass]; and it is sufficient for those sitting if one of them replies."[1]

And we relate from *al-Muwaṭṭa'* that Zayd ibn Aslam ﷺ narrated that the Messenger of Allah ﷺ said: "If one person in a group of people greets, it suffices for all."[2] I say that this is a *mursal* hadith which has a *ṣaḥīḥ isnād*.

IT IS OBLIGATORY TO RETURN A GREETING RECEIVED BY LETTER OR MESSAGE OR WHILE ONE IS BEHIND A SCREEN

According to Imam Abū Sa'd al-Mutawallī and others, if a man calls another man from behind a screen or a wall and says: 'Peace be upon you, So-and-so,' or he writes a letter in which is written 'Peace be upon you, So-and-so,' or 'Peace be upon So-and-so', or he sends a messenger saying 'Greet So-and-so' and the messenger or the letter reaches him, it is obligatory for the other man to respond to the greeting.

1 Abū Dāwūd (5210). This hadith is *ḥasan*. See *al-Futūḥāt* (5/305).
2 *Al-Muwaṭṭa'* (2/959).

Similarly, al-Wāḥidī and others state that it is obligatory for anyone who receives a letter or a writing to return the greeting when the greeting reaches him.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that 'Ā'ishah ﷺ reported: "The Messenger of Allah ﷺ told me: 'This is Jibrīl, who is greeting you.' I replied: 'And upon him be the peace and mercy and blessings of Allah.'"[1] Some versions of the *Ṣaḥīḥs* add 'and His blessings,' whereas others do not; the additions are acceptable. In at-Tirmidhī's Book it reads: 'and His blessings', and he classed this as *ḥasan ṣaḥīḥ*. It is *mustaḥabb* to impart greetings to a person who is absent.

IT IS *MUSTAḤABB* TO REPLY TO THE PERSON WHO CONVEYS THE GREETINGS AND THE PERSON FROM WHOM THEY ARE CONVEYED

If a man sends another man greetings and the messenger says: 'So-and-so sends you greetings,' then it is *wājib* for him to reply immediately. It is *mustaḥabb* that he greet the messenger as well, saying: '*And upon you and upon him be peace.*'

وَعَلَيْكَ وَعَلَيْهِ السَّلَامُ.

Wa 'alayka wa 'alayhi-s-salām.

We relate in the *Sunan* of Abū Dāwūd that Ghālib al-Qaṭṭān related that a man said that his father reported that his grandfather said: "My father sent me to the Messenger of Allah ﷺ and said: 'Go to him and convey my greeting.' I went to him and said: 'My father sends greetings to you.' He said: '*Upon you and upon your father be peace.*'"[2]

عَلَيْكَ وَعَلَىٰ أَبِيكَ السَّلَامُ.

Wa 'alayka wa 'alā abīka-s-salām.

I say: "Although this is a report from unknown narrators, we have mentioned that such hadiths on meritorious deeds are allowed and accepted."

According to al-Mutawallī: "If a man greets a deaf person, it is imperative for him to utter the greeting and to gesture with his hand so that the person can understand; and he is entitled to a reply. If he does not do both together, he is not entitled to a reply. Likewise, if a deaf person greets him and he wishes to reply, it is imperative for him to utter with the tongue and gesture with the hand so that he may be understood, in order for the obligation to reply to be fulfilled. If he greets a mute person who gestures with his hand, the obligation falls away because the gesture takes the place of the utterance. Likewise, if a mute person greets him with a gesture, it is obligatory to reply as we have mentioned."

1 Al-Bukhārī (3768), Muslim (2447), and at-Tirmidhī (2694).
2 Abū Dāwūd (5231), an-Nasā'ī (373), and Ibn as-Sunnī (237).

EXPLAINING ABOUT GREETING A CHILD AND HIS RESPONDING TO AN ADULT

According to al-Mutawallī, "If one greets a child, it is not obligatory for them to respond, because a child is not legally responsible." What he says is correct, but it is *mustaḥabb* and good etiquette to reply. Al-Qāḍī Ḥusayn and his colleague al-Mutawallī said: "If a child greets a mature person, is it *wājib* for him to reply? There are two views, depending on the validity of his Islam. If we say that his Islam is valid, it is *wājib* to reply. If we say that his Islam is not valid, it is not *wājib* to reply but it is *mustaḥabb*." I say: "The correct position from both points of view is that it is *wājib* to reply, because Allah ﷻ says: **'When you are greeted, reply with a better reply or return it.'**"[1] As for their saying that it depends on whether the child is Muslim, ash-Shāshī said that this is a false premise; it is as he said, and Allah knows best.

If a man greets a group in which there is a child and the child replies but none of the others reply, does that relieve them of their obligation? There are two views, the sounder of which is that of al-Qāḍī Ḥusayn and his colleague al-Mutawallī: "It does not fall away, because [the child] is not legally responsible. To respond is an obligation, and it cannot be fulfilled by him, just as the obligation would not be fulfilled by him in the funeral *ṣalāh*." And Allah knows best.

The second position is—and this is the ruling of Abū Bakr ash-Shāshī, the author of *al-Mustaẓhirī*, one of our colleagues—that it does fall away, in the same way that his calling the *adhān* is valid for men and absolves them of the need to seek an *adhān*.

I say that as for the prayer of *janāzah*, our colleagues differ about whether one is absolved of the obligation to perform it by a child having performed it, and they have taken two well-known positions. The correct position of the two, according to our colleagues, is that [the obligation] falls away, as ash-Shāfi'ī stated in a text.

EXPLANATION OF THE FACT THAT IT IS SUNNAH TO REPEAT THE GREETING EVEN AFTER A BRIEF SEPARATION

If a man is greeted by someone he then meets again nearby, it is Sunnah to greet him twice, thrice or more. Our colleagues agree on this. Evidence for that is in that which we relate from the *Ṣaḥīḥ*s of al-Bukhārī and Muslim, and which Abū Hurayrah ﷺ narrated in a hadith about someone who erred in *ṣalāh*. He came and performed *ṣalāh* and then came to the Messenger of Allah ﷺ and greeted him. He returned his greeting and said: "Go back and pray, for you have not prayed." So he returned and performed *ṣalāh*. Then he came and greeted the Prophet ﷺ, until he had done this three times.[2]

We relate in the *Sunan* of Abū Dāwūd that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "When any of you meets his brother, he should greet

1 Qur'ān 4:86.

2 Al-Bukhārī (793), Muslim (39), Abū Dāwūd (856), at-Tirmidhī (303), and an-Nasā'ī (2/152).

him; and if a tree, wall or stone comes between them and he then meets him [again], he should greet him again."[1]

We relate in the book of Ibn as-Sunnī that Anas ﷺ narrated: "The Companions of the Messenger of Allah ﷺ used to walk together. Whenever a tree or a hillock came before them and they parted to the right and to the left, when they met beyond it they would greet each other again."[2]

WHAT TO DO WHEN TWO PEOPLE MANAGE TO GREET EACH OTHER SIMULTANEOUSLY OR RIGHT AFTER EACH OTHER

If two men meet and they greet each other simultaneously, or one after the other, according to al-Qāḍī Ḥusayn and his colleague Abū Sa'd al-Mutawallī, each of them becomes the initiator of the greeting and it is imperative for each to reply to his companion. Ash-Shāshī observes: "There are views about this since this wording is suitable to serve as a reply. If one greets after the other, that is a response. If they are simultaneous, then it is not a response." What ash-Shāshī says here is the correct opinion.

GREETING USING THE FORM OF THE RESPONSE

If a man meets another and the initiator says: 'And upon you be peace,' according to al-Mutawallī it is not correct and does not deserve a reply, because this form is not suitable for the beginning of a greeting. I say that if one says 'Upon you (singular)' or 'Upon you (plural) be peace' without the conjunction 'and', it is correct. Imām Abū al-Ḥasan al-Wāḥidī stated categorically that it is a greeting of peace to which it is obligatory for the person addressed to respond, even if the customary wording is inverted. What al-Wāḥidī says is the obvious truth, and the Imām al-Ḥaramayn [al-Juwaynī] also said the same quite decisively; and so it is obligatory to respond to it because it is called 'a greeting of peace'. It is conceivable that one could say that there are two positions with respect to the question whether it is a greeting of peace, like the two positions our colleagues have about the case when someone concludes his prayer by saying, 'Upon you be peace' as to whether that is a valid way of concluding the prayer. The sounder position is that that it does result [in a valid conclusion to the prayer]. But it is conceivable that one could say that this does not deserve a response in any circumstances, because of what we relate from the *Sunan*s of Abū Dāwūd and at-Tirmidhī and other sources with *saḥīḥ isnād*s that Abū Jurayy al-Hujaymī, a Companion, whose name was Jābir ibn Sulaym ﷺ, related: "I came to the Messenger of Allah ﷺ and said: 'Upon you be peace, Messenger of Allah.' He replied: 'Do not say: "Upon you be peace," for that is the greeting we give the deceased.'"[3] According to at-Tirmidhī this is a *ḥasan ṣaḥīḥ* hadith.

1 Abū Dāwūd (5200) and *al-Futūḥāt* (5/318). Ibn Ḥajar states that this hadith is *ṣaḥīḥ gharīb*.

2 Ibn as-Sunnī (244).

3 Abū Dāwūd (4084) and at-Tirmidhī (2722).

I say that it is possible that this hadith is meant to describe the best and most perfect [way of greeting], not to say that ['Upon you be peace'] is not a greeting. And Allah knows best.

Imam Abū Ḥāmid al-Ghazālī says in his *Ihyā'* that it is *makrūh* to say at the beginning 'upon you be peace', because of this hadith. The preferable view is that it is *makrūh* to begin with it in this form, but if someone does it, then it is *wājib* to reply because it is a greeting.

EXPLANATION THAT THE SUNNAH IS TO BEGIN WITH THE GREETING BEFORE ANY OTHER SPEECH

It is Sunnah to greet before talking, in accordance with authentic hadiths and the actions of the earlier and later generations of the *Ummah*, as is well-known; and this is what is relied upon in evidence for its superiority.

We relate from the *Sunan* of at-Tirmidhī that Jābir ﷺ narrated that the Messenger of Allah ﷺ said: "Greeting comes before speaking."[1] This is a weak hadith which according to at-Tirmidhī is *munkar*.

EXPLANATION THAT INITIATING THE GREETING TOWARDS ANOTHER IS BETTER THAN RETURNING IT

To initiate the greeting is better, in accordance with the hadith: "The best of them is he who starts the greeting."[2] Thus everyone should be eager to start the greeting when they meet someone.

We relate in the *Sunan* of Abū Dāwūd with a good *isnād* that Abū Umāmah ﷺ reported that the Messenger of Allah ﷺ said: "The closest of all men to Allah is he who greets [others] first."[3] According to a report by at-Tirmidhī, Abū Umāmah ﷺ reported that someone asked: "Messenger of Allah, if two men meet, which should start the greeting?" He said: "The one who is closest to Allah ﷻ." At-Tirmidhī regarded this as a *ḥasan* hadith.

1 At-Tirmidhī (2700).
2 Al-Bukhārī (6077) and Muslim (2560).
3 Abū Dāwūd (5197) and at-Tirmidhī (2695). Ibn Ḥajar states that this hadith is *ḥasan*.

SITUATIONS IN WHICH IT IS *MUSTAḤABB* TO GREET AND IN WHICH IT IS *MAKRŪH*, AND THOSE IN WHICH IT IS PERMISSIBLE

WE ARE COMMANDED to extend greetings, as already mentioned; but the command is more emphatic under certain circumstances and less in others, while in others it is prohibited altogether. The circumstances in which it is emphasised and *mustaḥabb* are innumerable since that is the basic situation, and we will not burden ourselves in presenting these in detail.

Know that this includes both greeting the living and the dead. We have mentioned the method of greeting the deceased in the Book on *Adhkār* for Funerals. The circumstances in which it is it is *makrūh* or less emphasised or merely permissible are exceptions and require some explanation. These include when the person being greeted is urinating or engaged in sexual intercourse. It is *makrūh* to greet a person then, and if one does greet him he does not have to reply. The same applies if one is sleeping or drowsy, or is engaged in *ṣalāh* or *adhān* or *iqāmah*, or is in the lavatory, or in any condition in which greeting him is not proper, and likewise when one is eating and has a morsel of food in his mouth. In those situations one is not entitled to a reply. If a man is eating but does not have a morsel of food in his mouth, there is no objection to greeting him and replying is obligatory. Likewise, when he is trading or engaged in any other business, he may be greeted and it is compulsory for him to reply. About greeting during the sermon on Friday our colleagues hold that to initiate it is *makrūh*, because we are commanded to listen attentively to the sermon. If someone transgresses and gives greeting [then], should he be replied to? Our [Shāfi'ī] colleagues disagree. Some say that he should not be answered because of his transgression. Others say that if listening to the sermon is considered *wājib* then he should not be answered, but if it is considered Sunnah then one of those present should reply to him. No more than one person should reply to him.

According to Imam Abū al-Ḥasan al-Wāḥidī, it is better not to greet a person engaged in reciting the Qur'ān, because he is preoccupied with the recitation of Qur'ān. If he is greeted, he should reply with a gesture. If he replies in words, he should seek protection [from Shayṭān] anew and then return to the recitation. That is the opinion of al-Wāḥidī, about which there are differing views, but the obvious position is that he should be greeted and that it is obligatory to reply in words. A person engaged and absorbed in *du'ā'* is like one who is reciting the Qur'ān. The most obvious thing in my view is that it is disapproved to greet him, because the trouble and disturbance caused is greater than when someone is eating. It is *makrūh* to greet a person who is in *iḥrām* and engaged in the *talbiyah*, because it is *makrūh* for him to interrupt the *talbiyah*, but if he is greeted he should reply verbally. Ash-Shāfi'ī made that statement in writing, as did our colleagues, may Allah have mercy on them.

EXPLANATION OF THE RULING ON RETURNING THE GREETING IN THE AFOREMENTIONED CIRCUMSTANCES IN WHICH GREETING IS *MAKRŪH*

We have mentioned the situations in which it is *makrūh* to greet, and stated that one is not obliged to respond. If the person being greeted wishes to volunteer a reply, is he allowed to or is it *mustaḥabb*? There is some detail to this. It is *makrūh* for anyone engaged in urinating or similar activities to reply and we have already dealt with this at the beginning of the book. For a person engaged in eating or the like it is *mustaḥabb* to respond in those instances in which it is not *wājib*. It is *ḥarām* for someone engaged in *ṣalāh* to say: 'And on you be peace.' If he does so, knowing about the prohibition, his *ṣalāh* is nullified. If he does not know that it is prohibited, his *ṣalāh* is not nullified according to the sounder of the two positions in our view. If he says, 'Upon him be peace', with wording indicating the third person, then his prayer is not invalidated since it is a *du'ā'* and is not addressed to anyone. It is *mustaḥabb* to reply in *ṣalāh* with a gesture and not with words. If one replies verbally after completing the *ṣalāh* there is no objection. For someone calling the *adhān*, it is not *makrūh* to reply in the normal way because it is only short and it does not invalidate the *adhān*.

WHO MAY BE GREETED AND WHO MAY NOT, AND WHO MAY BE ANSWERED AND WHO MAY NOT

ANY MUSLIM MAN who is not known for sin or innovation may greet and be greeted. It is Sunnah to greet him and it is *wājib* for him to reply. Our [Shāfi'ī] colleagues say that a woman with other women is like a man with other men. Imam Abū Sa'd al-Mutawallī said about a woman [greeting] a man: "If she is his wife or female servant or a woman whom he is not allowed to marry, then the same ruling applies with her as with men greeting him. It is *mustaḥabb* for either of them to initiate the greeting and it is *wājib* for the other to reply. If she is a stranger, and she is beautiful and there is fear of temptation, a man should not greet her. If he does greet her, it is not permissible for her to answer him. She should not greet him, and if she does she is not entitled to a reply. If he answers her it will be *makrūh*. If she is an old woman whom he will not be tempted by, it is permissible for a man to greet her and for a man to answer her greeting.

I say that if the women are in a group and a man greets them, or there are many men and they greet one woman, it is permissible. This applies if there is no fear of temptation.

We relate in the *Sunans* of Abū Dāwūd, at-Tirmidhī and Ibn Mājah that Asmā' bint

Yazīd ﷺ narrated: "The Messenger of Allah ﷺ passed by us, among some women, and he greeted us."[1] At-Tirmidhī says that this is a *ḥasan* hadith. What I have just quoted is the narration of Abū Dāwūd. According to the report in at-Tirmidhī, [Asmā'] said: "One day the Messenger of Allah ﷺ passed by in the mosque while a group of women were sitting there, and he gestured with his hand in greeting."

We relate in the Book of Ibn as-Sunnī that Jarīr ibn 'Abdullāh ﷺ reported that the Messenger of Allah ﷺ passed by some women and he greeted them.[2]

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Sahl ibn Sa'd ﷺ said: "There was a woman among us" (and in another report, "We had an old lady") "who took chard roots and put them in a pot and ground grains of barley [with them]. When we had performed the *ṣalāh* of *Jumu'ah* we went and greeted her and she offered it to us."[3]

We relate in the *Ṣaḥīḥ* of Muslim that Umm Hānī bint Abī Ṭālib ﷺ reported: "I came to the Prophet ﷺ on the day of the Conquest of Makkah while he was bathing and Fāṭimah ﷺ was screening him. I greeted him." She related the whole hadith.[4]

REPLYING TO NON-MUSLIM SUBJECTS OF A MUSLIM POLITY AND MENTION OF SOME RELATED ISSUES

Our [Shāfi'ī] colleagues differ with regard to non-Muslim subjects of a Muslim polity. The majority are of the opinion that it is not permissible to initiate the greeting of peace with them. Others hold that it is not *ḥarām* but *makrūh*. If they greet a Muslim, then he should say in reply to them: 'And upon you,' without adding to this.

وَعَلَيْكُمْ.

Wa 'alaykum.

Al-Māwardī mentions another opinion of our colleagues: that it is permissible to initiate the greeting with them, but the one who greets should restrict himself to saying: 'Peace be upon you' using the singular and not the plural.

السَّلَامُ عَلَيْكَ.

As-salāmu 'alayk.

Al-Māwardī mentions another opinion: that one should say in reply to them 'And on you be peace,' but should not say: 'And the mercy of Allah.' I say: 'These two opinions are uncommon and are to be rejected.'

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Abū Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said: "Do not start greeting the Jews and the Christians with

1 Abū Dāwūd (5204), at-Tirmidhī (2698), and Ibn Mājah (3701).
2 Ibn as-Sunnī (224). According to Ibn Ḥajar this hadith is *gharīb*.
3 Al-Bukhārī (6248).
4 Muslim (336) and al-Bukhārī (280).

peace, and if you meet any of them on the street then force them to the narrowest part of the street."[1]

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Anas ﷺ related that the Messenger of Allah ﷺ said: "If the People of the Book greet you then reply 'And upon you.'"[2]

وَعَلَيْكُمْ.

Wa 'alaykum.

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Ibn 'Umar ﷺ reported that the Messenger of Allah ﷺ said: "When the Jews greet you they say: 'May death be upon you' [saying 'death' (*sām*) instead of 'peace' (*salām*)]; so say: 'And upon you.'"[3]

السَّامُ عَلَيْكَ.

وَعَلَيْكَ.

As-sāmu 'alayk.
Wa 'alayk.

There are many hadiths like the ones we have mentioned regarding this question. And Allah knows best.

Imam Abū Sa'd al-Mutawallī said: "If a man greets someone thinking that he is a Muslim and then it becomes clear that he is a disbeliever, it is *mustaḥabb* to ask him to disregard his greeting. The objective of this is to alienate him and to show him that there is no friendship between them. It is reported that Ibn 'Umar ﷺ greeted a man but then he was told that he was a Jew. He followed him and said to him: 'Disregard my greeting.'"[4]

I say that it is reported in the *Muwaṭṭā'*[5] of Imam Mālik that Mālik was asked whether a Muslim who has greeted a Jew or a Christian should ask him to consider the greeting unsaid, and he said: "No." That is his school of thought, which Ibn al-'Arabī chose. According to Imam Abū Sa'd al-Mutawallī, if one wishes to greet a non-Muslim, he should do so without using the word 'peace'. One should say: 'May Allah guide you,' or 'May Allah favour your morning.'

I say that this there is no harm in using the greetings mentioned here by Abū Sa'd al-Mutawallī when necessary, by saying "*Good morning*," or "*A blessed [morning]*" or "*A wholesome [morning]*" or "*May Allah give you a happy morning*" or "*happy and blessed*" or "*joyous*", and so on.

1 Muslim (2167), Abū Dāwūd (5205), and at-Tirmidhī (2701).

2 Al-Bukhārī (6258), Muslim (2163), Abū Dāwūd (5207), and at-Tirmidhī (3296).

3 Al-Bukhārī (6258), Muslim (2164), *al-Muwaṭṭa'* (2/960), Abū Dāwūd (5206), and at-Tirmidhī (1603).

4 *Al-Futūḥāt* (5/344). Ibn Ḥajar mentions that this narration can be found in *Shu'ab al-īmān* by al-Bayhaqī.

5 *Al-Muwaṭṭa'* (2/960).

صُبِّحْتَ بِالْخَيْرِ.

...بِالسَّعَادَةِ.

...بِالْعَافِيَةِ.

Ṣubbiḥta bi-l-khayr.
...bi-s-sa'ādah.
...bi-l-'āfiyah.

صَبَّحَكَ اللهُ بِالسُّرُورِ.

...بِالسَّعَادَةِ وَالنِّعْمَةِ.

...بِالْمَسَرَّةِ.

Ṣabbaḥaka-llāhu bi-s-surūr.
... bi-s-sa'ādah wa-n-ni'mah.
...bi-l-masarrah.

Otherwise, if one does not need to, the best position is not to say anything, because to do so would be to show them expansiveness and familiarity and to manifest a form of affection, whereas we are commanded to be tough on them and forbidden to love them, so one ought not to make a show of it; and Allah knows best.

GOING PAST DISBELIEVERS AMONG WHOM THERE ARE SOME MUSLIMS, IN WHICH CASE THE SUNNAH IS TO GREET THEM INTENDING THE MUSLIMS

If one person passes by a group in which there are Muslims, or one Muslim, together with disbelievers, it is Sunnah to greet them, directing it to the Muslims or Muslim.

We relate from the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Usāmah ibn Zayd ﷺ related that the Prophet ﷺ passed by a gathering that was a mixture of Muslims, pagans, idol-worshippers and Jews, and the Prophet ﷺ greeted them.[1]

WHAT A MUSLIM OUGHT TO WRITE IF HE ADDRESSES A LETTER TO AN IDOLATOR CONTAINING GREETINGS AND SUCHLIKE

If one writes a letter to an idolator with a greeting in it he should write along the following lines.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that in the hadith from Abū Sufyān ﷺ about the story of Heraclius, he said that the Messenger of Allah ﷺ wrote:

1 Al-Bukhārī (6254), Muslim (1798), and at-Tirmidhī (2701).

"From Muḥammad, the slave and Messenger of Allah, to Heraclius, the Mighty [leader] of Rome. Peace be upon those who follow guidance."[1]

مِنْ مُحَمَّدٍ عَبْدِ اللهِ وَرَسُولِهِ، إِلَىٰ هِرَقْلَ عَظِيمِ الرُّومِ، سَلَامٌ عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ . . .

Min Muḥammadin ʿAbdi-llāhi wa Rasūlih, ilā Hiraqla ʿaẓīmi-r-Rūm. Salāmun ʿalā mani-ttabaʿa-l-hudā. . ..

WHAT TO SAY WHEN VISITING A SICK NON-MUSLIM

Our colleagues disagree about visiting sick non-Muslims: some say that it is *mustaḥabb*, others that it is forbidden. Ash-Shāshī mentions the difference of opinion and then says: "The correct position in my view is that one should say that in general visiting a sick disbeliever is permissible. As an act of drawing near [to Allah] it is dependent on some kind of respect that is coupled with it, such as neighbourliness or their being a relative."

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Anas ﷺ related that a Jewish boy who used to serve the Prophet ﷺ became sick. The Prophet ﷺ came to visit him. He sat by his head and said: "Embrace Islam." He looked at his father, who was with him. He said: "Obey Abū al-Qāsim." [The boy] embraced Islam. The Prophet ﷺ went out saying: "All praise to Allah, Who has saved him from Hell-Fire."[2]

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that al-Muṣayyab, the father of Saʿīd ibn al-Muṣayyab ﷺ, related that when death came to Abū Ṭālib, the Messenger of Allah ﷺ came to him and said: "O uncle, say: 'There is no god but Allah.'" He then recounted the rest of the hadith.[3]

I say that any Muslim visiting a sick non-Muslim ought to invite them to Islam and explain its benefits and advantages to them. He should urge them to embrace it before reaching a state in which repentance will not benefit them. If one prays for them, one should pray for their guidance and suchlike.

GREETING AN INNOVATOR OR SOMEONE WHO HAS COMMITTED A MAJOR WRONG ACTION BEFORE REPENTING OF IT

One ought not to greet or answer an innovator or a person who has committed a major sin but has not repented. That is the opinion of al-Bukhārī and others, for which he has adduced the following proof.

We relate in the two *Ṣaḥīḥ*s that Kaʿb ibn Mālik ﷺ, in his hadith about when he stayed behind from the expedition of Tabūk with his two companions, said: "The Messenger of Allah ﷺ forbade people to talk to us." He said: "I used to come to the

1 Al-Bukhārī (7) and Muslim (1773).
2 Al-Bukhārī (1356) and Abū Dāwūd (3095).
3 Al-Bukhārī (3884), Muslim (24), and an-Nasā'ī (4/90–91).

Messenger of Allah ﷺ and greet him, and ask myself: 'Is he moving his lips in greeting or not?'"[1]

According to al-Bukhārī, 'Abdullāh ibn 'Amr ﷺ said: "Do not greet anyone who drinks wine." I say: "If one is forced to greet oppressors when going to see them, or because he fears for his worldly life, religion or some other thing if he does not greet them, then he should greet them." According to the *'ulamā'*, he should intend 'Peace' as being one of the names of Allah ﷻ. His greeting would thus mean: 'Allah is watching you.'

IT IS SUNNAH TO GREET CHILDREN

As for children, it is Sunnah to greet them. We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Anas ﷺ passed by some children and greeted them, and said: "The Prophet ﷺ used to do so." According to a report in Muslim he said: "The Messenger of Allah ﷺ passed by some children and greeted them."[2]

We relate in the *Sunan* of Abū Dāwūd and other sources as well, with *isnād*s of the two *Ṣaḥīḥ*s, that Anas ﷺ related that the Messenger of Allah ﷺ passed by children who were playing and greeted them."

And we relate in the book of Ibn as-Sunnī and elsewhere that [Anas] said: "He said, 'Peace be upon you, children.'"[3]

السَّلَامُ عَلَيْكُمْ يَا صِبْيَانُ.

As-salāmu ʿalaykum yā ṣibyān.

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COURTESIES AND RULINGS ON GREETING

WE RELATE FROM the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "One who is riding should greet one who is walking; one who is walking should greet those who are sitting; and the few should greet the many." According to a report by al-Bukhārī he said: "The small should greet the big; the walking should greet the sitting; and the few should greet the many."[4]

According to our [Shāfi'ī] colleagues and other *'ulamā'*, what has just been mentioned is the Sunnah. So if people were to go against that, with those walking greeting

1 Al-Bukhārī (4418) and Muslim (2769).
2 Al-Bukhārī (2647) and Muslim (2168).
3 Abū Dāwūd (5202), an-Nasā'ī in *'Amal al-yawm wa al-laylah* (331), and Ibn as-Sunnī (226).
4 Al-Bukhārī (6231), Muslim (2160), Abū Dāwūd (5198), and at-Tirmidhī (2704).

those who are riding or those who are sitting greeting them, it would not be *makrūh*. Imam Abū Sa'd al-Mutawallī and others are explicit about this. According to this principle it is not *makrūh* for the many to greet the few, or for the big to greet the small. This will mean forgoing the greeting that one is entitled to. These rules of etiquette apply when two people meet on the street. When a person comes upon others who are sitting, the one arriving must greet those already present in all circumstances, whether they be younger or older, many or few.

ON THE DISAPPROVAL OF SINGLING OUT A PARTY FOR GREETING

Al-Mutawallī said: "If a man meets a group and he wants to specify some of them in the greeting, to the exclusion of others, it is *makrūh*, because the purpose of greeting is cordiality and sociability. Singling out some will cause the others to be uneasy and may sometimes lead to enmity."

HOW ONE SHOULD GREET WHILE WALKING IN PLACES THAT ARE MUCH FREQUENTED, SUCH AS MARKETPLACES

According to the most judicious of *Qāḍīs*, al-Māwardī, if a person is walking in a marketplace, or on a road alongside many other people, or in any other place where many people meet, he should greet some and not others. If he greets everyone he meets, it will distract him from matters of importance. According to al-Māwardī, one only seeks one of two things from greetings: to gain love and affection or to repel hatred.

EXPLANATION THAT IF SOMEONE IS GREETED BY A GROUP AND REPLIES TO THEM INTENDING ALL OF THEM, THAT SUFFICES HIM

According to al-Mutawallī, if a group greets one man and he says 'And on you be peace,' intending thereby to reply to all of them, the obligation to respond to all of them is fulfilled. This is the same as performing one *ṣalāh* over many deceased persons, which fulfils the obligation for all.

HOW TO GREET A BODY OF PEOPLE WHO CAN BE INCLUDED IN A SINGLE GREETING AND THOSE NOT THUS INCLUDED, SUCH AS IN A JUMU'AH MOSQUE

According to al-Māwardī, if one enters a small group of people, he may offer one greeting for them all; any greeting he adds specifically to each of them is good etiquette. One person [from the group] replying to the greeting is sufficient; but others adding is also good etiquette. If there is a gathering and one greeting is not extended to them, as in a mosque, meeting or crowd, then the way to greet is that the one who enters begins the greeting when he first enters and sees the people. All who hear [his

greeting] ought to observe the way of greeting, and the *farḍ kifāyah* arises for them all when they hear him. If he intends to greet those of them who are sitting down, those who did not hear him are exempt from the obligation to return the greeting. If he intends to sit alongside those who did not initially hear his greeting, then there are two opinions on this point.

The first is that the means of greeting for them is achieved by the greeting being given to the first of them, because they are one group. If he responds to their greetings, this is good etiquette. Also, if anyone in the mosque responds to him, the *farḍ kifāyah* is discharged for the rest.

The second is that the obligation remains to greet for those who have not yet been offered the initial greeting; it is not waived for the first [of the group] by the reply of the second.

IT IS *MUSTAḤABB* TO GREET ON ENTERING A PLACE WHERE THERE IS NO ONE

It is *mustaḥabb* to give greetings when entering one's home, even if there is no one there. One should say: *Peace be upon us and upon the righteous servants of Allah.* And we have previously explained in the beginning of the book what one says when one enters one's house.

السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللهِ الصَّالِحِينَ.

As-salāmu 'alaynā wa 'alā 'ibādi-llāhi-ṣ-ṣāliḥīn.

Likewise, when entering a mosque or someone else's house which is empty, one should give greetings by saying: *Peace be upon us and upon the righteous servants of Allah. Peace be upon you, people of the house, and may the mercy and blessings of Allah be upon you.*

السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللهِ الصَّالِحِينَ، السَّلَامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ.

As-salāmu 'alaynā wa 'alā 'ibādi-llāhi-ṣ-ṣāliḥīn. As-salāmu 'alaykum ahla-l-bayti wa raḥmatu-llāhi wa barakātuh.

ON THE SUNNAH NATURE OF GREETING WHEN PARTING AND AN EXPLANATION OF THE RULING ON RESPONDING

If someone is sitting with a group of people and is about to get up and leave them, it is Sunnah to greet them.

We relate in the *Sunan*s of Abū Dāwūd, at-Tirmidhī and others, with good *isnād*s, that Abū Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said: "When any of

you comes to a gathering, let him extend his greetings, and when about to get up let him extend his greetings, for the former is not more important than the latter."[1] At-Tirmidhī says that this is a *ḥasan* hadith.

I say: "The apparent meaning of this hadith is that it is *wājib* for a group to return the greeting of a person who is greeting them or departing from them. According to the two Imams, al-Qāḍī Ḥusayn and his colleague Imam Abū Sa'd al-Mutawallī, it is customary to greet others when leaving them. That is a *du'ā'*, and it is *mustaḥabb* to reply to it and not *wājib*, because greeting is something that is done upon meeting and not on parting. That is their opinion. Imam Abū Bakr, the later ash-Shāshī,[2] however, holds that this is incorrect, because greeting is Sunnah when departing, just as it is Sunnah when sitting down. The preceding hadith is proof of this. Ash-Shāshī's view is the correct one."

GREETING SOMEONE WHO ONE IS CONVINCED WILL NOT RETURN THE GREETING, AND THE RECOMMENDATION TO ABSOLVE WHOMEVER ONE GREETS IF THEY DO NOT RETURN THE GREETING

If one passes by one person or more and suspects that he will not reply to one's greeting—either because of the pride of the person whom one passes, because of one's disdain for the person passing or for the greeting, or for any other reason—one should greet him and not omit it on account of that suspicion. For we are ordered to greet, and the one who is ordered to greet is the one who is passing by. He is not, however, ordered to obtain a reply; moreover, it may be that the person he passes will prove his opinion wrong and return the greeting.

There are those who do not verify things carefully, and who say that the greeting of someone passing by will cause the person passed by to fall into wrongdoing. This is manifest ignorance and blatant stupidity, because *Sharī'ah* commands are not lifted off the shoulders of those commanded because of such imaginings. If we were to look to these vain imaginings, we would give up reproving any wrong action done by someone who does it out of ignorance that it is a wrong action. We would also consider that he would not be reproved by our talking to him, because our reproving him and our acquainting him of his wrongdoing will be a cause of his guilt if he does not cease doing it. There is no doubt that we must not give up reproving [wrongdoing] for reasons like these, and the likes of this are numerous and well-known. And Allah knows best.

We relate in the book of Ibn as-Sunnī that 'Abd ar-Raḥmān ibn Shibl, a Companion, ﷺ reported that the Messenger of Allah ﷺ said: "Whoever replies to a greeting, it will be to his own benefit; and anyone who does not reply is not one of us."[3]

1 Abū Dāwūd (5208) and at-Tirmidhī (2707). According to Ibn Ḥajar this hadith is *ḥasan*.

2 There were two well-known jurists of Tashkent called ash-Shāshī: Muḥammad ibn Aḥmad ibn al-Ḥusayn Abū Bakr ash-Shāshī (d. 507/1113–4) and Muḥammad ibn 'Alī ibn Ḥāmid Abī Bakr ash-Shāshī (d. 485/1092–3), may Allah have mercy on them both.

3 Ibn as-Sunnī (207) and *al-Futūḥāt* (5/367). This is part of a longer hadith, which is *ṣaḥīḥ* and is

It is *mustaḥabb* for a person who has greeted someone who does not then reply to say to him kindly: "To respond to a greeting is *wājib*, so it is imperative for you to answer me, so that the obligation may be removed from you." And Allah knows best.

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SEEKING PERMISSION TO ENTER A HOUSE

ALLAH ﷻ SAYS: **"O you who believe, enter not houses other than your own, until you have asked permission and greeted those in them."**[1]

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدۡخُلُواْ بُيُوتًا غَيۡرَ بُيُوتِكُمۡ حَتَّىٰ تَسۡتَأۡنِسُواْ وَتُسَلِّمُواْ عَلَىٰٓ أَهۡلِهَا﴾

Allah ﷻ says: **"But when the children among you come of age, let them ask permission, as did those before them."**[2]

﴿وَإِذَا بَلَغَ ٱلۡأَطۡفَـٰلُ مِنكُمُ ٱلۡحُلُمَ فَلۡيَسۡتَـٔۡذِنُواْ كَمَا ٱسۡتَـٔۡذَنَ ٱلَّذِينَ مِن قَبۡلِهِمۡ﴾

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Abū Mūsā al-Ash'arī ﷺ narrated that the Messenger of Allah ﷺ said: "Permission must be sought thrice, and if you are not given permission you must turn back."[3]

We have related this in both their *Ṣaḥīḥs* from Abū Sa'īd al-Khudrī ﷺ and others from the Prophet ﷺ.

We relate in the same *Ṣaḥīḥs* that Sahl ibn Sa'd ﷺ reported that the Messenger of Allah ﷺ said: "Seeking permission was instituted because of the gaze."[4]

The reports about seeking permission thrice are numerous. The Sunnah is that one should greet and then seek permission standing at the door, so that one cannot see those who are in the house. Then one should say: 'Peace be upon you. May I enter?' If no one replies one should say it twice or thrice, and if still no-one replies one should go away.

We relate in the *Sunan* of Abū Dāwūd, with a *ṣaḥīḥ isnād*, that Rib'ī ibn Ḥirāsh—with a *kasrah* on the *ḥā'* and at the end a *shīn*—the eminent *Tābi'*, said: "It has been

reported by al-Bukhārī in *al-Adab al-mufrad*, and by Aḥmad, aṭ-Ṭabarānī and al-Ḥākim.

1 Qur'ān 24:27.

2 Qur'ān 24:59.

3 Al-Bukhārī (6244), Muslim (2153), *al-Muwaṭṭa'* (2/963–964), Abū Dāwūd (5180), and at-Tirmidhī (2691).

4 Al-Bukhārī (6241), Muslim (2156), at-Tirmidhī (2710) and an-Nasā'ī (7/60–61). "Because of the gaze" means to prevent being seen by members of the opposite sex.

reported to us that a man from Banū ʿĀmir sought permission to come to the Prophet ﷺ while he was in his house. He asked: 'May I come in?' The Messenger of Allah ﷺ told his servant: 'Go out to this person and teach him how to seek permission. Tell him to say: "Peace be upon you. May I come in?"' The man heard him and said: 'Peace be upon you. May I come in?' The Prophet ﷺ gave him permission and he entered."[1]

السَّلاَمُ عَلَيْكُمْ، أَأَدْخُلُ.

As-salāmu ʿalaykum, a-adkhul?

We relate in the *Sunan*s of Abū Dāwūd and at-Tirmidhī that Kaladah ibn al-Ḥanbal ﷺ, a Companion, reported that he came to the Prophet ﷺ and went into [the house] without greeting him. He said: "Go back and say: 'Peace be upon you. May I come in?'"[2] According to at-Tirmidhī, this hadith is *ḥasan*.

I say that Kaladah is written with a *fatḥah* on the *kāf* and the *lām*, and Ḥanbal with *fatḥah* on the *ḥā'*, followed by *nūn* with *sukūn*, then *bā'* with *fatḥah*, then *lām*.

What we have stated about greeting before seeking permission is correct. Al-Māwardī mentions three views. The first is [the Sunnah, as described above]. The second is to seek permission before the greeting. The third is that one has a choice. If the gaze of the person seeking permission falls on the owner of the house before he enters he should greet first; if he does not see him, then he should seek permission first. If he has asked for permission thrice and thinks that he has not heard him, should he ask again? Abū Bakr Ibn al-ʿArabī al-Mālikī mentions three views. The first is that he should ask again. The second is that he should not ask again. The third is that if he used the above-mentioned words he should not ask again, but if he used any other words he may ask again. The most correct view is that he should not ask again. This view, which he regarded as the soundest, is the one required by the Sunnah, and Allah knows best.

WHICH COMPLETE FORMS OF INTRODUCTION ONE OUGHT TO EMPLOY WHEN SEEKING ADMITTANCE, AND WHICH ARE DISAPPROVED OF

If someone seeks permission to enter by greeting or knocking on the door and is asked: 'Who are you?' he should reply 'So-and-so, the son of So-and-so', or 'So-and-so al-Fulānī', or 'So-and-so, better known as Such-and-such' in order that he may be identified. It is *makrūh* to say: 'I,' or 'The servant' or 'one of the boys' or 'one of the lovers' and suchlike.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that in a well-known hadith about the Prophet's Night Journey, the Messenger of Allah ﷺ said: "Then he ascended with me to the heaven closest to the earth and he asked for it to be opened." It was said: "Who is this?" He replied: "Jibrīl." It was said: "And who is with you?" He replied:

1 Abū Dāwūd (5177).

2 Abū Dāwūd (5176) and at-Tirmidhī (2711), who states that this hadith is *ḥasan gharīb*.

"Muḥammad." Then he ascended to the second, third and the rest of the heavens. It was said at the door of every heaven: "Who is this?" and he replied: "Jibrīl."[1]

We relate in the same *Ṣaḥīḥ*s that Abū Mūsā al-Ashʿarī ﷺ reported that while the Prophet ﷺ was sitting by a well in a garden Abū Bakr ﷺ came and sought permission [to enter the garden]. [The Prophet ﷺ] asked: "Who is it?" He replied: "Abū Bakr." Then ʿUmar ﷺ came and sought permission and he asked: "Who?" He replied: "'Umar." Then ʿUthmān ﷺ came and did the same.[2]

We relate again from the same *Ṣaḥīḥ*s, that Jābir ﷺ reported: "I came to the Prophet ﷺ and knocked on the door. He asked: 'Who is it?' I replied: 'Me.' He said: 'Me, me.' It was as if he disliked it."[3]

EXPLANATION THAT THERE IS NO HARM IN THE PERSON SEEKING PERMISSION TO ENTER DESCRIBING HIMSELF IN SOME WAY TO WHICH THERE IS NO ALTERNATIVE, EVEN IF THERE IS SOME DEGREE OF SELF-GLORIFICATION IN IT

There is no objection to a man describing himself by a trait that he is known for, if the person who is addressed does not know him by any other name, even if there is some self-reverence in calling oneself by a title; or in saying 'I am *Muftī* So-and-so,' or 'the *Qāḍī*,' or 'Shaykh So-and-so' etc.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Umm Hānī bint Abī Ṭālib ﷺ—whose name was Fākhitah, as is well-known, although some say that it was Fāṭimah and others that it was Hind—reported: "I came to the Prophet ﷺ whilst he was having a bath and Fāṭimah was screening him. He asked: 'Who is it?' I replied: 'I am Umm Hānī.'"[4]

We relate also from the same *Ṣaḥīḥ*s that Abū Dharr ﷺ—whose name was Jundub although some say it was Burayr with a *ḍammah* on the *bā'*, which is the diminutive of Barr—narrated: "I went out one night, and the Messenger of Allah ﷺ was walking on his own. I started walking in the moonlight. He turned around and saw me. 'Who is that?' he asked. 'Abū Dharr,' I replied."[5]

We relate in the *Ṣaḥīḥ* of Muslim that Abū Qatādah al-Ḥārith ibn Rib'ī ﷺ narrated a hadith about a *wuḍū'* water container which mentions many of the miracles of the Messenger of Allah ﷺ and many branches of knowledge. In it Abū Qatādah says: "The Messenger of Allah ﷺ raised his head and asked: 'Who is this?' I said: 'Abū Qatādah.'"[6]

I say that there are many similar hadiths. The reason [for saying so] is the need and not a desire to boast.

1 Al-Bukhārī (2887) and Muslim (162).

2 Al-Bukhārī (3674) and Muslim (2403).

3 Al-Bukhārī (6250), Muslim (2155), Abū Dāwūd (5187), at-Tirmidhī (2712), and an-Nasā'ī in *ʿAmal al-yawm wa al-laylah* (328).

4 Al-Bukhārī (280) and Muslim (336).

5 Al-Bukhārī (6443) and Muslim (94).

6 Muslim (681).

We relate in the *Ṣaḥīḥ* of Muslim that Abū Hurayrah ﷺ—whose name was ʿAbd ar-Raḥmān ibn Sakhr, according to the most reliable accounts—reported that he said: "Messenger of Allah, pray to Allah to guide the mother of Abū Hurayrah." Then he quoted the rest of the hadith as far as "Messenger of Allah, Allah has answered your prayer and guided the mother of Abū Hurayrah."[1]

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Matters Related to Greeting

GREETING WHEN COMING OUT OF THE LAVATORY

IMAM ABŪ SAʿD al-Mutawallī said: "To greet someone with 'May your visit to the lavatory be pleasant' when coming out of the lavatory has no basis. But it has been reported that ʿAlī ﷺ said to a man coming out of the lavatory: 'You have been purified, so do not defile yourself.'" I say that there is nothing authentic in this regard. There is no objection if a man says to his companion, by way of friendship, affection and in order to foster love: 'May Allah perpetuate His favour upon you,' or any other *duʿā'*.

EXPRESSIONS THAT PEOPLE CUSTOMARILY USE IN PLACE OF THE GREETING OR BEFORE IT

If a person passing by starts to greet those whom he passes by saying: 'May Allah make your morning good or happy' or 'May Allah strengthen you' or 'May Allah not desert you and leave you lonely', or any other words which people normally use, then he is not entitled to a reply. But it is good for one to make *duʿā'* for him in return. However, it is best to refrain from replying, as a caution against flouting and neglecting the [required] greeting, and as a lesson for him and others to be observant of the *salām*.

THE RULING ON KISSING THE FACE AND LIMBS OF ADULTS AND MINORS

If a person wishes to kiss the hand of someone [of the same gender], because of their asceticism, piety, knowledge, honour, chastity or any other religious consideration, it is not *makrūh* but *mustaḥabb*. If it is done because of his wealth, worldly status, riches, valour, influence and esteem among people, it is *makrūh* to the extent of being severely *makrūh*. Imam Abū Saʿd al-Mutawallī of our colleagues declared it to be impermissible. He indicated that it is *ḥarām*.

1 Muslim (2491).

We relate in the *Sunan* of Abū Dāwūd that Zārīʿ ﷺ, who was in the delegation of ʿAbd al-Qays, reported: "We started to hasten from our riding camels and we kissed the hands and feet of the Prophet ﷺ."[1]

I say that Zārīʿ is with a *zāy* at its beginning and a *rā'* after *alif* according to the wording, which means 'cultivator' (of wheat and so on).

We relate in the *Sunan* of Abū Dāwūd that Ibn ʿUmar ﷺ reported a story in which he said: "We approached the Messenger ﷺ and we kissed his hand."[2]

It is Sunnah for a man to kiss the cheek of his small child or his brother, or to kiss any other part besides the cheek out of affection, compassion or because of a love of closeness. There are many well-known hadiths in this regard. This applies regardless of whether the child is male or female. The same applies to kissing the child of a close friend, or other small children. To kiss with lust and desire is *ḥarām* by consensus. The same applies to the father and to others. To look with lust at a relative or a stranger is also *ḥarām* by consensus.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ kissed Ḥasan ibn ʿAlī ﷺ while al-Aqraʿ ibn Ḥābis at-Tamīmī was with him. Al-Aqraʿ said: "I have ten children and I have not kissed any of them." The Messenger of Allah ﷺ looked at him and said: "To him who has no mercy, no mercy will be shown."[3]

We relate in the same *Ṣaḥīḥ*s that ʿĀ'ishah ﷺ related that some Bedouins came to the Messenger of Allah ﷺ and asked: "Do you kiss your children?" "Yes," he replied. They said: "But we, by Allah, do not kiss." So the Messenger of Allah ﷺ said: "Can I help it if Allah has removed mercy from your hearts?"[4] That is the wording of one of the narrations, and it is narrated with different wordings.

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Anas ﷺ reported that the Messenger of Allah ﷺ took his son Ibrāhīm and kissed him and smelled him.[5]

We relate in the *Sunan* of Abū Dāwūd that al-Barā' ibn ʿĀzib ﷺ said: "I went with Abū Bakr when he first came to Madīnah. His daughter ʿĀ'ishah ﷺ was lying down, suffering from fever. Abū Bakr ﷺ came to her and asked: 'How are you, my beloved daughter?' and kissed her cheek."[6]

We relate in the books of at-Tirmidhī, an-Nasā'ī, Ibn Mājah and others with *ṣaḥīḥ isnāds* that Ṣafwān ibn ʿAssāl ﷺ the Companion—and ʿAssāl is written with a *fatḥah* on the *ʿayn* and a doubled *sīn*—narrated: "A Jew said to his companion: 'Let us go to this prophet.' They came to the Messenger of Allah ﷺ and asked him about the nine clear signs." He quoted the rest of the hadith as far as: "They kissed his hand and feet and said: 'We bear witness that you are a prophet.'"[7]

1 Abū Dāwūd (5225). The chain of this hadith is *ḥasan*. See *Mukhtaṣar Sunan Abī Dāwūd*, by al-Mundhirī (8/91).
2 Abū Dāwūd (5223).
3 Al-Bukhārī (5997), Muslim (2319), Abū Dāwūd (5218), and at-Tirmidhī (1912).
4 Al-Bukhārī (5998) and Muslim (2317).
5 Muslim (2316) and al-Bukhārī (10/426) in a *taʿlīq* form.
6 Abū Dāwūd (5322).
7 At-Tirmidhī (2734) and Ibn Mājah (3705).

We relate in the *Sunan* of Abū Dāwūd, with a handsome (*malīḥ*) *ṣaḥīḥ isnād*, that 'Iyās ibn Daghfal said: "I saw Abū Naḍrah kiss the cheek of Ḥasan ibn 'Alī ﷺ."[1]

I say that Abū Naḍrah is spelled with a *nūn* and *ḍād*. His name was al-Mundhir ibn Mālik ibn Quṭa'ah and he was a trustworthy Follower. Daghfal is written with a *dāl* with a *fatḥah* and then a *ghayn* with a *sukūn* and then a *fā'* with a *fatḥah* and then a *lām*.

Ibn 'Umar ﷺ used to kiss his son Sālim and say: "Be surprised at an old man kissing an old man."[2]

Sahl ibn 'Abdullāh at-Tustarī, one of the ascetics and pious worshippers among this *Ummah*, used to go to Abū Dāwūd as-Sijistānī and say: "Take out your tongue, with which you narrate hadiths of the Messenger of Allah ﷺ, so that I may kiss it." Then he kissed it. The deeds of our pious predecessors in this regard are innumerable.

KISSING THE FACE OF THE DECEASED AND SOMEONE WHO HAS JUST ARRIVED FROM A JOURNEY

There is no harm in kissing the face of a pious deceased person to gain blessings. There is also no harm in a man kissing the face of his companion when he returns from a journey or the like. We relate in the *Ṣaḥīḥ* of al-Bukhārī that 'Ā'ishah ﷺ related a long hadith about the demise of the Messenger of Allah ﷺ, in which she said: "Abū Bakr ﷺ came in and uncovered the face of the Messenger of Allah ﷺ. Then he leaned over him and kissed him, and he wept."[3]

We relate in the book of at-Tirmidhī that 'Ā'ishah ﷺ said: "Zayd ibn al-Ḥārith came to Madīnah while the Messenger of Allah ﷺ was in his house. He knocked on the door. The Prophet ﷺ stood up for him, dragging his garment [on the ground]. He embraced him and kissed him."[4] At-Tirmidhī said that this is a *ḥasan* hadith.

Embracing or kissing the face of people other than children or those returning from a journey or suchlike is *makrūh*. Abū Muḥammad al-Baghāwī and others have written that it is *makrūh*. Evidence of its being *makrūh* is to be found in that which we have related in the books of at-Tirmidhī and Ibn Mājah from Anas ﷺ who reported: "A man asked: 'Messenger of Allah, when one of us meets his brother or friend, should he kneel before him?' He answered: 'No.' He then asked: 'Should he embrace him and kiss him?' He said: 'No.' He then asked: 'Should he shake his hand?' He replied: 'Yes.'"[5]

I say: "All that we have mentioned about kissing and embracing—that there is no harm in it upon returning from a journey and that it is *makrūh* under other circumstances—does not apply to a handsome, beardless young man. It is *ḥarām* to kiss a handsome, beardless young man under any circumstances, whether he is returning from a journey or not. It is obvious that embracing him is like kissing him. It makes no difference if the one who kisses and the one who is kissed are pious men or sinners,

1 Abū Dāwūd (5221).
2 Ibn 'Allān states that this hadith is reported by Ibn Abī Khaythamah in his *Tārikh*.
3 Al-Bukhārī (4452).
4 At-Tirmidhī (2733).
5 At-Tirmidhī (2729) and Ibn Mājah (3702).

or if only one of them is pious. They are all the same. The sound school of thought, in our view, is that to look at a handsome, beardless young man is *ḥarām* even if it is without lust and the person is safe from temptation. It is *ḥarām* just as it is in the case of a woman, since he is similar to her in that sense."

SHAKING HANDS

Know that when meeting it is a Sunnah which is agreed upon unanimously.

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Qatādah ﷺ reported: "I asked Anas ﷺ: 'Did the Companions of the Prophet ﷺ shake hands?' He replied: 'Yes.'"[1]

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Ka'b ibn Mālik ﷺ said in the story of Allah's acceptance of his repentance: "Abū Ṭalḥah ibn 'Ubaydullāh ﷺ got up and ran up to shake my hand and congratulate me."[2]

We relate with a *ṣaḥīḥ isnād* from the *Sunan* of Abū Dāwūd that Anas ﷺ reported that when the people of Yemen came, the Messenger of Allah ﷺ said, "The people of the Yemen have come to you, and they are the first to come shaking hands."[3]

We relate in the *Sunans* of Abū Dāwūd, at-Tirmidhī and Ibn Mājah that al-Barā' ﷺ reported that the Messenger of Allah ﷺ said: "No two Muslims meet and shake hands without being forgiven before they part."[4]

And we relate from the books of at-Tirmidhī and Ibn Mājah that Anas ﷺ reported: "A man asked: 'Messenger of Allah, when one of us meets his brother or his friend, should he bow before him?' He replied: 'No.' He asked: 'Should he embrace him and kiss him?' He replied: 'No.' He asked: 'Should he shake his hand?' He replied: 'Yes.'"[5] According to at-Tirmidhī this hadith is *ḥasan*. There are many hadiths on this subject.

We relate in the *Muwaṭṭa'* of Imam Mālik that 'Aṭā' ibn 'Abdullāh al-Khurāsānī ﷺ reported: "The Messenger of Allah ﷺ said: 'Shake hands with each other and it will remove hatred and rancour; give each other gifts and you will love one another, and it will remove stinginess.'"[6]

I say that this hadith is *mursal*.

Know that to shake hands is *mustaḥabb* whenever meeting. Shaking hands after the *ṣalawāt* of *Ṣubḥ* and *Aṣr* has no religious basis but there is no harm in it, since it is of the essence of the Sunnah to shake hands.

Imam Abū Muḥammad 'Abd as-Salām reported in his book *al-Qawā'id* that innovations are of five types: *wājib*, *ḥarām*, *makrūh*, *mustaḥabb*, and *mubāḥ* (permissible). He says that an example of a permissible innovation is to shake hands after the *ṣalawāt* of *Ṣubḥ* and *'Aṣr*.

I say: "One should be careful about shaking hands with a handsome, beardless

1 Al-Bukhārī (6263) and at-Tirmidhī (2730).
2 Al-Bukhārī (4418) and Muslim (2769).
3 Abū Dāwūd (5213).
4 Abū Dāwūd (5212), at-Tirmidhī (2728), and Ibn Mājah (2703).
5 At-Tirmidhī (2729) and Ibn Mājah (3702).
6 *Al-Muwaṭṭa'* (2/908).

young man, for looking at him is *ḥarām*, as we stated in the previous section. According to our [Shāfi'ī] companions, anyone whom it is unlawful to look at is unlawful to touch. Touching is more sinful. It is lawful for a man to look at a strange woman if he intends to marry her, or when buying from, selling to, or receiving something from, or giving something to her; but it is not lawful to touch in any of those situations." And Allah knows best.

IT IS *MUSTAḤABB* TO SMILE AND MAKE *DU'Ā'* AS WELL AS SHAKING HANDS

It is *mustaḥabb*, when shaking hands, to smile, make *du'ā'* for forgiveness and so on.

We relate in the *Ṣaḥīḥ* of Muslim that Abū Dharr ﷺ related: "The Messenger of Allah ﷺ told me: 'Do not underestimate any good deed, even if it be simply meeting your brother with a smiling face.'"[1]

We relate in the book of Ibn as-Sunnī that al-Barā' ibn 'Āzib ﷺ reported that the Messenger of Allah ﷺ said: "When two Muslims meet and shake hands and smile with love and sincerity, their sins fall away from them." According to another report he said: "When two Muslims meet and shake hands and praise Allah ﷻ and ask for forgiveness, Allah ﷻ forgives them."[2]

We relate in [the same source] from Anas ﷺ that the Messenger of Allah ﷺ said: "No two servants [of Allah] who love each other for the sake of Allah meet and shake hands and pray for blessings upon the Prophet before departing without their past and future sins being forgiven."[3]

We relate, again in the book of Ibn as-Sunnī, that Anas ﷺ also related that the Messenger of Allah ﷺ never shook the hand of any man in parting without saying: "*O Allah, grant us good in this world and good in the Hereafter, and spare us from the punishment of Hell-Fire.*"[4]

اَللّٰهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ.

Allāhumma ātinā fī-d-dunyā ḥasanah, wa fī-l-ākhirati ḥasanah, wa qinā 'adhāba-n-Nār.

IT IS *MAKRŪH* TO BOW TO ANYONE IN ANY CIRCUMSTANCES

It is *makrūh* to bow to anyone, under any circumstances. This is indicated by the hadith of Anas ﷺ in a previous section: "Messenger of Allah, when one of us meets his brother or his friend, should he bow to him?" He said: "No." This is a *ḥasan* hadith,

1 Muslim (2626).

2 Ibn as-Sunnī (192) and Abū Dāwūd (5211). According to al-Mundhirī, there is some *iḍṭirāb* (disruption) in the chain for this hadith.

3 Ibn as-Sunnī (193).

4 Ibn as-Sunnī (203).

as we have already mentioned, and nothing has been reported to contradict it. One should not be fooled by the many people who claim to be associated with knowledge, piety and virtuous traits but who do this. Imitation and obedience is due only to the Messenger of Allah ﷺ. Allah ﷻ says: "Whatever the Messenger gives you, take it; and whatever he forbids you, abstain [from it]."[1]

﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾

Allah ﷻ says: "Let those who contravene the [Messenger's] order beware, lest some trial befall them or a grievous penalty be inflicted upon them."[2]

﴿فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

As we have mentioned previously, in the chapter on funerals, al-Fuḍayl ibn 'Iyāḍ said: "Follow the path of guidance and do not be disillusioned by how few follow it. Beware of the paths of error and do not be deceived by how many are destroyed." And all success is by Allah.

ON IT BEING *MUSTAḤABB* TO STAND FOR SOMEONE WHO COMES IN, IN CASES WHERE IT IS SOMEONE OF EMINENCE, OR A PARENT OR RELATIVE

As for honouring someone who enters by standing up, we are of the opinion that it is *mustaḥabb* for those who have clear and manifest eminence in knowledge, piety or nobility, or leadership characterised by caring for others, or for one's parents or relations as well as those who are old. It should be done out of obedience, honour and respect and not for show and pomp. The practice of the first and later generations was based on this, which is our chosen position. I have compiled a small volume on the subject, in which I have collected the hadiths, traditions and rulings of the first generations and their actions which are proof of what I say. I have also mentioned the possible objections and explained the responses to them. So if anyone finds any of these matters problematic and wishes to study that volume, I hope that it will resolve his difficulties, if Allah, exalted is He, wills. And Allah knows best.

IT IS *MUSTAḤABB* TO VISIT THE *ṢĀLIḤĪN* AND OTHERS, AND ALSO TO HONOUR THEM AND TREAT THEM WELL

It is emphatically *mustaḥabb* to visit pious people, brothers, neighbours, friends and relatives and to honour, be kind to and strengthen relations with them. The protocol for this varies according to the situation one is in and one's status and availability. It is imperative that one's visit be made in a way that the people visited do not dislike

1 Qur'ān 59:7.

2 Qur'ān 24:63.

and at times that they are happy with. The hadiths in this regard are many and well-known. The best of them are as follows.

We relate in the *Ṣaḥīḥ* of Muslim that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "A man goes to visit his brother in another village, so Allah appoints an angel [to meet him] on his way. When he comes to him he asks: 'Where are you going?' [The man] replies: 'I intend to visit my brother in this village.' He asks: 'Do you have any blessing that you wish to safeguard?' [The man] replies: 'No, it is simply that I love him for the sake of Allah ﷻ.' [The angel] says: 'I have been sent to you by Allah to inform you that Allah ﷻ loves you as you love him.'"[1]

I say that *madrajatuhu*, 'his way', with a *fatḥah* on the *mīm* and the *rā'*, means 'his path'. The meaning of *tarubbuhā*, 'safeguard', is 'preserve', 'shepherd' and 'foster', as when a man fosters the growth of his child.

We relate in the books of at-Tirmidhī and Ibn Mājah that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "To whoever visits an invalid or his brother for the sake of Allah ﷻ, a caller calls out: 'You have done well; your walking is good and blessed, and you have built a mansion in Paradise.'"[2]

IT IS *MUSTAḤABB* FOR A MAN TO ASK HIS PIOUS COMPANION TO VISIT HIM AND TO VISIT HIM OFTEN

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Ibn 'Abbās ﷺ narrated that the Messenger of Allah ﷺ asked Jibrīl ﷺ: "What prevents you from visiting us more often than you already do?" Then this *āyah* was revealed: **"We descend not but by command of your Lord; to Him belongs what is before us and what is behind us."**[3]

﴿وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ ۖ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا﴾

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RESPONDING WHEN SOMEONE SNEEZES, AND THE RULINGS ON YAWNING

WE RELATE FROM the *Ṣaḥīḥ* of al-Bukhārī that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "Allah ﷻ likes sneezing, but He dislikes yawning. If any of you sneeze and then praise Allah, it is the duty of any Muslim who hears them to say to them: 'May Allah have mercy on you.' As for yawning, it is from Shayṭān. So if

1 Muslim (2567).
2 At-Tirmidhī (2009) and Ibn Mājah (1442).
3 Qur'ān 19:63. Al-Bukhārī (4731) and at-Tirmidhī (3157).

any of you yawn they should suppress it as much as possible. When any of you yawn, Shayṭān laughs at them."[1]

يَرْحَمُكَ اللهُ.

Yarḥamuka-llāh.

I say that the scholars hold that this means that the cause for sneezing is something praiseworthy, namely the movement of the body which is low in vitality and nourishment; and this is a recommended thing for one because it weakens the passions and makes obedience easy, whereas yawning does the opposite. And Allah knows best.

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Abū Hurayrah ﷺ related that the Messenger of Allah ﷺ said: "When any one of you sneezes he should say '*Praise be to Allah.*' His brother and his companion should reply, '*May Allah have mercy on you.*' If they say to him '*May Allah have mercy on you*,' he must reply '*May Allah guide you and put straight your concerns.*'"[2] The learned say that *bālakum* ('your concerns') means *sha'nakum* ('your affair').

اَلْحَمْدُ لِلّٰهِ.

Al-ḥamdu li-llāh.

يَرْحَمُكَ اللهُ.

Yarḥamuka-llāh.

يَهْدِيكُمُ اللهُ وَيُصْلِحُ بَالَكُمْ.

Yahdīkumu-llāhu wa yuṣliḥu bālakum.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Anas ﷺ said that two men sneezed near the Prophet ﷺ, and he responded to one but not to the other. The one to whom he did not respond said: "So-and-so sneezed and you prayed for mercy for him, and I sneezed, but you did not respond." He said: "That man praised Allah but you did not praise Allah."[3]

We relate in the *Ṣaḥīḥ* of Muslim that Abū Mūsā al-Ash'arī ﷺ related: "I heard the Messenger of Allah ﷺ say: 'If any one of you sneezes and then praises Allah, [let the others] respond to him; but if he sneezes and does not praise Allah, do not respond to him.'"[4]

We relate in the same *Ṣaḥīḥ*s that al-Barā' ﷺ narrated: "The Messenger of Allah ﷺ ordered us to do seven things and forbade us to do seven things. He ordered us to

1 Al-Bukhārī (6223), Muslim (2941), Abū Dāwūd (5028), and at-Tirmidhī (2747).
2 Al-Bukhārī (6224), Abū Dāwūd (5033), and an-Nasā'ī in *'Amal al-yawm wa al-laylah* (232).
3 Al-Bukhārī (6225), Muslim (2991), Abū Dāwūd (5039), at-Tirmidhī (2743), and an-Nasā'ī (222).
4 Muslim (2992).

visit the sick, to follow funeral processions, to respond when people sneeze, to accept invitations, to return greetings, to help the oppressed, and to assist in fulfilling a vow."[1]

We relate in the same *Ṣaḥīḥ*s that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "The duties of a Muslim towards other Muslims are five: to respond to their greetings, to visit them when they are sick, to follow their funeral processions, to accept their invitations and to respond when they sneeze." According to a report by Muslim he said: "The duties of a Muslim towards another Muslim are six: when you meet him you should greet him, if he invites you you should accept, if he asks you for advice you should advise him, if he sneezes and praises Allah ﷻ you should ask for mercy for him, if he is sick you should visit him, and if he dies you should follow him [in the funeral procession]."[2]

WHAT A PERSON WHO SNEEZES SHOULD SAY; THE WORDING FOR A PERSON WHO ASKS FOR MERCY FOR HIM; AND THE THINGS ABOUT WHICH THERE IS A DIFFERENCE OF OPINION IN *FIQH*

The *'ulamā'* agree that it is *mustaḥabb* to say after sneezing '*Praise be to Allah.*' It is better to say '*Praise be to Allah, Lord of the Worlds.*' It is best to say '*Praise be to Allah in all circumstances.*'

اَلْحَمْدُ لِلّٰهِ.

Al-ḥamdu li-llāh.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ.

Al-ḥamdu li-llāhi Rabbi-l-'ālamīn.

اَلْحَمْدُ لِلّٰهِ عَلَىٰ كُلِّ حَالٍ.

Al-ḥamdu li-llāhi 'alā kulli ḥāl.

We relate in the *Sunan* of Abū Dāwūd and others, with a *ṣaḥīḥ isnād*, that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "When any of you sneezes he should say '*Praise be to Allah in all circumstances.*' His brother or companion should say '*May Allah have mercy on you.*' He should reply '*May Allah guide you and put straight your concerns.*'"[3]

اَلْحَمْدُ لِلّٰهِ عَلَىٰ كُلِّ حَالٍ.

Al-ḥamdu li-llāhi 'alā kulli ḥāl.

1 Al-Bukhārī (1239), Muslim (2066), at-Tirmidhī (2800), and an-Nasā'ī (4/54).
2 Al-Bukhārī (1240), Muslim (2162), Abū Dāwūd (5030), at-Tirmidhī (2738), and an-Nasā'ī (4/53).
3 Abū Dāwūd (5033).

يَرْحَمُكَ اللّٰهُ.

Yarḥamuka-llāh.

يَهْدِيكُمُ اللّٰهُ وَيُصْلِحُ بَالَكُمْ.

Yahdīkumu-llāhu wa yuṣliḥu bālakum.

We relate in the book of at-Tirmidhī that Ibn 'Umar ﷺ narrated that a man sneezed next to him and said: "*Praise be to Allah and blessings be upon the Messenger of Allah.*" So Ibn 'Umar said: "Do not say: 'Praise be to Allah and blessings be upon the Messenger of Allah.' Allah's Messenger ﷺ did not teach us to do that. He taught us to say: '*Praise be to Allah in all circumstances.*'"[1]

اَلْحَمْدُ لِلّٰهِ عَلَىٰ كُلِّ حَالٍ.

Al-ḥamdu li-llāhi 'alā kulli ḥāl.

I say that it is *mustaḥabb* for all those who hear one [sneeze] to say '*May Allah have mercy on you,*' using either the singular or the plural pronoun.

يَرْحَمُكَ اللّٰهُ.

Yarḥamuka-llāh.

يَرْحَمُكُمُ اللّٰهُ.

Yarḥamukumu-llāh.

رَحِمَكُمُ اللّٰهُ.

Raḥimakumu-llāh.

It is *mustaḥabb* for the person who sneezed to say thereafter '*May Allah guide you and set right your concerns,*' or '*May Allah forgive us and you.*'

يَهْدِيكُمُ اللّٰهُ وَيُصْلِحُ بَالَكُمْ.

Yahdīkumu-llāhu wa yuṣliḥu bālakum.

وَيَغْفِرُ اللّٰهُ لَنَا وَلَكُمْ.

Yaghfiru-llāhu lanā wa lakum.

We relate in the *Muwaṭṭa'* of Mālik from Nāfi' that Ibn 'Umar ﷺ said: "If any of

1 Ibn Mājah (3803) and at-Tirmidhī (2735), who states that this hadith is *gharīb*.

you sneeze and someone says to him: '*May Allah have mercy on you,*' he should reply: '*May Allah have mercy on us and you, and may Allah forgive us and you.*'"[1]

يَرْحَمُنَا اللهُ وَإِيَّاكُمْ وَيَغْفِرُ لَنَا وَلَكُمْ.

Yarḥamuna-llāhu wa iyyākum wa yaghfiru lanā wa lakum.

All of this is Sunnah and none of it is *wājib*. Our colleagues say that the *tashmīt*, i.e. saying, 'May Allah have mercy on you,' is a *Sunnah kifāyah*, and so if one person carries it out everyone else is absolved; but it is best for each one of them to say it, because of the literal meaning of the *ṣaḥīḥ* hadith we have previously cited, "... it is a duty on every Muslim who hears him to say to him, 'May Allah have mercy on you.'"

What we have said here about it being *mustaḥabb* to ask for mercy on the one who sneezes is [according to] our *madhhab*. The companions of Mālik differed as to whether it is incumbent. Qāḍī 'Abd al-Wahhāb said that it is Sunnah and that one person asking for mercy suffices for a group of people, as in our *madhhab*. According to Ibn Muzayn, it is incumbent on every single one of them, and Ibn al-'Arabī adopted that position.

ONE DOES NOT ASK FOR MERCY FOR PEOPLE WHO SNEEZE IF THEY DO NOT PRAISE ALLAH, EXALTED IS HE

If the person who sneezes does not praise Allah, they should not be responded to because of the preceding hadith. The minimum praise, asking for mercy and response that one should give is to raise one's voice so that his companion may hear.

ONE SHOULD NOT ASK FOR MERCY FOR SOMEONE WHO SNEEZES IF HE DEPARTS FROM THE WORDING 'PRAISE BE TO ALLAH'

If the person who sneezes says words other than 'Praise be to Allah,' he should not be responded to.

We relate in the *Sunan*s of Abū Dāwūd and at-Tirmidhī that Sālim ibn 'Ubayd al-'Ashja'ī ﷺ, a Companion, narrated: "While we were with the Messenger of Allah ﷺ a man sneezed and said 'Peace be upon you.' The Messenger of Allah ﷺ said 'And on you and on your mother.' Then he said: 'If anyone sneezes he should praise Allah, and those who are with him should say: '*May Allah have mercy on you.*' He should respond to them by saying: '*May Allah forgive us and you.*'"[2]

يَرْحَمُكَ اللهُ.

Yarḥamuka-llāh.

1 *Al-Muwaṭṭa'* (2/965).

2 Abū Dāwūd (5029), at-Tirmidhī (2746), and an-Nasā'ī in *'Amal al-yawm wa al-laylah* (225).

يَغْفِرُ اللهُ لَنَا وَلَكُمْ.

Yaghfiru-llāhu lanā wa lakum.

THE DIFFERENT VIEWS OF THE *FUQAHĀ'* ABOUT SOMEONE WHO SNEEZES IN *ṢALĀH*

If one sneezes in *ṣalāh*, it is *mustaḥabb* for him to say: '*Praise be to Allah*' loud enough so that he can hear himself. That is our position. The followers of Mālik have three rulings: first, this same ruling, which is that of [Qāḍī] Ibn al-'Arabī; second, that he should praise [Allah] within himself; and third—as Saḥnūn said—that he should not praise aloud or silently.

THE PERSON SNEEZING PLACING HIS HAND OR GARMENT OVER HIS MOUTH IS PART OF THE SUNNAH

It is Sunnah to put one's hand or garment or suchlike over one's mouth when sneezing, and to lower the voice.

We relate in the *Sunan*s of Abū Dāwūd and at-Tirmidhī that Abū Hurayrah ﷺ reported that when the Messenger of Allah ﷺ sneezed he put his hand or clothes over his mouth and lowered his voice.' The narrator was not sure as to which of the two wordings he said. At-Tirmidhī said the hadith is *ḥasan ṣaḥīḥ*.

We relate in the book of Ibn as-Sunnī that 'Abdullāh ibn az-Zubayr ﷺ reported that the Messenger of Allah ﷺ said: "Allah ﷻ dislikes raising the voice when yawning or sneezing."[2]

We relate in it that Umm Salamah ﷺ reported: "I heard the Messenger of Allah ﷺ say: 'Loud yawning and excessive sneezing is from Shayṭān.'"[3]

SOMEONE WHO SNEEZES REPEATEDLY AND WHAT IS NARRATED ABOUT IT

If a person sneezes repeatedly, it is Sunnah to respond to him each time he sneezes, up to three times.

We relate in the *Ṣaḥīḥ* of Muslim and the *Sunan*s of Abū Dāwūd and at-Tirmidhī that Salamah ibn al-Akwa' ﷺ narrated that the Messenger of Allah ﷺ heard a man sneeze near him. He said to him: "May Allah have mercy on you." Then he sneezed again, and the Messenger of Allah ﷺ said: "The man has a cold."[4] That is the wording in Muslim's narration. According to the report by Abū Dāwūd and at-Tirmidhī, Salamah

1 Abū Dāwūd (5029) and at-Tirmidhī (2746).

2 Ibn as-Sunnī (268).

3 Ibn as-Sunnī (264).

4 Muslim (2993), Abū Dāwūd (5037), at-Tirmidhī (2744), Ibn Mājah (3714) and an-Nasā'ī (223).

ﷺ reported: "A man sneezed near the Messenger of Allah ﷺ when I was present. The Messenger of Allah ﷺ said: 'May Allah have mercy on you.' Then [the man] sneezed twice or thrice, so the Messenger of Allah ﷺ said: 'May Allah have mercy on you. This man has a cold.'" At-Tirmidhī classed this as a *ḥasan ṣaḥīḥ* hadith.

We relate in the *Sunans* of Abū Dāwūd and at-Tirmidhī that 'Ubaydullāh ibn Rifā'ah ﷺ, a Companion, related that the Messenger of Allah ﷺ said: "Responding to someone who sneezes is to be done thrice. So if he sneezes again after that, you may respond if you wish but you do not have to."[1] This is a weak hadith: at-Tirmidhī classified it as weak and its *isnād* is *majhūl* (unidentifiable).

We relate in the book of Ibn as-Sunnī, with an *isnād* that has one unverifiable transmitter although the rest is *ṣaḥīḥ,* that Abū Hurayrah ﷺ reported: "I heard the Messenger of Allah ﷺ say: 'When any one of you sneezes, those who are sitting with him must respond. If he sneezes more than thrice he has a cold, so do not respond after the third time.'"[2]

The *'ulamā'* differ about this. According to Ibn al-'Arabī, it is said that one should respond the second time by saying 'You have a cold'; but some say it is the third time. He says that the meaning is, 'You are not one of those who must be responded to by asking for mercy upon them after this, because what you have is a cold and an illness, not an insignificant sneeze.'

Someone may object that if he is ill then one ought to supplicate for him and respond with a supplication for mercy, since he has more right to a *du'ā'* than anyone else. The answer is that it is *mustaḥabb* to make a *du'ā'* for him—not with the *Sharī'ah du'ā'* made for someone who sneezes, but rather with the *du'ā'* of a Muslim for well-being and safety for a Muslim and similar things. That, however, does not fall into the category of responding by asking for mercy for a person when they sneeze.

SOMEONE WHO SNEEZES AND DOES NOT PRAISE ALLAH, OR WHOSE PRAISING IS NOT HEARD, OR IS ONLY HEARD BY SOME PEOPLE

If someone sneezes and does not praise Allah ﷻ, as already stated he should not be responded to. Likewise, if he praises Allah ﷻ and no-one hears him, he should not be responded to. If he is in a group of people and some of them hear, those who hear should respond—but not the rest.

Ibn al-'Arabī al-Mālikī mentions a disagreement about those who do not hear [a man who had sneezed] praising Allah but do hear the response of those with him. He said that [in such a case] one should respond, because he knows about the sneeze and

1 Abū Dāwūd (5036) and at-Tirmidhī (2745). The latter states that this hadith is *gharīb* and that its chain is unknown. However, Ibn Ḥajar disagrees with him and argues that most of its narrators are trustworthy. Ibn al-'Arabī contends that although this chain contains an unknown narrator it is *mustaḥabb* to act upon it. Ibn Ḥajar also mentions supporting narrations for this hadith: see *Fatḥ al-Bārī* (10/605–606).

2 Ibn as-Sunnī (251).

the praise because of the response of the others. Others say he should not respond because he did not hear him.

Know that if a man does not praise Allah at all, it is *mustaḥabb* for those who are near him to remind him to praise Allah. This is preferable. We have related in *Ma'ālim as-Sunan* by al-Khaṭṭābī a similar statement from the great master Ibrāhīm an-Nakha'ī. This is [part of] sincere advice, enjoining good, and helping one another towards piety and fear of Allah. Ibn al-'Arabī says that this is not to be done and that it is ignorance on the part of the person who does it; but he is mistaken in his claim, for on the contrary the correct position is that it is *mustaḥabb,* for reasons I have mentioned. And success is only by Allah.

IF A JEW SNEEZES

We relate in the *Sunans* of Abū Dāwūd, at-Tirmidhī and others, with *ṣaḥīḥ isnād*s, that Abū Mūsā al-Ash'arī ﷺ said: "Some Jews used to pretend to sneeze near the Messenger of Allah ﷺ hoping that he would say to them 'May Allah have mercy on you', so that [the Jew] could then reply 'May Allah guide you and set right your concerns.'"[1]

It is reported in the *Musnad* of Abū Ya'lā al-Mawṣilī that Abū Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said: "If a man narrates a hadith and someone sneezes near him, [he has spoken] the truth." Everyone in the *isnād* is reliable and proficient apart from Baqiyyah ibn al-Walīd, about whom there is disagreement. Most of the *ḥāfiẓ* memorisers and imams use his narrations from the people of Shām in proof, and he did narrate this hadith from Mu'āwiyah ibn Yaḥyā ash-Shāmī.

IT IS SUNNAH TO SUPPRESS A YAWN AS MUCH AS POSSIBLE, AND IT IS *MUSTAḤABB* TO PLACE ONE'S HAND OVER ONE'S MOUTH

When one yawns it is Sunnah to restrain it as much as possible because of the aforementioned *ṣaḥīḥ* hadith. It is Sunnah to cover the mouth with the hand, because of what we relate from the *Ṣaḥīḥ* of Muslim that Abū Sa'īd al-Khudrī ﷺ related that the Messenger of Allah ﷺ said: "If any one of you yawns he should hold his hand over his mouth, for [otherwise] Shayṭān enters."[2]

I say that it is the same whether the yawning happens in *ṣalāh* or not: it is *mustaḥabb* to cover one's mouth with one's hand. It is only *makrūh* for the worshipper to put his hand over his mouth when there is no need to, as there is when yawning and the like. And Allah knows best."

1 Abū Dāwūd (5038) and at-Tirmidhī (2740).

2 Muslim (2995) and Abū Dāwūd (5026).878 Muslim (3002), Abū Dāwūd (4804), and at-Tirmidhī (2395).

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PRAISE

PRAISING A MAN and extolling his virtues may be done to his face or in his absence. There is no restriction on what may be said in his absence, unless the person who praises speculates and begins to lie, when it becomes *ḥarām* because of the lies and not because of the praise. Praise in which there is no falsehood is *mustaḥabb* as long as some benefit accrues from it and it would not cause harm if it were conveyed to the person who is praised by causing him to be tempted [into vanity] and misguided. There are hadiths which rule that praising a person to his face is permissible or *mustaḥabb*. There are also hadiths which rule that it is forbidden. The way to reconcile these hadiths is as follows: if the person who is praised is perfect in faith and has good conviction and spiritual understanding and knowledge, so that he will not be tempted or beguiled by it and his soul will not play games with him, then it is not *ḥarām* or *makrūh*. If there is a risk of any of these things, it is extremely *makrūh* to praise him.

Among the hadiths which prohibit it is one which we relate from the *Ṣaḥīḥ* of Muslim: that al-Miqdād ﷺ related that a man started to praise 'Uthmān ﷺ, so al-Miqdād knelt down and threw pebbles in his face. 'Uthmān asked him: "What is wrong with you?" He replied: "The Messenger of Allah ﷺ said: 'If you see people praising [others], scatter dust in their faces.'"[1]

We relate in both *Ṣaḥīḥ*s that Abū Mūsā al-Ash'arī ﷺ reported that the Prophet ﷺ heard a man praising another man lavishly. He said: "You have destroyed" (or "you have cut") "that man's back."[2] I say that *yuṭrīhi* ('praising him lavishly') is written with a *ḍammah* on the *yā'*, a *sukūn* on the *ṭā'*, and a *kasrah* on the *rā'* after which there is a *yā'*, and that *iṭrā'* (its verbal noun) means to praise exaggeratedly and go beyond the limits. Some say that it simply means 'praise'.

In another hadith, Abū Bakrah ﷺ narrated that a man was mentioned in front of the Messenger of Allah ﷺ, and good was spoken of him. So the Messenger of Allah ﷺ said: "Woe to you! You have cut the neck of your companion." He said it repeatedly. He said: "If any one of you has no choice but to praise, then say: 'I think he is like this, or like that.' If he thinks he is like that, then Allah is his Judge; so do not praise any one before Allah."[3]

The hadiths which permit [praising people] are innumerable, but we will point out only a number of them, such as his ﷺ saying in one authentic hadith to Abū Bakr ﷺ: "What do you think about two, the third of whom is Allah?"[4] According to another hadith he said: "You are not one of them"[5]—that is, one of those who wear

1 Muslim (2995) Abū Dāwūd (5026)
2 Al-Bukhārī (2663) and Muslim (3001).
3 Al-Bukhārī (2662), Muslim (3000), and Abū Dāwūd (4805).
4 Al-Bukhārī (3653), Muslim (2381), and at-Tirmidhī (3095).
5 Al-Bukhārī (3665), Muslim (2382), and at-Tirmidhī (3661).

their trousers long out of pride. According to another, he said: "Abū Bakr, do not weep. The person who has favoured me most with his company and wealth is Abū Bakr. If I had to choose a close friend from my *Ummah* I would choose Abū Bakr."[1] According to another he said: "I hope that you are one of them"[2]—that is, one of those who will be called from all the gates of Paradise to enter through them. According to another he said: "Grant him permission, and give him the glad tidings of Paradise."[3] According to another hadith he said: "Be still, Uḥud, for upon you are a Prophet, a *ṣiddīq* (a person of immense faith), and two martyrs."[4]

The Messenger of Allah ﷺ related: "I entered Paradise and I saw a palace. I asked: 'Whose is this?' They replied: 'It belongs to 'Umar.' I wanted to enter it, but I remembered your jealousy."[5] 'Umar ﷺ said: "May my father and mother be sacrificed for you, Messenger of Allah! Could I be jealous of you?" According to another hadith he said: "'Umar, never does Shayṭān meet you walking on a path without him taking a different way from yours."[6]

According to another hadith he said: "Open [the door] for 'Uthmān, and give him the good news of Paradise."[7]

According to another hadith he told 'Alī: "You are from me and I am from you."[8] According to another, he asked 'Alī: "Are you not pleased to be to me as Hārūn was to Mūsā, in status and relationship?"[9]

According to another hadith he told Bilāl ﷺ: "I hear the sound of your shoes in Paradise."[10]

According to another hadith he said to Ubayy ibn Ka'b ﷺ: "Congratulations on your knowledge, Abū Mundhir."[11]

According to another hadith he told 'Abdullāh ibn Salām ﷺ: "You will be in Islam until you die."[12]

According to another hadith he told an *Anṣārī*: "Allah smiled and was impressed with the deed you two did."[13] According to another, he told the *Anṣār*: "You are the most beloved people to me."[14]

According to another hadith he said to Ashajj 'Abd al-Qays ﷺ: "You have two traits that Allah and His Prophet love: forbearance and perseverance."[15]

1 Al-Bukhārī (3656).
2 Al-Bukhārī (3666) and Muslim (86).
3 Al-Bukhārī (3674), Muslim (2403), and at-Tirmidhī (3711).
4 Al-Bukhārī (3699).
5 Al-Bukhārī (3679) and Muslim (2395).
6 Al-Bukhārī (3683) and Muslim (2396).
7 Al-Bukhārī (3674) and Muslim (2403).
8 Al-Bukhārī (7/70), in a *ta'līq* form.
9 Al-Bukhārī (3706) and Muslim (2404).
10 Al-Bukhārī (1149) and Muslim (2458).
11 Muslim (810) and Abū Dāwūd (1460).
12 Al-Bukhārī (3813) and Muslim (2484).
13 Al-Bukhārī (3798) and Muslim (2053).
14 Al-Bukhārī (3785) and Muslim (2508).
15 Muslim (2593).

The hadiths that I have quoted are some of the well-known authentic ones, so I have not added any references. Other reports which mention him ﷺ praising a person to their face are innumerable. Reports about praising the Companions, the *Tābi'īn*, the *'ulamā'*, and Imams who have many followers are countless. And Allah knows best.

Abū Ḥāmid al-Ghazālī says at the end of the chapter on *zakāh* in his *Iḥyā'*: "When a man gives charity, the recipient should investigate, and if the person who gives it is one of those who love to be thanked and to publicise [their charity], he should hide it. This is because in order to fulfil his rights he must not help him in wrongdoing, and seeking thanks is wrongdoing. If he knows from his condition that he does not love being thanked and does not seek it, he should thank him and make his charity known. Sufyān ath-Thawrī said: 'One who knows himself will not be harmed by people's praise.'"

Abū Ḥāmid al-Ghazālī said, after what we have just quoted: "The finer points of these principles are what those who watch their hearts should be mindful of. If such outward acts are performed by someone heedless of these realities, they are are a laughing matter for Shayṭān and a source of pleasure to him, and may involve much exertion with little benefit. An example of such knowledge is the saying 'Studying a *Sūrah* [of Qur'ān] is better than a year of worship'; for this knowledge gives life to the worship of a lifetime, whereas ignorance of it kills and invalidates all the worship of a lifetime. And it is Allah Who gives guidance and ability."

PRAISING ONESELF AND MENTIONING ONE'S OWN GOOD QUALITIES

ALLAH ﷻ SAYS: **"So do not think highly of yourselves."**

﴿فَلَا تُزَكُّوٓاْ أَنفُسَكُمْ﴾

Know that to speak of one's own good qualities can either be blameworthy or approved of. What is blameworthy is to mention them with pride and a display of superiority and importance over one's peers. What is approved of is that in which there is some religious benefit. This [may arise from the speaker] enjoining good and discouraging evil, advising, guiding people to what is advantageous, teaching, training, admonishing, reminding or making peace between two people, or warding off evil. A person may mention his own good qualities intending thereby to make it easier to accept his word and believe what he is saying, or that "This thing that I am telling you, you will not find it with anyone other than me, so learn it from me," and so on.

There are innumerable texts in this regard. The Prophet ﷺ said: "I am the Prophet, and that is no lie," "I am the leader of the progeny of Adam," "I shall be the first for whom the earth will split," "I am the most knowledgeable of you about Allah and I fear Him the most," and "I spend the night with my Lord." There are many similar sayings.

Yūsuf ﷺ said: **"Set me over the storehouses of the land. I shall be a knowledgeable guardian."**[1]

اجْعَلْنِي عَلَىٰ خَزَآئِنِ الْأَرْضِ ۖ إِنِّي حَفِيظٌ عَلِيمٌ.

Shu'ayb ﷺ said: **"Truly you will find me, if Allah wills, one of the righteous."**[2]

﴿سَتَجِدُنِيٓ إِن شَآءَ اللَّهُ مِنَ الصَّٰلِحِينَ﴾

We relate in the *Ṣaḥīḥ* of al-Bukhārī that when 'Uthmān ﷺ was besieged, he said: "Do you not know that the Messenger of Allah ﷺ said: 'Whoever equips the troubled army will have Paradise'? I equipped them. Do you not know that the Messenger of Allah ﷺ said: 'Whoever digs the well of Rūmah will have Paradise'? I dug it'". Those present confirmed what he said.[3]

We relate in the *Ṣaḥīḥ*s about Sa'd ibn Abī Waqqāṣ that the people of Kūfah complained to 'Umar ibn al-Khaṭṭāb ﷺ about Sa'd ibn Abī Waqqāṣ ﷺ, saying: "He does not perform the *ṣalāh* properly." Sa'd said: "By Allah, I was the first of the Arabs to shoot an arrow for the Cause of Allah. We went out for the Cause of Allah with the Messenger of Allah ﷺ." He then cited the rest of the hadith.[4]

We relate in the *Ṣaḥīḥ* of Muslim that 'Alī ﷺ said: "By Him Who splits the seed and created the soul, the Prophet ﷺ made a vow to me that no one loves me but a believer and no one hates me but a hypocrite."[5]

I say that *bara'a* ('created') is written with a *hamzah*, and it means the same as *khalaqa*. *Nasamah* ('soul') means the same as *nafs* ('self' or 'soul').

We relate in both *Ṣaḥīḥ*s that Abū Wā'il narrated that Ibn Mas'ūd ﷺ addressed [the *Tābi'īn*], saying: "By Allah, I have learned from the mouth of the Messenger of Allah ﷺ some seventy *Sūrah*s. The Companions of the Messenger of Allah ﷺ knew that I was one of the most learned among them about the Book of Allah, although I was not the best of them. If I knew of anyone more learned than me I would travel to him."[6]

There are innumerable hadiths similar to these which are all interpretable in the way we have mentioned. And it is Allah Who grants success.

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1 Qur'ān 12:55.
2 Qur'ān 28:27.
3 Al-Bukhārī (2778).
4 Al-Bukhārī (3728), Muslim (2966), and at-Tirmidhī (2366).
5 Muslim (78).
6 Al-Bukhārī (5002), Muslim (2462), and an-Nasā'ī (8/134).

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Questions Related to the Preceding Subject

WHAT IT IS *MUSTAḤABB* TO SAY TO SOMEONE WHO CALLS YOU

IT IS *MUSTAḤABB* to answer, when someone calls out to you, *'At your service, and at your command'*, or simply *'At your service.'*

لَبَّيْكَ وَسَعْدَيْكَ.

Labbayka wa sa'dayk.

لَبَّيْكَ.

Labbayka.

It is *mustaḥabb* to say *'Welcome'* to a person who comes to one, or to say to anyone who treats one well or whom one sees doing a good deed: *'May Allah protect you,'* or *'May Allah reward you with goodness.'* The proof of this is contained in many authentic hadiths.

مَرْحَباً.

Marḥabā.

حَفِظَكَ اللهُ.

Ḥafiẓaka-llāh.

جَزَاكَ اللهُ خَيْراً.

Jazāka-llāhu khayran.

There is no harm in saying to a man who is revered for his knowledge, piety and so on: 'May Allah make me your ransom' or 'May my father and mother be your ransom.' The proof of this is contained in many authentic hadiths, which I have omitted for the sake of brevity.

جَعَلَنِي اللهُ فِدَاكَ.

Ja'alani-llāhu fidāk.

فِدَاكَ أَبِي وَأُمِّي.

Fidāka abī wa ummī.

ON A WOMAN MAKING HER EXPRESSION ROUGHER WHEN SPEAKING TO PEOPLE OTHER THAN CLOSE FAMILY

If a woman needs to talk to a man who is not precluded from marriage to her in order to buy or sell something, she must show diffidence and roughness in her speech and she should not speak gently, to avoid the danger that he may desire her.

Imam Abū al-Ḥasan al-Wāḥidī, one of our [Shāfi'ī] colleagues, says in his book *al-Basīṭ*: "A woman is to be instructed, when addressing strangers, to speak in a severe tone, because that is less likely to create desire for the doubtful. She should do the same if she addresses someone who is unlawful to her because of being an in-law. Do you not see that Allah ﷻ gave this advice to the Mothers of the Believers, who are eternally unlawful [to anyone but the Prophet ﷺ]? Allah ﷻ says: " Wives of the Prophet, you are not like any [other] women. If you fear Allah, be not too complaisant of speech, lest one in whose heart is disease should be moved by desire; but speak words (that are) respectable."[1]

﴿يَا نِسَآءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَآءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِۦ مَرَضٌ وَقُلْنَ قَوْلاً مَّعْرُوفاً﴾

I say that what al-Wāḥidī says regarding roughness of voice is also mentioned by our companions. According to Shaykh Ibrāhīm al-Marwazī, one of our companions, [the best] way to roughen her voice is for her to put the back of her hand to her mouth and reply like that. And Allah knows best.

Al-Wāḥidī's point about those unlawful to marry through their being in-laws being in the same case as non-relatives is weak and contradicts what is well-known among our colleagues, because they are like those who are unlawful by way of kinship as regards looking at them and being in seclusion with them. As for the Mothers of the Believers, they are only sacrosanct in virtue of marriage to them being unlawful as well as the obligation to respect them. Hence, marriage to their daughters is permitted. And Allah knows best.

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1 Qur'ān 33:32.

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WHAT TO SAY WHEN ASKING FOR A WOMAN'S HAND IN MARRIAGE FROM HER FAMILY, FOR HIMSELF OR FOR SOMEONE ELSE

IT IS *MUSTAḤABB* for a man to start his proposal with the praise of Allah and invoking blessings upon the Messenger of Allah ﷺ, saying: "*I bear witness that there is no god but Allah alone without partner, and I bear witness that Muḥammad is His slave and Messenger.* I have come to you seeking your young woman So-and-so [in marriage]" or "your honoured daughter So-and-so (daughter of So-and-so)", or something similar.

أَشْهَدُ أَن لَّآ إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ.

Ashhadu an lā ilāha illa-llāh, waḥdahu lā sharīka lah, wa ashhadu anna Muḥammadan 'abduhu wa Rasūluh.

We relate in the *Sunan*s of Abū Dāwūd and Ibn Mājah that Abū Hurayrah رضي الله عنه related that the Messenger of Allah ﷺ said: "Every speech," and in some narrations "every undertaking", "that is not started with the praise of Allah is cut off."[1] It has also been narrated as *aqṭa'*, 'severed', and both words have the same meaning. This is a *ḥasan* hadith. *Ajdham*, 'cut off', with *jīm* and *dhāl*, means that it has little blessing in it.

We relate in the *Sunan*s of Abū Dāwūd and at-Tirmidhī that Abū Hurayrah رضي الله عنه reported that the Messenger of Allah ﷺ said: "Every proposal in which there is no *shahādah* is like a cut-off hand."[2] At-Tirmidhī says that this is a *ḥasan* hadith.

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A MAN OFFERING HIS DAUGHTER'S HAND IN MARRIAGE TO VIRTUOUS PEOPLE

WE RELATE FROM the *Ṣaḥīḥ* of al-Bukhārī that 'Umar ibn al-Khaṭṭāb رضي الله عنه reported that when the husband of his daughter Ḥafṣah رضي الله عنها passed away he said, "I met 'Uthmān رضي الله عنه and offered her to him in marriage. I said: 'If you wish, I will give you Ḥafṣah, daughter of 'Umar, in marriage.' He said: 'I will look into my affairs.' I waited a few days, then he met me and said: 'It has become apparent to me that I should not marry now.' Then I

1 Abū Dāwūd (4840), Ibn Mājah (1894), and an-Nasā'ī (494).
2 Abū Dāwūd (4841) and at-Tirmidhī (1106).

met Abū Bakr aṣ-Ṣiddīq رضي الله عنه and said: 'If you wish, I will give you Ḥafṣah, daughter of 'Umar, in marriage.' Abū Bakr رضي الله عنه kept quiet." Then he mentioned the rest of the hadith.[1]

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WHAT TO SAY WHEN MAKING THE MARRIAGE CONTRACT

IT IS *MUSTAḤABB* to deliver a sermon before the contract. The sermon should contain what we mentioned in the previous chapter, but this sermon should be longer. The same applies whether the sermon is delivered by the one who makes the contract or by someone else.

The best [sermon] is the following.

We relate in the *Sunan*s of Abū Dāwūd, at-Tirmidhī, an-Nasā'ī and Ibn Mājah, as well as others, with *ṣaḥīḥ isnād*s, that 'Abdullāh ibn Mas'ūd رضي الله عنه reported that the Messenger of Allah ﷺ taught [his Companions] the sermon of need: "*All praise be to Allah. We ask for His help and His forgiveness and we seek His protection from the evil of our souls. Whomever Allah has guided none can lead astray, and whomever He has led astray none can guide. I bear witness that there is no god but Allah and I bear witness that Muḥammad is His slave and Messenger.* 'O mankind, revere your Guardian Lord, Who created you from a single soul and created from it its mate, and from those two scattered countless men and women. Fear Allah, through Whom you demand your mutual rights; and revere the wombs which bore you, for Allah ever watches over you'".[2]

"O you who believe, fear Allah as He should be feared, and die not except in a state of Islam."[3]

"O you who believe, fear Allah, and say a word directed to the right, that He may make your actions sound and forgive you your sins. He that obeys Allah and His Messenger has attained a mighty triumph."[4]

اَلْحَمْدُ لِلّٰهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِهِ مِنْ شُرُورِ أَنْفُسِنَا. مَنْ يَهْدِ اللهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَآ إِلٰـهَ إِلَّا اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ،

﴿يَـٰٓأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُم مِّنْ نَفْسٍ وَٰحِدَةٍ

1 Al-Bukhārī (5122) and an-Nasā'ī (6/83).
2 Qur'ān 4:1.
3 Qur'ān 3:102.
4 Qur'ān 33:70–71.

وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً كَثِيراً وَنِسَآءً ۚ وَاتَّقُوا اللهَ الَّذِي
تَسَآءَلُونَ بِهِۦ وَالْأَرْحَامَ ۚ إِنَّ اللهَ كَانَ عَلَيْكُمْ رَقِيباً ﴾

﴿ يَآأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴾

﴿ يَآأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللهَ وَقُولُوا قَوْلاً سَدِيداً ۝ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ
وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِعِ اللهَ وَرَسُولَهُو فَقَدْ فَازَ فَوْزاً عَظِيماً ﴾

Al-ḥamdu li-llāhi nasta'īnuhu wa nastaghfiruh, wa na'ūdhu bihi min shurūri anfusinā. Man yahdi-llāhu fa-lā muḍilla lah, wa man yuḍlil fa-lā hādiya lah. Wa ashhadu an lā ilāha illa-llāh, wa ashhadu anna Muḥammadan 'abduhu wa Rasūluh. Yā ayyuhā-n-nāsu-ttaqū Rabbakumu-lladhī khalaqakum min nafsin wāḥidatin wa khalaqa minhā zawjahā wa baththa minhumā rijālan kathīran wa nisā'ā, wa-ttaqu-llāha-lladhī tasā'ulūna bihi wa-l-arḥām. Inna-llāha kāna 'alaykum Raqībā.

Yā ayyuha-lladhīna āmanu-ttaqu-llāha ḥaqqa tuqātihī
wa lā tamūtunna illā wa antum Muslimūn.

Yā ayyuha-lladhīna āmanu-ttaqu-llāha wa qūlū qawlan sadīdan
yuṣliḥ lakum a'mālakum wa yaghfir lakum dhunūbakum. Wa
man yuṭi'i-llāha wa Rasūlahu fa-qad fāza fawzan 'aẓīmā.

That is the wording of one of Abū Dāwūd's narrations. According to another report[1], after saying "And His Messenger" he also said: "*Allah sent him with the truth as a bearer of glad tidings and a warner before the Hour. Whoever obeys Allah and His Prophet has been guided; whoever disobeys them harms none but himself, nor does he harm Allah at all.*"[2] At-Tirmidhī says that this is a *ḥasan* hadith.

أَرْسَلَهُ بِالْحَقِّ بَشِيراً وَنَذِيراً بَيْنَ يَدَيْ السَّاعَةِ، مَنْ يُطِعِ اللهَ وَرَسُولَهُ فَقَدْ
رَشَدَ، وَمَنْ يَعْصِهِمَا فَإِنَّهُ لَا يَضُرُّ إِلَّا نَفْسَهُ، وَلَا يَضُرُّ اللهَ شَيْئاً.

Arsalahu bi-l-ḥaqqi bashīran wa nadhīran bayna yadayyi-s-sā'ah.
Man yuṭi'i-llāha wa Rasūlahu fa-qad rashad, wa man ya'ṣihimā
fa-innahu lā yaḍurru illā nafsah, wa lā yaḍurru-llāha shay'ā.

According to our [Shāfi'ī] colleagues, it is *mustaḥabb* to say also: '*I marry you with what Allah has commanded to do: to hold together on equitable terms, or separate with kindness.*'

1 Abū Dāwūd (2118), at-Tirmidhī (1105), an-Nasā'ī (6/89), and Ibn Mājah (1892).
2 Abū Dāwūd (2119).

أُزَوِّجُكَ عَلَىٰ مَا أَمَرَ اللهُ بِهِ مِنْ إِمْسَاكٍ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ.

Uzawwijuka 'alā mā amara-llāhu bihi min imsākin
bi-ma'rūfin aw tasrīḥin bi-iḥsān.

The shortest [possible form] of these sermons is: '*Praise be to Allah and blessings be upon the Messenger of Allah. I advise [people] to [have] fear of Allah.*' And Allah knows best.

الْحَمْدُ لِلّٰهِ وَالصَلاَةُ عَلَىٰ رَسُولِ اللهِ، أُوصِي بِتَقْوَى اللهِ.

Al-ḥamdu li-llāhi wa-ṣ-ṣalātu 'alā Rasūli-llāh. Ūṣī bi-taqwa-llāh.

Know that this sermon is Sunnah. The chosen position is that if one does not deliver any of it the marriage is still valid, according to the consensus of the *'ulamā'*. It is cited of Dāwūd aẓ-Ẓāhir, may Allah be merciful to him, that he said that it is not valid, but the *'ulamā'* who make careful investigation do not consider Dāwūd's difference of opinion one to be reckoned with, and he does not break the consensus by his opposition. And Allah knows best.

The bridegroom does not deliver any sermon. If the legal guardian says to him '*I marry you to So-and-so*' he should say at once, '*I accept her in marriage*'[1]

زَوَّجْتُكَ فُلَانَةَ.

Zawwajtuka (name).

قَبِلْتُ تَزْوِيجَهَا.

Qabiltu tazwījahā.

قَبِلْتُ نِكَاحَهَا.

Qabiltu nikāḥahā.

If [the bridegroom] says: '*Praise be to Allah and blessings be upon the Messenger of Allah. I accept,*' the marriage is valid and these [extra] words between the offer and acceptance will not affect it because it is but little, and it is associated with the contract. However, some of our [Shāfi'ī] colleagues have said that it invalidates the contract, while others have said that it does not invalidate it and that on the contrary it is *mustaḥabb* for [the bridegroom] to say it. The correct position, as stated above, is that he should not say that but that if he goes against [that], the marriage contract is not invalidated. And Allah knows best.

الْحَمْدُ لِلّٰهِ، وَالصَلاَةُ عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Al-ḥamdu li-llāh, wa-ṣ-ṣalātu 'alā Rasūli-llāh ṣalla-llāhu 'alayhi wa sallam.

1 There are two sentences in Arabic here that both mean exactly the same in English.

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WHAT TO SAY TO THE GROOM AFTER THE CONTRACT HAS BEEN MADE

IT IS SUNNAH to say: '*May Allah bless you, or 'may He send blessings upon you and may He unite you in goodness.*'

بَارَكَ اللهُ لَكَ.

بَارَكَ عَلَيْكَ، وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ.

Bāraka-llāhu lak.
Bāraka 'alayk, wa jama'a baynakumā fī khayr.

It is *mustaḥabb* to say to the bride and groom: '*May Allah bless each of you in your partner and unite you in goodness.*'

بَارَكَ اللهُ لِكُلِّ وَاحِدٍ مِنْكُمَا فِي صَاحِبِهِ، وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ.

Bāraka-llāhu li-kulli wāḥidin minkumā fī ṣāḥibih, wa jama'a baynakumā fī khayr.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Anas ﷺ related that the Prophet ﷺ said to 'Abd ar-Raḥmān ibn 'Awf ﷺ, when he informed him that he had got married, "*May Allah bless you.*"[1]

بَارَكَ اللهُ لَكَ.

Bāraka-llāhu lak.

We relate, again from the *Ṣaḥīḥ*, that he ﷺ said to Jābir ﷺ, when he informed him that he had got married, "*May Allah bless you.*"[2]

بَارَكَ اللهُ عَلَيْكَ.

Bāraka-llāhu 'alayk.

We relate with *ṣaḥīḥ isnād*s from the *Sunans* of Abū Dāwūd, at-Tirmidhī, Ibn Mājah and others, that Abū Hurayrah ﷺ reported that when the Prophet ﷺ congratulated a man when he had married he said: "*May Allah bless you, shower blessings on you, and unite you in goodness.*"[3] According to at-Tirmidhī, this is a *ḥasan ṣaḥīḥ* hadith.

1 Al-Bukhārī (5155), Muslim (1427), *al-Muwaṭṭa'* (2/545), Abū Dāwūd (2109), at-Tirmidhī (1094), and an-Nasā'ī (6/137).

2 Al-Bukhārī (6387), Muslim (715), Abū Dāwūd (2048), at-Tirmidhī (1086), and an-Nasā'ī (6/69).

3 Abū Dāwūd (2130, at-Tirmidhī (1091), Ibn Mājah (1905), and *al-Futūḥāt* (6/79). Ibn Ḥajar mentions

بَارَكَ اللهُ لَكَ، وَبَارَكَ عَلَيْكَ، وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ.

Bāraka-llāhu lak, wa bāraka 'alayk, wa jama'a baynakumā fī khayr.

THE DISAPPROVAL OF ADDING 'WITH CLOSE UNION AND CHILDREN'

It is *makrūh* to say to [a newly wedded man]: 'with close union and children.' We will discuss the evidence for the disapproval of this in the chapter on guarding the tongue at the end of this book.

Rifā', with a *kasrah* on the *rā'* and with a *maddah* [on the *fā'*], means 'union'.

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WHAT THE GROOM SHOULD SAY WHEN HIS BRIDE COMES TO HIM ON THE WEDDING NIGHT

IT IS *MUSTAḤABB* to mention the name of Allah and then hold her by the forelock when he first meets her, and to say: '*May Allah bless each of us in our companion*':

بَارَكَ اللهُ لِكُلِّ وَاحِدٍ مِنَّا فِي صَاحِبِهِ.

Bāraka-llāhu li-kulli wāḥidin minnā fī ṣāḥibih.

And to say together with it that which we relate, with *ṣaḥīḥ isnād*s, from the *Sunans* of Abū Dāwūd and Ibn Mājah, that 'Amr ibn Shu'ayb reported from his father, who reported that his grandfather related that the Messenger of Allah ﷺ said: "If any of you marries a woman or buys a slavegirl, he should say: '*O Allah, I ask for the good in her and the good that You have created in her, and I seek Your protection from her evil and the evil that You have created in her.*'"[1] If he buys a camel he should take hold of the top of its hump and say the same. According to another report he said: "Then he should take hold of her forelock and say a *du'ā'* for blessing in the woman or the slavegirl."[2]

that Abū al-Fatḥ al-Qushayrī, in his book *al-Iqtirāḥ*, grades it as *ṣaḥīḥ* according to the criteria of Imam Muslim.

1 Abū Dāwūd (2130), at-Tirmidhī (1091), and Ibn Mājah (1905). Ibn Ḥajar states that Abū al-Fatḥ al-Qushayrī in *al-Iqtirāḥ* grades this hadith as *ṣaḥīḥ* according to the criteria of Imam Muslim. *Al-Futūḥāt* (6/79).

2 Abū Dāwūd (2160), Ibn Mājah (1918), Ibn as-Sunnī (605), and al-Ḥākim in *al-Mustadrak* (2/185), who grades this hadith as *ṣaḥīḥ*, and adh-Dhahabī agrees.

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ.

Allāhumma innī as'aluka khayrahā wa khayra mā jabaltahā 'alayh, wa a'ūdhu bika min sharrihā wa sharri mā jabaltahā 'alayh.

230

WHAT TO SAY TO THE GROOM AFTER HIS MARRIAGE HAS BEEN CONSUMMATED

WE RELATE FROM the *Ṣaḥīḥ* of al-Bukhārī that Anas ﷺ narrated that the Messenger of Allah ﷺ consummated his marriage with Zaynab ﷺ and gave a banquet with bread and meat. He described the banquet and the number of guests who were invited to it. Then he said: "Then the Messenger of Allah ﷺ went out and went to the room of 'Ā'ishah ﷺ and said: 'Peace be upon you, people of the house, and the mercy and blessings of Allah.' She answered: 'And on you be peace and the mercy of Allah. How did you find your family [i.e. wife]? May Allah bless you.' He visited the rooms of all his wives and said the same as he had said to 'Ā'ishah ﷺ, and they said the same as she had said."[1]

اَلسَّلَامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَرَحْمَةُ اللهِ.

As-salāmu 'alaykum ahla-l-bayti wa raḥmatu-llāh.

وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللهِ، كَيْفَ وَجَدتَّ أَهْلَكَ؟ بَارَكَ اللهُ لَكَ.

Wa 'alayka-s-salāmu wa raḥmatu-llāh, kayfa wajadta ahlak? Bāraka-llāhu lak.

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WHAT TO SAY DURING INTERCOURSE

WE RELATE FROM the *Ṣaḥīḥ* of al-Bukhārī that Ibn 'Abbās ﷺ reported that the Messenger of Allah ﷺ said: "If any one of you goes to his wife and says: '*In the name of*

1 Al-Bukhārī (4793), Muslim (1428), and an-Nasā'ī (6/79).

Allah. O Allah, protect us from Shayṭān and keep Shayṭān away from what You have provided us,' if a child is decreed for them Shayṭān will not harm him."[1] According to another report by al-Bukhārī he said, "Shayṭān will never harm him."

بِاسْمِ اللهِ، اَللّٰهُمَّ جَنِّبْنَا الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا.

Bismi-llāh, Allāhumma jannibna-sh-Shayṭān, wa jannibi-sh-Shayṭāna mā razaqtanā.

232

A MAN PLAYING WITH HIS WIFE AND JOKING AND TALKING GENTLY TO HER

WE RELATE FROM the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Jābir ﷺ related: "The Messenger of Allah ﷺ asked me: 'Have you married a virgin or a woman who has previously been married?' I replied: 'I married a woman who has previously been married.' He said: 'Why did you not marry a virgin, so that you could play with her and she with you?'"[2]

We relate in the book of at-Tirmidhī and the *Sunan* of an-Nasā'ī that 'Ā'ishah ﷺ related that the Messenger of Allah ﷺ said: "The most perfect of the believers in faith is the one who is best in character and gentlest to his family."[3]

233

THE ETIQUETTE FOR A HUSBAND SPEAKING TO HIS RELATIVES BY MARRIAGE

IT IS *MUSTAḤABB* for the husband, when speaking to any of his wife's relatives, not to use words that mention intercourse, kissing, embracing or any kind of [physical] pleasure. He should also not say anything that alludes to it or could be construed to mean it.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that 'Alī ﷺ said: "I used to have

1 Al-Bukhārī (5165), Muslim (1434), Abū Dāwūd (2161), at-Tirmidhī (1092), Ibn Mājah (1919), an-Nasā'ī (266) and Ibn as-Sunnī (613).
2 Al-Bukhārī (6387), and Muslim (715).
3 At-Tirmidhī (2615).

a lot of pre-seminal discharge and I was shy to ask the Messenger of Allah ﷺ about it because of the status of his daughter with me, so I told al-Miqdād and he asked him."[1]

234

WHAT TO SAY DURING CHILDBIRTH AND WHEN A WOMAN IS IN LABOUR

IT IS ESSENTIAL to repeat many times the *du'ā'* for difficulty that we mentioned earlier.

We relate in the book of Ibn as-Sunnī that Fāṭimah ؓ narrated that when her time for delivery approached, the Messenger of Allah ﷺ told Umm Salamah ؓ and Zaynab bint Jaḥsh ؓ to recite the Verse of the Throne:

"Allah! There is no god but He, the Living, the Self-Subsisting, Supporter of all. No slumber can seize Him, nor sleep. His are all things in the heavens and on the earth. Who can intercede in His presence except as He permits? He knows what is before and what is behind them; nor shall they compass aught of His knowledge except as He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in preserving them, for He is the Most High, the Immense."[2]

﴿اللهُ لَآ إِلَـٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُۥ مَا فِي
السَّمَـٰوَٰتِ وَمَا فِي الْأَرْضِ ۗ مَن ذَا الَّذِي يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ۚ يَعْلَمُ مَا
بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ ۚ وَسِعَ
كُرْسِيُّهُ السَّمَـٰوَٰتِ وَالْأَرْضَ ۖ وَلَا يَـُٔودُهُۥ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾

Allāhu lā ilāha illā Huwa-l-Ḥayyu-l-Qayyūm, lā ta'khudhuhū sinatun wa lā nawm, lahū mā fi-s-samāwāti wa mā fi-l-arḍ, man dha-lladhī yashfa'u 'indahū illā bi-idhnih, ya'lamu mā bayna aydīhim wa mā khalfahum, wa lā yuḥīṭūna bi-shay'im-min 'ilmihi illā bi-mā shā', wāsi'a kursiyyuhu-s-samāwāti wa-l-arḍ, wa lā ya'ūduhu ḥifẓuhumā, wa Huwa-l-'Aliyyu-l-'Aẓīm.

. . .and

"Your Lord is Allah, Who created the heavens and the earth in six days, then

1 Al-Bukhārī (269), Muslim (303), *al-Muwaṭṭa'* (1/40), Abū Dāwūd (206), at-Tirmidhī (114), and an-Nasā'ī (1/96–97).

2 Qur'ān 2:255.

settled Himself on the Throne. He draws the night as a veil over the day, each seeking the other in rapid succession; and the sun, the moon, and the stars, (all) are subservient by His command. Verily, His are the Creation and the Command. Blessed is Allah, the Cherisher and Sustainer of the Worlds"[1];

﴿إِنَّ رَبَّكُمُ اللهُ الَّذِي خَلَقَ السَّمَـٰوَٰتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ
عَلَى الْعَرْشِ يُغْشِي الْلَّيْلَ النَّهَارَ يَطْلُبُهُۥ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ
مُسَخَّرَٰتٍ بِأَمْرِهِۦٓ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللهُ رَبُّ الْعَـٰلَمِينَ﴾

Inna Rabbakumu-llāhu-lladhī khalaqa-s-samāwāti wa-l-arḍa fī sittati ayyāmin thumma-stawā 'alā-l-'arshi yughshi-l-layla-n-nahāra yaṭlubuhu ḥathīthan wa-sh-shamsa wa-l-qamara wa-n-nujūma musakhkharātim bi-amrih, alā lahu-l-khalqu wa-l-amr, tabāraka-llāhu Rabbu-l-'ālamīn.

. . .and to seek protection for her by means of the *Mu'awwidhatayn*:

"Say: I seek refuge with the Lord of the dawn from the evil of created things, from the evil of darkness as it spreads, from the evil of those who blow on knots, and from the evil of an envier when he envies."[2]

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۞ مِن شَرِّ مَا خَلَقَ ۞ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ
۞ وَمِن شَرِّ النَّفَّـٰثَـٰتِ فِي الْعُقَدِ ۞ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾

Qul A'ūdhu bi-Rabbi-l-falaq, min sharri mā khalaq, wa min sharri ghāsiqin idhā waqab, wa min sharri-n-naffāthāti fi-l-'uqad, wa min sharri ḥāsidin idhā ḥasad.

"Say: I seek refuge with the Lord of mankind, the King of mankind, the God of mankind, from the evil of the slinking whisperer, who whispers into the hearts of mankind, from *jinn* and men."[3]

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۞ مَلِكِ النَّاسِ ۞ إِلَـٰهِ النَّاسِ ۞ مِن شَرِّ الْوَسْوَاسِ
الْخَنَّاسِ ۞ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۞ مِنَ الْجِنَّةِ وَالنَّاسِ﴾

Qul A'ūdhu bi-Rabbi-n-nās, Maliki-n-nās, Ilāhi-n-Nās, min sharri-l-waswāsi-l-khannās, alladhī yuwaswisu fī suḍūri-n-nās, mina-l-jinnati wa-n-nās.

1 Qur'ān 7:54. Ibn as-Sunnī (625).

2 Qur'ān 113:1–5.

3 Qur'ān 114:1–6.

235

SAYING THE *ADHĀN* IN THE EAR OF A NEWBORN BABY

WE RELATE FROM the *Sunan*s of Abū Dāwūd, at-Tirmidhī and others that Abū Rāfi' ﷺ, the freed slave of the Messenger of Allah ﷺ, reported: "I saw the Messenger of Allah ﷺ say the *adhān* for *ṣalāh* in the ear of Ḥusayn ibn 'Alī when Fāṭimah gave birth to him ﷺ."[1] At-Tirmidhī says that this is a *ḥasan ṣaḥīḥ* hadith.

One group of our [Shāfi'ī] colleagues say that it is *mustaḥabb* to say the *adhān* in the right ear and the *iqāmah* in the left ear.

And we relate from the book of Ibn as-Sunnī from al-Ḥusayn ibn 'Alī ﷺ that the Messenger of Allah ﷺ said: "Whoever has a child born to him, if he calls the *adhān* in his right ear and the *iqāmah* in his left, the mother of the child will not harm him."

236

SUPPLICATING AND PERFORMING *TAḤNĪK* FOR A BABY

WE RELATE FROM the *Sunan* of Abū Dāwūd, with *ṣaḥīḥ isnād*s, that 'Ā'ishah ﷺ said: "Babies were brought to the Messenger of Allah ﷺ, so he supplicated and performed *taḥnīk*[2] for them"[3]; and according to one narration, "then he would make *du'ā'* for blessings for them."

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Asmā' bint Abī Bakr ﷺ narrated: "I conceived 'Abdullāh ibn az-Zubayr in Makkah. We came to Madīnah and I stopped at Qubā' and gave birth there. Then I brought him to the Prophet ﷺ, who put him on his lap, called for a date and chewed it, then put it into his mouth. So the first thing that went into [the baby's] belly was the saliva of the Messenger of Allah ﷺ. He performed *taḥnīk* with a date, made *du'ā'* for him and blessed him."[4]

We relate in both *Ṣaḥīḥ*s that Abū Mūsā al-Ash'arī ﷺ related: "A boy was born to me, and I brought him to the Prophet ﷺ, who named him Ibrāhīm. He performed *taḥnīk* for him with a date and prayed for blessings on him."[5] That is the wording in both al-Bukhārī and Muslim except for the words "And prayed for blessings on him", which are specific to al-Bukhārī.

1 Abū Dāwūd (5105) and at-Tirmidhī (1514).

2 *Taḥnīk* means chewing something sweet until it is almost liquid, and then opening the mouth of the newborn baby and putting it in.

3 Abū Dāwūd (5106).

4 Al-Bukhārī (3909) and Muslim (2146).

5 Al-Bukhārī (6198) and Muslim (2145).

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NAMING A NEWBORN BABY

THE SUNNAH IS to name a newborn baby either on the seventh day after his birth or on the day he is born.

The desirability of [naming a child on] the seventh day is established by what has been reported in the book of at-Tirmidhī from 'Umar ibn Shu'ayb, who narrated from his father, who narrated from his grandfather, that the Prophet ﷺ ordered that a newborn baby be given a name on the seventh day, that harm be warded off from him[1] and an animal slaughtered.[2] According to at-Tirmidhī, this is a *ḥasan* hadith.

We relate in the *Sunan*s of Abū Dāwūd, at-Tirmidhī, an-Nasā'ī and Ibn Mājah and others, with *ṣaḥīḥ isnād*s, that Samurah ibn Jundub ﷺ related that the Messenger of Allah ﷺ said: "Every baby is subject to his *'aqīqah*: an animal is slaughtered for him on the seventh day, his head is shaved, and he is named."[3]

[There is also support for naming him on] the day he is born, because of what we relate in the hadith of Abū Mūsā which we quoted in the previous chapter. And we relate from the *Ṣaḥīḥ* of Muslim, as well as from others, that Anas ﷺ reported that the Messenger of Allah ﷺ said: "A boy was born to me tonight, and I have given him the name of my forefather Ibrāhīm ﷺ."[4]

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Anas ﷺ narrated: "A son was born to Abū Ṭalḥah and I brought him to the Prophet ﷺ, who did *taḥnīk* for him and named him 'Abdullāh."[5]

We relate in both *Ṣaḥīḥ*s that Sahl ibn Sa'd as-Sa'dī ﷺ narrated: "Mundhir ibn Abī Usayd was brought to the Messenger of Allah ﷺ when he was born. The Prophet ﷺ put him on his lap while his father, Abū Usayd, was sitting. Then the Prophet ﷺ was distracted by something in front of him. Abū Usayd asked for his son, and he was carried off the lap of the Prophet ﷺ and they returned him to his home. The Prophet ﷺ remembered and said: 'Where is the baby?' Abū Usayd said: 'We have taken him home, Messenger of Allah.' He said: 'What is his name?' He replied: 'So-and-so.' He said: 'No, his name is Mundhir.' He named him Mundhir on that day."[6]

I say that the word *lahiya*, with a *kasrah* on the letter *hā'* or with a *fatḥah* on it (*lahā*), which are two dialectical variants, (the *fatḥah* being that of Ṭayyi' and the *kasrah* being that of the rest of the Arabs and the well-known classical usage), means 'to turn away from it'. Others say it means 'being absorbed in something else', while

1 Some consider that shaving the head on the seventh day and giving the weight of hair in silver is what is meant by warding off harm. But Allah knows best.

2 At-Tirmidhī (2834), who states that this hadith is *ḥasan gharīb*.

3 Abū Dāwūd (2837), at-Tirmidhī (1552), an-Nasā'ī (7/166) and Ibn Mājah (3165).

4 Muslim (2315).

5 Al-Bukhārī (1301), Muslim (2144) and Abū Dāwūd (4951).

6 Al-Bukhārī (6191) and Muslim (2149).

others say it means 'forgetting something'. The word *istafāqa* means 'he recalled it' or 'he remembered it'; and 'they took him home' here means 'they got him home'.

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NAMING A STILLBORN BABY

IT IS *MUSTAḤABB* to give a stillborn baby a name, even if it is not known whether it is male or female. It should be given a name that is suitable both for a male and for a female, like Asmā', Hind, Hunaydah, Kharījah, Ṭalḥah, 'Umayrah, Zur'ah, and so on. According to Imam al-Baghāwī, a miscarried foetus should be given a name because of the hadith reported about it, as others of our [Shāfi'ī] colleagues said. According to our colleagues, if a newborn baby dies before being given a name, it should be given a name [afterwards].

239

THE DESIRABILITY OF GIVING BEAUTIFUL NAMES

WE RELATE FROM the *Sunan* of Abū Dāwūd, with a good *isnād*, that Abū ad-Dardā' ﷺ reported that the Messenger of Allah ﷺ said: "You will be called by your names and the names of your fathers on the Day of Judgment, so make your names beautiful."[1]

240

THE NAMES DEAREST TO ALLAH

WE RELATE FROM the *Ṣaḥīḥ* of Muslim that Ibn 'Umar ﷺ reported that the Messenger of Allah ﷺ said: "The names dearest to Allah are 'Abdullāh and 'Abd ar-Raḥmān."[2]

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Jābir ﷺ related that a child

1 Abū Dāwūd (4948).
2 Muslim (2132), Abū Dāwūd (4949) and at-Tirmidhī (2835).

was born to a man and he named him al-Qāsim. [His companions] said: "We will not give you the nickname of Abū al-Qāsim and thus honour you." The Prophet ﷺ was informed and he said: "Name your son 'Abd ar-Raḥmān."[1]

We relate in the *Sunan*s of Abū Dāwūd, an-Nasā'ī and others that Abū Wuhayb al-Jashmī ﷺ, a Companion, reported that the Messenger of Allah ﷺ said: "Give [children] the names of Prophets or the names that are most beloved to Allah, which are 'Abdullāh and 'Abd ar-Raḥmān. The most truthful are Ḥārith[2] and Hummām, and the ugliest are Ḥarb and Murrah."[3]

241

THE DESIRABILITY OF CONGRATULATING AND WHAT TO SAY WHEN CONGRATULATED

IT IS *MUSTAḤABB* to congratulate a person to whom a child is born. Our [Shāfi'ī] colleagues say it is *mustaḥabb* to congratulate him in the way that has been reported from al-Ḥusayn ﷺ. He said that he taught a man to say: "*May Allah bless you in what has been granted to you, and may you thank the Giver. May he reach maturity and may you be granted kind treatment by him.*"

بَارَكَ اللهُ لَكَ فِي الْمَوْهُوبِ لَكَ، وَشَكَرْتَ الْوَاهِبَ، وَبَلَغَ أَشُدَّهُ، وَرُزِقْتَ بِرَّهُ.

Bāraka-llāhu laka fi-l-mawhūbi lak, wa shakarta-l-Wāhib, wa balagha ashuddah, wa ruziqta birrah.

It is *mustaḥabb* for someone who has been congratulated to reply by saying: "*May Allah bless you and send blessings upon you*," and "*May Allah grant you a goodly reward*," and "*May Allah grant you the same*" or "*May Allah confer an abundant reward upon you*" and suchlike.

بَارَكَ اللهُ لَكَ، وَبَارَكَ عَلَيْكَ، أَوْ جَزَاكَ اللهُ خَيْرًا، أَوْ رَزَقَكَ اللهُ مِثْلَهُ، أَوْ أَجْزَلَ اللهُ ثَوَابَكَ.

Bāraka-llāhu laka wa bāraka 'alayk; or, Jazāka-llāhu khayrā; or, Razaqaka-llāhu mithlah; or, Ajzala-llāhu thawābak.

1 Al-Bukhārī (6186), Muslim (2133), Abū Dāwūd (4966) and at-Tirmidhī (2845).
2 Ḥārith means 'Cultivator'; Hummām means 'energetic'; Ḥarb means 'war'; Murrah means 'bitter'.
3 Abū Dāwūd (4950) and an-Nasā'ī (6/218–219).

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THE PROHIBITION OF GIVING REPULSIVE NAMES

WE RELATE FROM the *Ṣaḥīḥ* of Muslim that Samurah ibn Jundub ﷺ narrated that the Messenger of Allah ﷺ said: "Do not call your son Yasār, Rabāḥ, Najāḥ or Aflaḥ. For you will say: 'Is he here?' and when he is not, you will say: 'No.' These are only four, so do not add to what I have said."[1]

We relate this from the *Sunan* of Abū Dāwūd and elsewhere in a narration from Jābir ﷺ, also containing the prohibition of naming someone Barakah (Blessing).[2]

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "The worst, most humiliating name in the sight of Allah, exalted is He, is for a man to call himself *Malik al-Amlāk*—'King of kings'"; another narration has *akhnā*, 'the foulest', instead of *akhna'*. According to a report by Muslim he said: "The man with whom Allah will be angriest on the Day of Judgment, and the vilest man, is a man who used to be called 'King of kings'; there is no king but Allah."[3]

The scholars say that the meaning of *akhna'* (worst, most humiliating) and *akhnā* (foulest) is 'lowest', most base' and 'meanest'.

It is narrated in the *Ṣaḥīḥ* that Sufyan ibn 'Uyaynah said: "'King of kings' is the meaning of [the Persian title] '*Shāhān Shāh*'" [normally written *Shāhanshāh*].

243

A MAN CALLING A SUBORDINATE, SUCH AS A SON, SERVANT, OR STUDENT, BY AN UGLY NAME IN ORDER TO RETRAIN HIM FROM DOING VILE DEEDS AND TO TRAIN HIM

WE RELATE FROM the book of Ibn as-Sunnī that 'Abdullāh ibn Busr al-Māzinī ﷺ, a Companion—and [Busr] has a *ḍammah* on the *bā'* and a *sukūn* on the *sīn*—narrated: "My mother sent me to the Messenger of Allah ﷺ with a bunch of grapes. I ate some

1 Muslim (2137), Abū Dāwūd (4958) and at-Tirmidhī (2838). Yasār means 'wealthy'; Rabāḥ means 'profitable'; Najāḥ and Aflaḥ mean 'successful'. This means that if someone asks if a person by one of these names is present and he is not, it could be construed as meaning that no-one present has those qualities. People will therefore take this as a bad omen.

2 Abū Dāwūd (4960) and Muslim (2138).

3 Al-Bukhārī (6205), Muslim (2143), Abū Dāwūd (4961) and at-Tirmidhī (2839).

of them before bringing them to him. When I came to him he caught hold of my ear and said: '*Yā Ghudar*' ('O Cheat')."[1]

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that 'Abd ar-Raḥmān ibn Abū Bakr ﷺ reported, in a long hadith which includes the manifest miracles of Abū Bakr aṣ-Ṣiddīq, that Abū Bakr invited a group of people and had them sit in his house. He went to the Messenger of Allah ﷺ and delayed in returning. On his return he asked [his family]: "Did you give them dinner?" They said: "No." He turned to 'Abd ar-Raḥmān and said: '*Yā Ghunthar*' ('You miser'). Then he derided and insulted him.[2]

I say that the word *Ghunthar* ('You miser'), with a *ḍammah* on the letter *ghayn* followed by a silent *nūn*, and with the letter *thā'* having a *fatḥah*, means 'O mean, ignoble one.' *Fa-jadda'a* ('then he derided') *with a jīm and dāl* means he supplicated against him that his nose be cut off and suchlike. And Allah knows best.

244

CALLING OUT TO A PERSON WHOSE NAME ONE DOES NOT KNOW

ONE SHOULD CALL to a person whose name he does not know with words that will not hurt him, and in which there are no lies or excessive humility. One should use expressions like: 'O brother,' 'O scholar,' 'O my master,' 'O owner of a certain robe,' 'O owner of certain shoes,' or of a certain horse, camel, sword or spear and the like of this, according to the circumstances of the person calling out and the one to whom he calls.

We relate in the *Sunan*s of Abū Dāwūd, an-Nasā'ī and Ibn Mājah, with a *ḥasan isnād*, that Bashīr ibn Ma'bad ﷺ, known as Ibn al-Khaṣṣāṣiyyah, reported: "While I was walking with the Prophet ﷺ he saw a man walking over graves with his sandals on. He said 'You with the sandals! Woe to you, take off your sandals'"[3]—and he related the hadith in full.

I say that *an-ni'āl as-sibtiyyah* with a *kasrah* on the *sīn* means the [kind of sandals] without hair on them.

We have related in the book of Ibn as-Sunnī that Jāriyah al-Anṣārī ﷺ, a Companion—written with a *jīm*—narrated: "When I was with the Prophet ﷺ and he could not remember the name of a man he said: 'O son of 'Abdullāh' ('*Yā Ibn 'Abdillāh*')."[4]

1 Ibn as-Sunnī (403).

2 Al-Bukhārī (602), Muslim (2058), Abū Dāwūd (3270).

3 Abū Dāwūd (3230), an-Nasā'ī (4/296), Ibn Mājah (1568).

4 Ibn as-Sunnī (1–4).

245

THE PROHIBITION OF A SON, STUDENT OR PUPIL CALLING HIS FATHER, TEACHER OR MENTOR BY NAME

WE RELATE IN the book of Ibn as-Sunnī that Abū Hurayrah ﷺ narrated that the Messenger of Allah ﷺ saw a man with a boy. He asked the boy: "Who is this?" He replied: "My father." He said: "Do not walk in front of him, do not cause him to curse you,[1] do not sit before him, and do not call him by his name."[2]

I say that 'Do not cause him to swear at you' means, 'Do not do anything that might induce your father to curse you as a rebuke as well as forcing him to discipline you on account of your bad action.'

According to the esteemed master and righteous servant as to whose piety there is agreement, 'Ubaydullāh ibn Zaḥr—with a *fatḥah* on the *zāy* and a *sukūn* on the *ḥā'*—ﷺ it is said that among the acts of disobedience to one's parents are calling one's father by his name and walking in front of him on the street.[3]

246

THE DESIRABILITY OF CHANGING A NAME TO A BETTER ONE

ONE [SOURCE] CITES the hadith of Sahl ibn Sa'd as-Sā'idī ﷺ about Mundhir ibn Abī Usayd, which was mentioned in the chapter on naming newborn babies.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Abū Hurayrah ﷺ narrated that Zaynab's ﷺ name was Barrah (Virtuous). Somebody said: "She is praising herself"; so the Messenger of Allah ﷺ renamed her Zaynab.[4]

Another version states that Zaynab bint Abī Salamah ﷺ related: "I was called Barrah, and the Messenger of Allah ﷺ said: 'Name her Zaynab.'" She said: "Zaynab bint Jaḥsh came to him when her name was Barrah, and he renamed her Zaynab."[5]

We also relate from the *Ṣaḥīḥ* of Muslim that Ibn 'Abbās ﷺ reported that the name of Juwayriyyah was Barrah, and the Messenger of Allah ﷺ changed her name to Zaynab. He did not want anyone to say: "He came from a pious person (Barrah)."[6]

1 This means that he should not do any act that might cause his father revile or rebuke him.

2 Ibn as-Sunnī (397). Al-Haythamī mentions narrations with similar meanings in *Majma' az-zawā'id* (8/137).

3 Ibn as-Sunnī (398).

4 Al-Bukhārī (6192) and Muslim (2141).

5 Muslim (2142).

6 Muslim (2140).

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Sa'īd ibn al-Musayyab ibn Ḥazan reported from his father that [the latter's] father came to the Prophet ﷺ, who asked: "What is your name?" He replied: "Ḥazan (Difficulty)." [The Prophet ﷺ] said: "You are Sahl (Ease)." [Sa'īd] replied: "I will not change a name that my father gave me." Ibn al-Musayyab said: "Hardship (*ḥuzunah*) never ceased to be among us after that."[1] I say that *ḥuzunah* means a form of hardness.

We relate in the *Ṣaḥīḥ* of Muslim that Ibn 'Umar ﷺ reported that the Prophet ﷺ changed the name of 'Āṣiyah (Rebellious). He said: "You are Jamīlah (Beautiful)."[2] According to another report by Muslim, Ibn 'Umar reported that a daughter of 'Umar was called 'Āṣiyah, so the Messenger of Allah ﷺ named her Jamīlah.

We relate in the *Sunan* of Abū Dāwūd, with a *ḥasan isnād*, that Usāmah ibn Akhdarī ﷺ, a Companion—and Akhdarī is [written] with a *fatḥah* on the *hamzah* and a *dāl*, between which is a *khā'* with a *sukūn*—related that a man named Aṣram (Amputee) was in a delegation that came to the Messenger of Allah ﷺ. The Messenger of Allah ﷺ asked: "What is your name?" He replied: "Aṣram." He said: "No, you are Zur'ah (Harvest)."[3]

We relate in the *Sunan*s of Abū Dāwūd, an-Nasā'ī and others that Abū Shurayḥ Hānī al-Ḥārithī ﷺ, a Companion, narrated that when he came to the Messenger of Allah ﷺ in a delegation with his people, he heard them calling him by the nickname Abū al-Ḥakam. The Messenger of Allah ﷺ called him and said: "Allah is *al-Ḥakam* (the Judge) and all judgement belongs to Him, so why were you named Abū al-Ḥakam?" He replied: "When my people disagreed on a matter they came to me. I adjudicated between them, and both parties were pleased." The Messenger of Allah ﷺ said: "How excellent! Do you have any sons?" He said: "I have Shurayḥ, Muslim, and 'Abdullāh." "Who is the eldest?" he ﷺ asked. "Shurayḥ," the man replied. He ﷺ said: "Then you are Abū Shurayḥ."[4]

Abū Dāwūd says[5] that the Messenger of Allah ﷺ changed the names al-'Āṣī (disobedient), 'Azīz, 'Atlah, Shayṭān, al-Ḥakam, Ghurāb, Ḥubāb, and Shihāb (whom he ﷺ called Hāshim]. He ﷺ renamed Ḥarb (War) Silm (Peace), and he renamed Muḍṭaji' (Reclining in bed) Munba'ith (Awakened). A land called 'Aqirah he renamed Khaḍīrāh, and a mountain path called Shi'b aḍ-Ḍalālah (the Path of Error) he renamed Shi'b al-Hudā (The path of Guidance). Banū az-Zinyah (the Sons of Adultery) he renamed Banū ar-Rishdah (the Sons of Integrity), and Banū Mughwiyah (Sons of the Temptress) he renamed Banū Rishdah (Sons of Integrity). Abū Dāwūd said that he had removed the chains of transmission for brevity.

I say that 'Atlah is [written] with a *fatḥah* on the *'ayn* and a *sukūn* on the *tā'*, as Ibn Mākūlā said. He also said that according to 'Abd al-Ghānī it is 'Atalah, meaning

1 Al-Bukhārī (6190).

2 Muslim (2139) and Abū Dāwūd (4952).

3 Abū Dāwūd (4954).

4 Abū Dāwūd (4995), an-Nasā'ī (8/226–227), and *al-Futūḥāt* (6/127). Al-'Irāqī in his comments on *al-Mustadrak* states that the chain for this hadith is *ṣaḥīḥ*.

5 Abū Dāwūd (5/241–242).

that it is also [written] with a *fatḥah* on the *tā'*, and that the Prophet ﷺ renamed him 'Utbah, his name being ibn 'Abd as-Sulamī.

247

THE PERMISSIBILITY OF SHORTENING A PERSON'S NAME, AS LONG AS HE IS NOT OFFENDED BY IT

IT HAS BEEN reported in the *Ṣaḥīḥ*, from many sources, that the Messenger of Allah ﷺ shortened the names of a number of his Companions. For example, he addressed Abū Hurayrah ؓ as "Abū Hirr."[1] He also said to 'Ā'ishah ؓ "O 'Ā'ish",[2] and to Anjashah ؓ "O Anjash".

In the book of Ibn as-Sunnī there is a narration that the Prophet ﷺ said to Usāmah, "O Usaym" and to Miqdām, "O Qudaym".

248

THE PROHIBITION OF GIVING A PERSON A NICKNAME THAT HE DISLIKES

ALLAH ﷻ SAYS: "And do not call each other by (offensive) nicknames."[3]

﴿وَلَا تَنَابَزُوا بِالْأَلْقَابِ﴾

The *'ulamā'* are unanimous that it is *ḥarām* to give a man a nickname which he dislikes, even if it relates to a characteristic of his, such as being bleary-eyed, bald, blind, lame, squint-eyed, leprous, hunchbacked, pale, deaf, dark-coloured, flat-nosed, gap-toothed, mute, chronically ill, invalid or paralysed. The same applies to any characteristics of his father, mother or anyone else that he would dislike [to hear named thus]. They agree that it is permissible to mention [such characteristics] as a means of identification for someone who cannot readily be identified otherwise. The proofs of this are many and well-known, and I have left them out for the sake of brevity and because there is so little need since they are so well-known.

1 Al-Bukhārī (2601).
2 Al-Bukhārī (3768), Muslim (2447), Abū Dāwūd (5232), at-Tirmidhī (3876), and an-Nasā'ī (7/69).
3 Qur'ān 49:11.

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THE ACCEPTABILITY AND DESIRABILITY OF GIVING A PERSON A NICKNAME THAT HE LIKES

ONE EXAMPLE IS Abū Bakr aṣ-Ṣiddīq ؓ, whose name was 'Abdullāh ibn 'Uthmān and whose nickname was 'Atīq. That is the correct opinion, held by the majority of *'ulamā'* and historians. Others say that his given name was 'Atīq. The former opinion is the correct one. The *'ulamā'* agree that it is a good nickname, but they disagree as to why he was named 'Atīq.

We relate from 'Ā'ishah ؓ, by various lines of narration, that the Messenger of Allah ﷺ said: "Abū Bakr is the one whom Allah set free (*'atīq*) from Hell-Fire." From that day on he was called 'Atīq.[1]

According to Mus'ab ibn az-Zubayr ؓ and other genealogists, he was named 'Atīq because there was no flaw in his lineage. There are other opinions. And Allah knows best.

Another example is Abū Turāb,[2] the nickname of 'Alī ibn Abī Ṭālib ؓ, whose *kunyah*[3] was Abū al-Ḥasan.

It is recorded in the *Ṣaḥīḥ* that the Messenger of Allah ﷺ once found him sleeping in the mosque with dust on him and said: "Stand up, Abū Turāb! Stand up, Abū Turāb!" So that good and beautiful nickname stuck to him.[4]

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that according to Sahl ibn Sa'd ؓ it was the favourite name of 'Alī ؓ, and it used to make him happy to be called by it.[5] That is the wording of the narration of al-Bukhārī.

Another example is Dhū al-Yadayn,[6] whose name was al-Khirbāq—with a *kasrah* on the *khā'* and with a *bā'* and at the end *qāf*—and who had long fingers. It is established in the *Ṣaḥīḥ* that the Messenger of Allah ﷺ used to call him Dhū al-Yadayn.[7] Al-Bukhārī related it in this wording at the beginning of the Book on good behaviour and maintaining ties of kinship.

1 At-Tirmidhī (3679), who states that this hadith is *gharīb*.
2 *Turāb* means 'dust'. 'Abū Turāb' means 'father of the dust'.
3 *Kunyah* means 'title'. This is usually in the form of 'So-and-so, the father of so-and-so'.
4 Al-Bukhārī (6204).
5 Al-Bukhārī (3703) and Muslim (2409).
6 Meaning "Two-Handed".
7 Al-Bukhārī (482).

250

THE ACCEPTABILITY OF *KUNYAH*S AND THE DESIRABILITY OF ADDRESSING PEOPLE BY THEM

THIS SUBJECT IS too well-known for us to need to mention any texts. This rule is common to the distinguished and the general public. It is good etiquette to address people of virtue by their *kunyah*, and also to use it when writing a letter to them or reporting a narration from them. One should say: 'It has been reported to us by the Shaykh or Imam, father of So-and-so, or So-and-so the father of So-and-so, etc.' It is good etiquette not to mention one's own *kunyah* in a book or elsewhere, unless he is only known by his *kunyah* or his *kunyah* is better known than his name.

An-Naḥḥās said that if [someone] is better known by his *kunyah*, he has a *kunyah* as do those comparable to him, and he is named for those who preceded him, one should add: "Better known as Abū So-and-so," or "by [the *kunyah*]Abū So-and-so".

251

THE *KUNYAH* OF A MAN [NORMALLY] COMING FROM HIS ELDEST SON

OUR PROPHET MUḤAMMAD ﷺ was given the title Abū al-Qāsim, [Qāsim] being the eldest of his sons. On this subject there is the hadith of Shurayḥ which we mentioned earlier, in the chapter on it being *mustaḥabb* to change [certain] names for better names.

252

GIVING A MAN WHO HAS SONS A *KUNYAH* WHICH DOES NOT COME FROM HIS SON

THIS CHAPTER IS [potentially] extensive, and cases of those who meet this description are innumerable; and there is no harm in that.

253

GIVING A *KUNYAH* TO SOMEONE WHO HAS NO CHILDREN, AND TO A MINOR

WE RELATE FROM the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Anas ؓ said: "The Prophet ﷺ was the best of all people in character. I had a brother called Abū 'Umayr" (the narrator added, "I think he said Faṭīm"). "When the Prophet ﷺ came to him he said: 'O Abū 'Umayr, what did the little bird do?' He used to play with a bird."[1]

We relate with *saḥīḥ isnād*s, from the *Sunan* of Abū Dāwūd and others that 'Ā'ishah ؓ said: "Messenger of Allah, all of my companions have a *kunyah*." He ﷺ replied: "Take the *kunyah* of your son 'Abdullāh." The narrator said that he meant 'Abdullāh ibn az-Zubayr, who was the son of her sister Asmā' bint Abī Bakr. 'Ā'ishah ؓ was given the *kunyah* 'Umm 'Abdullāh'.[2]

We also relate from the book of Ibn as-Sunnī that 'Ā'ishah ؓ said that a child of the Prophet ﷺ was miscarried and he named him 'Abdullāh, so he gave ['Ā'ishah] the *kunyah* 'mother of 'Abdullāh'[3]. This is a weak hadith.

Numerous Companions were given a *kunyah* before any child was born to them, such as Abū Hurayrah ؓ and Anas Abū Ḥamzah, and so were innumerable other Companions and *Tābi'ūn* after them. This is not disapproved of and is desirable, if the conditions mentioned above are fulfilled.

254

THE PROHIBITION OF USING THE *KUNYAH* ABŪ AL-QĀSIM

A GROUP OF the Companions, among them Anas and Abū Hurayrah, reported that the Messenger of Allah ﷺ said: "Call [others] by my name, but do not use my *kunyah*."[4]

I say that the *'ulamā'* differ about the *kunyah* Abū al-Qāsim. They have three opinions.

The opinion of ash-Shāfi'ī and those who agree with him is that it is not lawful for anyone to use the *kunyah* Abū al-Qāsim, whether his name is Muḥammad or not. Among those of our colleagues who narrated this from ash-Shāfi'ī were the firmly established and reliable *ḥāfiẓ* Imams who were jurists and scholars of hadith, Abū Bakr

1 Al-Bukhārī (6203) and Muslim (2150).
2 Abū Dāwūd (4970).
3 Ibn as-Sunnī (419).
4 Al-Bukhārī (6187), Muslim (2133), Abū Dāwūd (4965) and at-Tirmidhī (2844).

al-Bayhaqī, Abū Muḥammad al-Baghawī in his book *at-Tahdhīb* (at the beginning of the book on marriage), and Abū al-Qāsim Ibn ʿAsākir in *Tārīkh Dimishq*.

The opinion of Mālik is that it is permissible to use the *kunyah* Abū al-Qāsim, both for those whose names are Muḥammad and for others. He holds that the prohibition was restricted to the lifetime of the Messenger of Allah ﷺ.

The third opinion is that it is permissible only for those whose name is not Muḥammad. Imam Abū al-Qāsim ar-Rāfiʿī says that this view seems to be the most correct, for people have used this *kunyah* over the ages without reproof. But what the person who took this position said is in open contradiction to the hadith [cited above].

It is true that [many] people consider [giving this *kunyah*] permissible, and that those who have this *kunyah* or who have named their children with this *kunyah* include noted imams and people of substance and standing whose word binds the Muslims (*ahl al-ḥall wa-l-ʿaqd*),[1] and people who are taken as models in important matters of the *Dīn*. All this is an affirmation of the position of Mālik in uncategorically permitting it, inasmuch as they may have understood that the prohibition applied only during his lifetime ﷺ. What is well-known concerning the reason for the prohibition is that the Jews were adopting the *kunyah* Abū al-Qāsim and calling each other 'O Abū al-Qāsim!' in order to cause annoyance. That reason, however, has ceased to apply. And Allah knows best.

255

THE PERMISSIBILITY OF GIVING A *KUNYAH* TO A DISBELIEVER, INNOVATOR OR SINNER IF HE IS NOT KNOWN BY ANY OTHER NAME, OR THERE IS A RISK OF TROUBLE FROM CALLING HIM BY HIS NAME

ALLAH ﷻ SAYS: "Perish the hands of Abū Lahab, and perish he!"[2]

﴿تَبَّتْ يَدَآ أَبِي لَهَبٍ وَتَبَّ﴾

His name was ʿAbd al-ʿUzzā. It is said that his *kunyah* was mentioned here because he was [generally] known by it. It is also said that this was because his name was abhorrent, because it made him the slave of an idol.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Usāmah ibn Zayd ﷺ reported

1 *Ahl al-ḥall wa-l-ʿaqd* means Muslims of knowledge, wealth, power, substance and standing, to whom the Muslims in general look to for leadership. It is they whose pledge of allegiance to a Caliph is determinative.

2 Qur'ān 111:1.

that the Messenger of Allah ﷺ rode on a donkey to visit Saʿd ibn ʿUbādah ﷺ while he was sick. He recounted the rest of the hadith and that the Prophet ﷺ passed by ʿAbdullāh ibn Ubayy ibn Salūl, a hypocrite. He continued: "The Prophet ﷺ travelled until he reached Saʿd ibn ʿUbādah. The Prophet ﷺ asked: 'Saʿd, did you not hear what Abū Ḥubāb (meaning ʿAbdullāh ibn Ubayy) was saying? He said such-and-such.'"[1] I say: "The hadiths repeatedly mention Abū Ṭālib, whose name was ʿAbd Manāf. The *Ṣaḥīḥ* reads: 'This is the grave of Abū Righāl.'[2] There are many similar instances. All this applies only when the condition that we mentioned earlier is fulfilled. If it is not fulfilled, only their names are mentioned. The Messenger of Allah ﷺ wrote: 'From Muḥammad, the servant and Messenger of Allah, to Hiraql [Heraclius].'[3] He called him by his name and did not include any title or nickname. His title was the Emperor of Rome, the Caesar. There are many [similar examples]. We have been commanded to be harsh with such people. It is not befitting that we should give them a *kunyah* or be gentle in speech with them and thereby show love and affection towards them."

256

THE PERMISSIBILITY OF GIVING A MAN A *KUNYAH* 'FATHER OF SO-AND-SO'[4] OR A WOMAN THE *KUNYAH* 'MOTHER OF SO-AND-SO'

THERE IS NO limit to this. A large number of the Companions and those after them were given the *kunyah* 'Father of So-and-so'. Among them was 'Uthmān ibn 'Affān ﷺ, who had three *kunyah*s: Abū ʿAmr, Abū ʿAbdullāh, and Abū Laylā. There were also Abū ad-Dardā' and his wife Umm ad-Dardā' the Elder ﷺ. She was a Companion and her name was Khayrah. Umm ad-Dardā' the Younger was his other wife, and her name was Hujaymah and she had a tremendous rank. She was an eminent jurist, known for her abundant intellect and her luminous merit; and she was a *Tābiʿī*. Further examples include Abū Laylā, the father of ʿAbd ar-Raḥmān ibn Abī Laylā, whose wife was Umm Laylā. Both Abī Laylā and his wife Umm Laylā were Companions. There is Abū Umāmah, the name of a large number of Companions. There are also Abū Rayḥānah, Abū Rimthah, Abū Rīmah, Abū ʿAmrah Bashīr ibn ʿAmr, Abū Fāṭimah al-Laythī (whose [given] name is said to have been ʿAbdullāh ibn Unays), Abū Maryam al-Azdī, Abū Ruqayyah Tamīm ad-Dārī, and Abū Karīmah al-Miqdād ibn Maʿdīkarib—all of whom were Companions.

1 Al-Bukhārī (4566) and Muslim (1798).

2 Abū Dāwūd (3088) and *al-Futūḥāt* (4/214). Ibn Ḥajar states that this hadith is *ḥasan gharīb*.

3 Al-Bukhārī (2940) and Muslim (1773).

4 In both cases, the title of this chapter spells out that "So-and-so" covers both genders, which means that it is also acceptable for men and women to be given *kunyah*s based on their daughters' names.

Of the *Tābi'īn* there were Abū 'Ā'ishah Masrūq ibn al-Ajda' and innumerable others. As-Sam'ānī says in *al-Ansāb* that he was called Masrūq (stolen) because a man stole him when he was small and then later he was found.

It has been reliably established in the *Ṣaḥīḥ* that the Prophet ﷺ gave Abū Hurayrah the *kunyah* Abū Hurayrah. And Allah knows best.

257

THE DESIRABILITY OF PRAISING ALLAH ON RECEIVING GOOD NEWS

KNOW THAT IT is *mustaḥabb*, when a manifest favour is renewed or misfortune repelled, to prostrate in thanks to Allah and to praise and extol Allah as He deserves. The hadiths and narrations about this are many and well-known.

We relate in the *Ṣaḥīḥ* of al-Bukhārī that 'Amr ibn Maymūn ﷺ, narrating the long hadith about the assassination of 'Umar ibn al-Khaṭṭāb ﷺ, said that 'Umar ﷺ sent his son 'Abdullāh ﷺ to 'Ā'ishah ﷺ asking her permission to be buried with his two [dearest] companions. When 'Abdullāh ﷺ came back, 'Umar asked "What have you got?" He replied, "That which you will like, Leader of the Believers. She gave permission." He said: "Praise be to Allah! There was nothing more important to me than that."[1]

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WHAT TO SAY UPON HEARING A COCK CROW, A DONKEY BRAY OR A DOG BARK

WE RELATE FROM the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "When you hear the braying of a donkey then seek protection in Allah from Shayṭān, for it has seen a devil; and if you hear a cock crow then ask Allah of His bounties, for it has seen an angel."[2]

We relate in the *Sunan* of Abū Dāwūd that Jābir ibn 'Abdullāh ﷺ related that the Messenger of Allah ﷺ said: "If you hear dogs barking or donkeys braying at night then seek protection from Allah from them, for they have seen something that you have not."[3]

1 Al-Bukhārī (3700).
2 Al-Bukhārī (2303), Muslim (2729), Abū Dāwūd (5102), and at-Tirmidhī (3455).
3 Abū Dāwūd (5103).

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WHAT TO SAY UPON SEEING A FIRE

WE RELATE FROM the book of Ibn as-Sunnī that 'Amr ibn Shu'ayb reported from his father, who reported from his grandfather, that the Messenger of Allah ﷺ said: "If you see a fire say the *takbīr*, for the *takbīr* extinguishes it."[1]

It is *mustaḥabb* to supplicate with the *du'ā'* against affliction and difficulty that we mentioned earlier in the *Kitāb al-Adhkār* for accidents, and upon infirmities and plagues.

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WHAT TO SAY WHEN STANDING UP TO LEAVE A GATHERING

WE RELATE FROM the books of at-Tirmidhī and others that Abū Hurayrah ﷺ related that the Messenger of Allah ﷺ said: "Whoever sits in a gathering in which there is much meaningless chatter and says, before he gets up to leave that gathering: *Glory be to You, Allah, and to You be all praise. I bear witness that there is no god but You. I ask You for forgiveness and I repent to You*, will be forgiven for all that took place in that gathering."[2] At-Tirmidhī says that this is a *ḥasan ṣaḥīḥ* hadith.

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

Subḥānaka-llāhumma wa bi-ḥamdik. Ashhadu an lā ilāha illā Ant. Astaghfiruka wa atūbu ilayk.

We relate in the *Sunans* of Abū Dāwūd and others that Abū Barazah ﷺ, whose name was Nadalah, narrated: "The last thing that the Messenger of Allah ﷺ said when he was about to get up from a gathering was: '*Glory be to You, Allah, and to You be all praise. I bear witness that there is no god but You. I ask You for forgiveness and I repent to You.*' A man said to him: 'Messenger of Allah, you have said something that you have never said before.' He replied: 'That was an atonement for whatever happened in the gathering.'"[3] Al-Ḥākim in his *Mustadrak* says of a version from 'Ā'ishah that the *isnād* is *ṣaḥīḥ*.

1 Ibn as-Sunnī (295).
2 An-Nasā'ī in *'Amal al-yawm wa al-laylah* (397), Abū Dāwūd (4858), and at-Tirmidhī (3429), who states that this hadith is *ḥasan ṣaḥīḥ gharīb* from this line of narration.
3 Abū Dāwūd (4859) and an-Nasā'ī (426).

I say that *bi-akharah*, 'last thing', is written with a short *hamzah* with a *fatḥah* and with a *fatḥah* on the *khā'*, and means 'at the end of something'.

It is related in *Ḥilyat al-awliyā'* that 'Alī ﷺ said: "Whoever wants his deeds to be judged by a perfect measure should say at the end of a gathering or when he stands up: **'Glory be to your Lord, Lord of Majesty, above all that they ascribe to Him, and peace be upon the Messengers, and all praise be to Allah, the Lord and Cherisher of the Universe."**[1]

﴿سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ * وَسَلَامٌ عَلَى
الْمُرْسَلِينَ * وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

Subḥāna Rabbika Rabbi-l-'izzati 'ammā yaṣifūn, wa salāmun 'ala-l-Mursalīn, wa-l-ḥamdu li-llāhi Rabbi-l-'ālamīn.

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THE *DU'Ā'* OF A PERSON SITTING IN A GATHERING, FOR HIMSELF AND THOSE WITH HIM

WE RELATE FROM the book of at-Tirmidhī that Ibn 'Umar ﷺ reported that the Messenger of Allah ﷺ would seldom rise from a gathering without supplicating for his Companions with this *du'ā'*: "*O Allah, apportion to us enough fear and awe of You to prevent us from sinning against You, and enough obedience to You to make us reach Your Paradise, and enough certainty to make the difficulties of this world easy for us. O Allah, let us enjoy our hearing and sight and strength as long as You allow us to live, and make it an inheritance for us. Grant us victory against those who oppress us, and help us against those who harbour enmity towards us. Let not our afflictions be in our religion, and make not the world our major concern or the full extent of our knowledge, and give not power over us to anyone who will not have mercy on us.*"[2] At-Tirmidhī states that this is a *ḥasan ṣaḥīḥ* hadith.

اَللّٰهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ، وَمِنْ طَاعَتِكَ مَا
تُبَلِّغُنَا بِهِ جَنَّتَكَ، وَمِنَ الْيَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مَصَائِبَ الدُّنْيَا، اَللّٰهُمَّ مَتِّعْنَا

1 Qur'ān 37:180–182. This hadith is reported in *al-Futūḥāt* (6/170), in *Ḥilyat al-awliyā'* in a *mawqūf* form, and by Ibn Abī Ḥātim in a *marfū'* and a *mursal* form.

2 Abū Dāwūd (1516) and at-Tirmidhī (3430), who states that this hadith is *ṣaḥīḥ gharīb*, and al-Ḥākim (1/527), who grades it as *ṣaḥīḥ*; and adh-Dhahabī agrees.

بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوَّتِنَا مَا أَحْيَيْتَنَا، وَاجْعَلْهُ الْوَارِثَ مِنَّا، وَاجْعَلْ ثَأْرَنَا
عَلَىٰ مَنْ ظَلَمَنَا، وَانْصُرْنَا عَلَىٰ مَنْ عَادَانَا، وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا، وَلَا
تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا، وَلَا مَبْلَغَ عِلْمِنَا، وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا.

Allāhumma-qsim lanā min khashyatika mā yaḥūlu baynanā wa bayna ma'āṣik, wa min ṭā'atika mā tuballighunā bihi Jannatak, wa mina-l-yaqīni mā tuhawwinu bihi 'alaynā maṣā'iba-d-dunyā. Allāhumma matti'nā bi-asmā'inā wa abṣārinā wa quwwatinā mā aḥyaytanā, wa-j'alhu-l-wāritha minnā, wa-j'al tha'ranā 'alā man ẓalamanā, wa-nṣurnā 'alā man 'ādānā, wa lā taj'al muṣībatanā fī dīninā, wa lā taj'ali-d-dunyā akbara hamminā, wa lā mablagha 'ilminā, wa lā tusalliṭ 'alaynā man lā yarḥamunā.

262

THE DISAPPROVAL OF RISING OR LEAVING A GATHERING WITHOUT REMEMBERING ALLAH

WE RELATE FROM the *Sunans* of Abū Dāwūd and others, with *ṣaḥīḥ isnāds*, that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "No group of people stand up from a gathering in which they failed to remember Allah ﷻ without them standing up as if from the carcass of a donkey and it being a source of loss to them."[1]

We relate from [the *Sunan* of Abū Dāwūd] that Abū Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said: "The sitting of anyone who sits without remembering Allah ﷻ in it will bring him weakness and loss; and the reclining of anyone who lies down without remembering Allah ﷻ in it will bring him weakness and loss."[2]

I say that *tirah*, 'weakness and loss', with a *kasrah* on the *tā'* and with an undoubled *rā'*, means a 'diminution' or a 'right due (*tabi'ah*)'; and it is valid that it should mean a 'source of loss', as in the other narration.

We relate in the book of at-Tirmidhī that Abū Hurayrah ﷺ also related that the Messenger of Allah ﷺ said: "No group of people sit in a gathering in which they do not remember Allah ﷻ and do not pray for blessings on their Prophet without it bringing them weakness and loss. If [Allah] wishes He will punish them, and if He wishes He will forgive them."[3] At-Tirmidhī says that this is a *ḥasan* hadith.

1 Abū Dāwūd (4855) and an-Nasā'ī (408).

2 Abū Dāwūd (4856) and an-Nasā'ī in *'Amal al-yawm wa al-laylah* (404).

3 At-Tirmidhī (3377).

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THE REMEMBRANCE OF ALLAH IN THE STREET

WE RELATE FROM the book of Ibn as-Sunnī that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "No group of people sit in a gathering in which they fail to remember Allah ﷻ without it bringing them weakness and loss. Never does a man traverse a road on which he fails to remember Allah ﷻ without experiencing weakness and loss."[1]

We relate in the book of Ibn as-Sunnī, as well as from *Dalā'il an-Nubuwwah,* that Abū Umāmah ﷺ narrated that Jibrīl ﷺ came to the Messenger of Allah ﷺ while he was at Tabūk. He said: "Muḥammad, attend the funeral of Mu'āwiyah ibn Mu'āwiyah al-Muzanī." The Messenger of Allah ﷺ went out, and Jibrīl descended with seventy thousand angels. He put his right wing on the mountains and they inclined in humility; and he put his left wing on the earth and it inclined in humility until [the Prophet] could see Makkah and Madīnah. The Messenger of Allah ﷺ, Jibrīl and the angels performed the funeral *ṣalāh* for him. When [the Prophet ﷺ] had finished he asked: "Jibrīl, how did Mu'āwiyah attain this status and stature?" He replied: "By his recitation of **'Say: He is Allah, One'**[2] while standing, riding and walking."[3]

﴿قُلْ هُوَ اللَّهُ أَحَدٌ...﴾

Qul Huwa-llāhu Aḥad. . .

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WHAT TO SAY WHEN ANGRY

ALLAH ﷻ SAYS: **"Those who restrain [their] anger, and those who pardon people; for Allah loves those who do good [deeds]."**[4]

﴿وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

Allah ﷻ says: **"And if Shayṭān incites you to provoke hostility, seek refuge in Allah. He is the All-Hearing, the All-Knowing."**[5]

1 Ibn as-Sunnī (178).
2 Qur'ān 112.
3 Ibn as-Sunnī (179).
4 Qur'ān 3:134.
5 Qur'ān 41:36.

﴿وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۖ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "Truly the strong person is not the one [strong] in wrestling; the strong person is he who controls himself in moments of anger."[1]

We relate in the *Ṣaḥīḥ* of Muslim that Ibn Mas'ūd ﷺ narrated that the Messenger of Allah ﷺ asked: "Whom do you consider to be the [best] wrestler among you?" [The Companions] replied: "The one whom others cannot out-wrestle." He said: "It is not because of that; it is the one who controls himself in moments of anger."[2]

I say that *aṣ-ṣur'ah* has a *ḍammah* on the *ṣād* and a *fatḥah* on the *rā'*, and its root meaning is one who overthrows others in wrestling often, just as *humazah lumazah* is someone who speaks evil about people a great deal.

We relate in the *Sunans* of Abū Dāwūd, at-Tirmidhī and Ibn Mājah that Mu'ādh ibn Anas al-Juhanī ﷺ related that the Messenger of Allah ﷺ said: "Allah ﷻ will call forward before all of mankind on the Day of Judgment any man who controls his anger while he has the ability to indulge it, to let him choose from the women of Paradise whomever he desires."[3]

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Sulaymān ibn Surād ﷺ, a Companion, reported: "I was [once] sitting with the Messenger of Allah ﷺ when two men were swearing at each other. The face of one of them had become red and the veins on his neck were swollen. The Messenger of Allah ﷺ said: 'I will teach him something which, if he says it, will make what he is experiencing go away. If he says: *'I seek protection in Allah from Shayṭān the outcast,'* what he is experiencing will go away.' They told [the man who was angry]: "The Prophet ﷺ said: "Seek protection from Shayṭān the rejected.'" Then the man said: 'Am I mad?'"[4]

أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

A'ūdhu bi-llāhi mina-sh-Shayṭāni-r-rajīm.

Abū Dāwūd and at-Tirmidhī quote a similar hadith from 'Abd ar-Raḥmān ibn Abī Laylā, who reported it from Mu'ādh ibn Jabal [5]ﷺ. According to at-Tirmidhī, this hadith is *mursal*: that is, 'Abd ar-Raḥmān never met Mu'ādh.

We relate in the book of Ibn as-Sunnī that 'Ā'ishah ﷺ said: "The Prophet ﷺ [once] came to me while I was angry. He took hold of the end of my nose and twisted it, and said: "O 'Uwaysh, say: '*O Allah, forgive my sins, remove the anger from my heart, and protect me from Shayṭān.*'"[6]

1 Al-Bukhārī (6114), Muslim (2609), and *al-Muwaṭṭa'* (2/906).
2 Muslim (2608) and Abū Dāwūd (4779).
3 Abū Dāwūd (4777), at-Tirmidhī (2022), and Ibn Mājah (4186).
4 Al-Bukhārī (6115), Muslim (2610), Abū Dāwūd (4781), and an-Nasā'ī in *'Amal al-yawm wa al-laylah* (393).
5 Abū Dāwūd (4780), at-Tirmidhī (3448), and an-Nasā'ī (389).
6 Ibn as-Sunnī (457).

اَللّٰهُمَّ اغْفِرْ لِي ذَنْبِي، وَأَذْهِبْ غَيْظَ قَلْبِي، وَأَجِرْنِي مِنْ الشَّيْطَانِ.

Allāhumma-ghfir lī dhanbī, wa adhhib ghayẓa qalbī, wa ajirnī mina-sh-Shayṭān.

We relate in the *Sunan* of Abū Dāwūd that ʿAṭiyyah ibn ʿUrwah as-Saʿdī ﷺ, a Companion, reported that the Messenger of Allah ﷺ said: "Anger is from Shayṭān, Shayṭān is created from fire, and fire is extinguished by water. So if any one of you gets angry he should perform *wuḍū*'."[1]

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THE DESIRABILITY OF TELLING A MAN THAT ONE LOVES HIM, AND WHAT TO SAY IN REPLY

WE RELATE FROM the *Sunans* of Abū Dāwūd and at-Tirmidhī, from al-Miqdām ibn Maʿdīkarib ﷺ from the Prophet ﷺ that "If any of you loves a person as his brother, he should tell him that he loves him." At-Tirmidhī describes this hadith as *ḥasan ṣaḥīḥ*.

We relate in the *Sunan* of Abū Dāwūd that Anas ﷺ said: "A man was with the Prophet ﷺ when another man passed by. He said: 'Messenger of Allah, I love this person.' The Prophet ﷺ asked him: 'Have you let him know?' 'No,' he replied. He said: 'Let him know.' He met [the same man] and said: 'I love you for the sake of Allah.' He replied: '*May He for Whose sake you love me love you.*'"[2]

أَحَبَّكَ الَّذِي أَحْبَبْتَنِي لَهُ.

Aḥabbaka-lladhī aḥbabtanī lah.

We relate in the *Sunans* of Abū Dāwūd and an-Nasā'ī that Muʿādh ibn Jabal ﷺ reported that the Messenger of Allah ﷺ took him by the hand and said: "Muʿādh, by Allah, I love you. So do not neglect to say after every *ṣalāh*: '*O Allah, help me to remember You, thank You, and worship You well.*'"[3]

اَللّٰهُمَّ أَعِنِّي عَلَىٰ ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ.

Allāhumma aʿinnī ʿalā dhikrika wa shukrika wa ḥusni ʿibādatik.

1 Abū Dāwūd (4784).
2 Abū Dāwūd (5125), an-Nasā'ī (182), and Ibn as-Sunnī (197).
3 Abū Dāwūd (1522) and an-Nasā'ī (3/53).

We relate in the book of at-Tirmidhī that Yazīd ibn Nuʿāmah aḍ-Ḍabbī reported: "The Messenger of Allah ﷺ said: 'If one takes another as his brother, he should ask him his name and his father's name and from whom he is descended. This will bring about love [between them]'". At-Tirmidhī classes this hadith as *gharīb* and we do not know of it except through this way. He also said that we do not know of Yazīd ibn Nuʿāmah hearing this from the Prophet ﷺ. Something like this was narrated by Ibn ʿUmar from the Prophet ﷺ, but its *isnād* is not *ṣaḥīḥ*.

I say that there is disagreement as to whether Yazīd ibn Nuʿāmah was a Companion. According to ʿAbd ar-Raḥmān ibn Abī Ḥātim, he was not a Companion, also, al-Bukhārī reported that he was a Companion but was wrong.

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WHAT TO SAY WHEN SEEING SOMEONE WHOM ALLAH HAS AFFLICTED WITH SICKNESS ETC.

WE RELATE FROM the book of at-Tirmidhī that Abū Hurayrah ﷺ related that the Messenger of Allah ﷺ said: "Whoever sees an afflicted person and says: '*Praise be to Allah, Who has protected me from that with which He has afflicted you, and has favoured me greatly over many of those whom He created*' will not suffer from the same affliction."[1] At-Tirmidhī describes this hadith as *ḥasan*.

الْحَمْدُ لِلّٰهِ الَّذِي عَافَانِي مِمَّا ابْتَلاَكَ بِهِ وَفَضَّلَنِي عَلَىٰ كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلاً.

Al-ḥamdu li-llāhi-lladhī ʿāfānī mim-ma-btalāka bihi wa faḍḍalanī ʿalā kathīrin mimman khalaqa tafḍīlā.

We relate in the Book of at-Tirmidhī that ʿUmar ibn al-Khaṭṭāb ﷺ reported that the Messenger of Allah ﷺ said: "Whoever sees an afflicted person and says: '*Praise be to Allah, Who has protected me from that with which He has afflicted you, and has favoured me greatly over many of those whom He created*' will not be affected by that calamity, whatever it may be, as long as he lives."[2] At-Tirmidhī considered the *isnād* weak.

I say that the *'ulamā'* hold that it is essential to say this *dhikr* softly so that one can hear oneself but the person who is afflicted does not hear and his heart may not be pained by it. If, however, the affliction is a sin, there is no harm in making him hear it, if one does not fear trouble. And Allah knows best.

1 At-Tirmidhī (3428), who states that this hadith is *ḥasan gharīb* by this line of narration.
2 At-Tirmidhī (3427), who states that this hadith is *gharīb*.

267

THE DESIRABILITY OF PRAISING ALLAH WHEN ASKED ABOUT THE HEALTH OF ONESELF OR ONE'S BELOVED, IF THE REPLY IS POSITIVE

WE RELATE IN the *Ṣaḥīḥ* of al-Bukhārī that Ibn 'Abbās ﷺ narrated that 'Alī ﷺ came away from the Messenger of Allah during the illness from which he passed away. The people asked him: "O Abū Ḥasan, how is the Messenger of Allah?" He replied: "He is well, praise be to Allah."[1]

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WHAT TO SAY WHEN ENTERING THE MARKETPLACE

WE RELATE FROM the book of at-Tirmidhī and others that 'Umar ibn al-Khaṭṭāb ﷺ reported that the Messenger of Allah ﷺ said: "If a person enters the market-place and says: '*There is no god but Allah. He is Alone and has no partner. To Him belongs sovereignty and to Him belongs all praise; He gives life and He gives death; He is Alive and does not die; in His hand is all good; and He has power over all things,*' one thousand good deeds will be written for him, one thousand bad deeds will be expunged for him, and one thousand stages will be raised for him."[2]

لَآ إِلَـٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ،
وَهُوَ حَيٌّ لَا يَمُوتُ، بِيَدِهِ الْخَيْرُ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

Lā ilāha illa-llāhu waḥdahu lā sharīka lah, lahu-l-mulk, wa lahu-l-ḥamd, yuḥyī wa yumīt, wa Huwa Ḥayyun lā yamūt, bi-yadihi-l-khayr, wa Huwa 'alā kulli shay'in qadīr.

Al-Ḥākim Abū 'Abdullāh reports [the same hadith] in *al-Mustadrak* from many sources. According to one report he added: "And He will build a house for him in Paradise." One of the narrators said: "I came to Khurasān, and I went to Qutaybah ibn Muslim and said: 'I have brought you a gift;'" and he narrated the hadith to him.

1 Al-Bukhārī (4447).
2 At-Tirmidhī (3425), Ibn Mājah (2235), and al-Ḥākim (1/539).

Qutaybah rode in his entourage until he came to the market. He said [the above-mentioned phrase] and then turned away. Al-Ḥākim also reported this from the narration of Ibn 'Umar from the Prophet ﷺ. Al-Ḥākim says that on the same subject there are hadiths from Jābir, Abū Hurayrah, Buraydah al-Aslamī and Anas, and the [only] one of them that comes closest to meeting the preconditions of his book[1] is the hadith of Buraydah, but not in this wording. He narrates with his *isnād* that it is reported from Buraydah that when the Messenger of Allah ﷺ entered a market he would say: "*O Allah, I ask You for the good of this market and the good that is in it, and I seek Your protection from the evil of it and the evil that is in it. O Allah, I seek Your protection from falling victim to a false oath or making a poor bargain there.*"

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذِهِ السُّوقِ وَخَيْرَ مَا فِيهَا، وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا، اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُصِيبَ فِيهَا يَمِيناً فَاجِرَةً، أَوْ صَفْقَةً خَاسِرَةً.

Allāhumma innī as'aluka khayra hādhihi-s-sūqi wa khayra mā fīhā, wa a'ūdhu bika min sharrihā wa sharri mā fīhā. Allāhumma innī a'ūdhu bika an uṣība fīhā yamīnan fājirah, aw ṣafaqatan khāsirah.

269

THE DESIRABILITY OF SAYING TO A PERSON WHO HAS ENTERED INTO A GOOD MARRIAGE, OR BOUGHT OR DONE SOMETHING COMMANDED IN *SHARĪ'AH*: 'YOU HAVE DONE THE RIGHT THING' OR 'YOU HAVE DONE WELL', ETC.

WE RELATE FROM the *Ṣaḥīḥ* of Muslim that Jābir ﷺ narrated: "The Messenger of Allah ﷺ asked me: 'Have you got married?' 'Yes,' I replied. He asked: 'To a virgin or a widow?' I said: 'I married a widow.' He asked: 'Why did you not marry a virgin, so you could play with her and she could play with you?' (Or: 'So that you could make her laugh and she could make you laugh?') I replied: "Abdullāh, my father, passed away leaving nine (or seven) daughters, and I did not want to bring them [a young woman] like them. I wanted to bring them a woman who would take care of them and improve their affairs.' He ﷺ said: 'You have done the right thing. . .'"[2] And he recounted the rest of the hadith.

1 His condition was that the hadith should be narrated by narrators whom al-Bukhārī and Muslim narrated from.
2 Muslim (1466).

270

WHAT TO SAY WHEN LOOKING INTO THE MIRROR

WE RELATE FROM the book of Ibn as-Sunnī that ʿAlī ﷺ reported that when the Prophet ﷺ looked into the mirror he said: "*Praise be to Allah. O Allah, as You have made my appearance good, make my character good.*"[1]

اَلْحَمْدُ لِلّٰهِ، اَللّٰهُمَّ كَمَا حَسَّنْتَ خَلْقِي فَحَسِّنْ خُلُقِي.

Al-ḥamdu li-llāh. Allāhumma kamā ḥassanta khalqī fa-ḥassin khuluqī.

We relate [the same hadith, in the same source] in a narration of Ibn ʿAbbās ﷺ, with some extra material.

We also relate from [the same source], in a narration from Anas ﷺ, that when the Messenger of Allah ﷺ looked at his face in the mirror he said: "*Praise be to Allah, Who arranged my physical form, making it harmonious, and ennobled my face, making it comely, and has made me one of the Muslims.*"[2]

اَلْحَمْدُ لِلّٰهِ الَّذِي سَوَّىٰ خَلْقِي فَعَدَلَهُ، وَكَرَّمَ صُورَةَ وَجْهِي فَحَسَّنَهُ، وَجَعَلَنِي مِنَ الْمُسْلِمِينَ.

Al-ḥamdu li-llāhi-lladhī sawwā khalqī fa-ʿadalah, wa karrama ṣūrata wajhī fa-ḥassanah, wa jaʿalanī mina-l-Muslimīn.

271

WHAT TO SAY WHEN CUPPING

WE RELATE FROM the book of Ibn as-Sunnī that ʿAlī ﷺ reported that the Messenger of Allah ﷺ said: "Whoever recites the Verse of the Throne while being cupped, it will be of benefit to his cupping."[3]

1 Ibn as-Sunnī (162).
2 Ibn as-Sunnī (164).
3 Ibn as-Sunnī (166).

272

WHAT TO SAY IF ONE'S EAR RINGS

WE RELATE FROM the book of Ibn as-Sunnī that Abū Rāfiʿ ﷺ, the freed slave of the Messenger of Allah ﷺ, reported that the Messenger of Allah ﷺ said: "If the ear of any of you rings, he should remember me, pray for blessings upon me, and say: '*May Allah remember with goodness whoever remembers me.*'"[1]

ذَكَرَ اللّٰهُ بِخَيْرٍ مَنْ ذَكَرَنِي.

Dhakara-llāhu bi-khayrin man dhakaranī.

273

WHAT TO SAY IF ONE'S FOOT BECOMES NUMB

WE RELATE FROM the book of Ibn as-Sunnī from al-Haytham ibn Ḥanash who narrated: "We were with ʿAbdullāh ibn ʿUmar ﷺ when his leg became numb. A man said to him: 'Remember the dearest of people to you.' He said: '*O Muḥammad* ﷺ!' It was as if he was set free from a cord that had bound his feet."[2]

يَا مُحَمَّدُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ.

Yā Muḥammadu ṣalla-llāhu ʿalayhi wa sallam.

We relate [from the same source] from Mujāhid that a man's leg became numb in the presence of Ibn ʿAbbās ﷺ and he said to him: "Remember the most beloved of all men to you." He said: "Muḥammad ﷺ." His numbness went away.[3]

We relate [from the same source] from Ibrāhīm ibn al-Mundhir al-Ḥizāmī—one of al-Bukhārī's shaykhs, from whom he narrated in his *Ṣaḥīḥ*—who said that the people of Madīnah wonder at this verse by [the famous poet] Abū al-ʿAtāhiyah:

On some occasions his foot would become numb;
and if he said not 'O 'Utb!' the numbness would not go.

1 Ibn as-Sunnī (165) and *al-Futūḥāt* (6/198). As-Sakhāwī grades the chain of narrators as weak (*daʿīf*).
2 Ibn as-Sunnī (169).
3 Ibn as-Sunnī (168).

THE PERMISSIBILITY OF SUPPLICATING AGAINST THOSE WHO OPPRESS THE MUSLIMS OR ONESELF IN PARTICULAR

KNOW THAT THIS chapter is very extensive. The permissibility [of such supplication] is corroborated by the Book, the Sunnah and the actions of the earlier and later generations. Allah ﷻ has informed us in many well-known places in the Noble Qur'ān about the Prophets supplicating against the disbelievers.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that ʿAlī ﷺ reported that the Prophet ﷺ said on the Day of the Trench: "*May Allah fill their homes and their graves with fire; they have distracted us from the middle* ṣalāh."[1]

مَلَأَ اللهُ بُيُوتَهُمْ وَقُبُورَهُمْ نَاراً.

Mala'a-llāhu buyūtahum wa qubūrahum nārā.

We relate in the same *Ṣaḥīḥ*s, by different routes, that he ﷺ supplicated against those who killed the Reciters of the Qur'ān ﷺ and continued to supplicate against them for a month, saying: "O Allah, curse Riʿl, Dhakwān and ʿUṣayyah."[2]

اَللّٰهُمَّ الْعَنْ رِعْلاً وَذَكْوَانَ وَعُصَيَّةَ.

Allāhumma-l'an Riʿlan wa Dhakwān wa ʿUṣayyah.

We relate in the same *Ṣaḥīḥ*s that Ibn Masʿūd ﷺ narrated a long hadith about the story of Abū Jahl and his companions from the Quraysh, when they put the placenta of a slaughtered camel on the back of the Prophet ﷺ and he supplicated against them—and when supplicating he would do so thrice—then said: "*O Allah, take vengeance on Quraysh*" thrice. Then he said: "*O Allah, take vengeance on Abū Jahl and ʿUtbah ibn Rābiʿah. . .*" He named the rest of the seven and narrated the rest of the hadith.[3]

اَللّٰهُمَّ عَلَيْكَ بِقُرَيْشٍ.

Allāhumma ʿalayka bi-Quraysh.

اَللّٰهُمَّ عَلَيْكَ بِأَبِي جَهْلٍ وَعُتْبَةَ بْنِ رَبِيعَةَ . . .

Allāhumma ʿalayka bi-Abī Jahlin wa ʿUtbata-bni Rabīʿah. . ..

We relate in the same two *Ṣaḥīḥ*s that Abū Hurayrah ﷺ related that the Messenger

1 Al-Bukhārī (2931) and Muslim (627). "The middle *ṣalāh*" (Qur'ān 2:238) is variously interpreted as meaning either *ʿAṣr* or *Fajr*.

2 Al-Bukhārī (4090) and Muslim (675).

3 Al-Bukhārī (240) and Muslim (1794).

of Allah ﷺ used to supplicate: "*O Allah, inflict severe hardships from You upon [the tribe of] Muḍar and give them years of drought like the years of Yūsuf.*"[1]

اَللّٰهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، اَللّٰهُمَّ اجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ.

Allāhumma-shdud waṭ'aka ʿalā Muḍar, Allāhumma-j'alhā ʿalayhim sinīna ka-sinī Yūsuf.

We relate in the *Ṣaḥīḥ* of Muslim that Salamah ibn al-Akwaʿ ﷺ narrated that a man ate with his left hand in the company of the Prophet ﷺ. He said: "Eat with your right hand."[2] [The man] replied: "I cannot." He said: "You will not be able to."[3] Nothing prevented him but pride.[4] He never lifted his hand to his mouth again.[5]

I say that this man was Busr—with a *ḍammah* on the *bā'* and a *sukūn* on the *sīn*—ibn Rāʿī al-ʿAyr al-Ashjaʿī, a Companion. This shows the permissibility of supplicating against those who contravene the rulings of the *Sharīʿah*.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Jābir ibn Samurah narrated: "The people of Kūfah complained about Saʿd ibn Abī Waqqāṣ ﷺ to ʿUmar ﷺ. He deposed him and appointed someone else. . ." He recounted what happened until he said: "ʿUmar sent a man (or several men) with him to Kūfah, asking about him. They did not leave any mosque without asking about him; and the people praised him and spoke well of him, until they entered the mosque of the Banū ʿAbbās. One of the men there, named Usāmah ibn Qatādah and nicknamed Abū Saʿdah, stood up and said: 'Since you have asked, Saʿd does not move with the army, he does not distribute fairly and he does not judge with justice.' Saʿd ﷺ responded: 'By Allah, I make three prayers: *O Allah, if this servant of Yours is lying and is standing up for pomp and show, then make his lifespan long, prolong his poverty and afflict him with trials.*' After that, [Abū Saʿdah] used to say: 'An old man who has been put to trial; the *duʿā'* of Saʿd struck me.'" ʿAbd al-Malik ibn ʿUmayr, the narrator, reported that Jābir ibn Samurah said: "I saw [Abū Saʿdah] after that, and his eyebrows had fallen over his eyes because of old age. He used to stand in the way of young girls in the streets and wink at them."[6]

We relate in the same *Ṣaḥīḥ*s that ʿUrwah ibn az-Zubayr ﷺ reported that Arwah bint Aws—some have said Uways—sued Saʿīd ibn Zayd ﷺ in front of Marwān ibn al-Ḥakam, claiming that he had taken some of her land. Saʿīd ﷺ protested: "How could I take any of your land after what I heard from the Messenger of Allah ﷺ?" [Marwān]

1 Al-Bukhārī (4560) and Muslim (675).

2 The instruction to eat with his right hand is proof of having to encourage good and prohibit evil, even when eating.

3 This is proof of the permissibility of cursing one who contravenes a religious ruling without an excuse.

4 According to al-Qāḍī ʿIyāḍ, this is evidence that he was a hypocrite. The author states that pride and disobedience alone do not entail hypocrisy, but they are sins. The prohibition of eating with the left hand only applies if there is no reason for doing so. If there is something which prevents a person from eating with his right hand, like sickness, a wound, or anything else, then it is not *makrūh* to eat with the left hand.

5 Muslim (2021).

6 Al-Bukhārī (755) and Muslim (453).

asked: "What did you hear from the Messenger of Allah ﷺ?" He answered: "I heard the Messenger of Allah ﷺ say: 'Whoever takes as much as a hand-span of land unjustly will have it hung around his neck as a collar up to seven earths.'" Marwān said: "I will not ask you for proof after this." Sa'īd said: "*O Allah, if she is lying then make her blind and take her life while she is on her land.*" He said: "She did not die before she had become blind; and while she was walking on her land she fell into a ditch and died."[1]

275

DISOWNING THE FOLLOWERS OF INNOVATION AND SIN

WE RELATE IN the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Abū Burdah ibn Abī Mūsā narrated that Abū Mūsā ﷺ was sick and fell unconscious with his head in the lap of one of the women of his family. A woman from his family screamed, and he was not able to respond. When he regained consciousness he said: "I am quit of anybody whom the Messenger of Allah ﷺ has disowned. The Messenger of Allah ﷺ declared himself quit of those who scream, who shave their heads in adversity, or who tear their clothes in times of distress."[2]

I say that *aṣ-ṣāliqah* means a woman who cries out with an extremely loud voice; *al-ḥāliqah* is a woman who shaves her head on the occasion of some misfortune; and *ash-shāqqah* is a woman who rends her garments on the occasion of some misfortune.

We relate in the *Ṣaḥīḥ* of Muslim that Yaḥyā ibn Ya'mar reported: "I said to Ibn 'Umar ﷺ: 'Abū 'Abd ar-Raḥmān, there have appeared among us people who recite Qur'ān and who claim that there is no predestination, that things just happen.' He replied: 'If you meet them, inform them that I have nothing to do with them and they have nothing to do with me.'"[3]

I say that *unuf*, 'just happening', with a *ḍammah* on the *hamzah* and on the *nūn*, means that [something] is *musta'naf*, 'starting', and is not preceded by knowledge or decree. But the people of error lie; Allah's knowledge ﷻ precedes all created things.

1 Al-Bukhārī (2452) and Muslim (1610).
2 Al-Bukhārī (1296) and Muslim (924).
3 Muslim (8).

276

WHAT TO SAY WHEN ERADICATING FALSEHOOD

WE RELATE IN the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Ibn Mas'ūd ﷺ related that the Messenger of Allah ﷺ entered Makkah on the day of Conquest, and around the Ka'bah were three hundred and sixty idols. He began to strike them with a branch he had in his hand, saying: "**Truth has come and falsehood has perished, and falsehood is ever perishing.**[1] **Truth has come, and falsehood neither creates anew nor restores**[2]."[3]

﴿جَآءَ الْحَقُّ وَزَهَقَ الْبَـٰطِلُ ۚ إِنَّ الْبَـٰطِلَ كَانَ زَهُوقًا﴾

﴿جَآءَ الْحَقُّ وَمَا يُبْدِئُ الْبَـٰطِلُ وَمَا يُعِيدُ﴾

Jā'a-l-ḥaqqu wa zahaqa-l-bāṭil, inna-l-bāṭila kāna zahūqā.
Jā'a-l-ḥaqqu wa mā yubdi'u-l-bāṭilu wa mā yu'īd.

277

WHAT TO SAY IF ONE'S TONGUE IS VULGAR

WE RELATE IN the books of Ibn Mājah and Ibn as-Sunnī that Ḥudhayfah ﷺ reported: "I complained to the Messenger of Allah ﷺ about the vulgarity of my tongue. He said: 'How do you stand with respect to seeking forgiveness? I seek forgiveness from Allah ﷻ one hundred times a day.'"[4]

I say that *dharab* has a *fatḥah* on the *dhāl* and the *rā'*. According to Abū Zayd and other philologists, it means vulgarity in one's language.

1 Qur'ān (17:81).
2 Qur'ān (34:49).
3 Al-Bukhārī (4287), Muslim (1781), and at-Tirmidhī (3137).
4 Ibn Mājah (3817), an-Nasā'ī (450), and Ibn as-Sunnī (364).

278

WHAT TO SAY WHEN ONE'S ANIMAL STUMBLES

WE RELATE IN the *Sunan* of Abū Dāwūd that Abū al-Malīḥ—a well-known *Tābi'*—narrated that a man reported: "I was riding behind the Prophet ﷺ when his animal stumbled. I said: 'May Shayṭān perish.' He ﷺ said: 'Do not say: "May Shayṭān perish," for if you say that he grows bigger, until he is as big as a house, and he says: "It is because of my power." Instead, say: "*In the name of Allah.*" If you say that, he will shrink until he is as small as a fly.'"[1]

بِاسْمِ اللهِ.

Bismi-llāh.

279

THE DESIRABILITY OF THE ELDERS OF THE LAND ADDRESSING THEIR PEOPLE ON THE DEATH OF THE LEADER, CALMING THEM, EXHORTING THEM AND COMMANDING THEM TO HAVE PATIENCE AND TO BE STEADY IN WHAT THEY WERE ALREADY DOING

WE NARRATE IN [the book of Ibn as-Sunnī] the famous hadith about the address of Abū Bakr aṣ-Ṣiddīq ﷺ on the day the Prophet ﷺ passed away. He said: "For whoever worshipped Muḥammad, Muḥammad has passed away; and for whoever worshipped Allah, Allah is Living and does not die."[2]

We relate in the two *Ṣaḥīḥ*s, from Jarīr ibn 'Abdullāh, that on the day that al-Mughīrah ibn Shu'bah—who was the governor of Baṣrah and Kūfah—passed away he [Jarīr] stood up, praised Allah ﷻ and said: "I advise you to have fear of Allah alone without partner, and to remain dignified and calm until a leader comes to you, for he is coming now."[3]

1 Abū Dāwūd (4982) and Ibn as-Sunnī (510).
2 Al-Bukhārī (3667).
3 Al-Bukhārī (58) and Muslim (56).

280

SUPPLICATING FOR THOSE WHO TREAT ONE WELL, OR FOR ALL PEOPLE OR SOME PEOPLE, AND PRAISE AND ENCOURAGEMENT FOR DOING SO

WE RELATE IN the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that 'Abdullāh ibn 'Abbās ﷺ narrated: "The Messenger ﷺ went to relieve himself and I put out his *wuḍū'* water for him. When he came out he asked: 'Who put this [there]?' He was told who. He said: '*May Allah give him understanding.*'" Al-Bukhārī adds: "Give him understanding of the religion."[1]

We relate in the *Ṣaḥīḥ* of Muslim that Abū Qatādah ﷺ related, in his long hadith which contains [an account of] a number of the manifest miracles of the Messenger of Allah ﷺ: "The Messenger of Allah ﷺ was travelling until the night was halfway through, and I was at his side. The Messenger of Allah ﷺ dozed off and he leaned over the side of his riding animal. I came to him and propped him up, without waking him, so that he was upright on his animal. Then he travelled until most of the night had passed, and he leaned over the side of his riding animal. I came to him and propped him up again, without waking him, so that he was upright on his animal. Then he travelled until the last part of the night had passed, and leaned over the side of his riding animal. He leaned over more than the other two times, until he almost fell off. I came to him and propped him up, without waking him, so that he was upright on his animal. He raised his head and asked: 'Who is this?' 'Abū Qatādah,' I replied. 'How long has this journey of yours been with me?' he asked. I said: 'My journey has been for the whole night.' He said: '*May Allah protect you as you have protected His Messenger. . .*'"[2] and he recounted the entire hadith. I say that *ibhārra* is written with an elided *hamzah*, a *sukūn* on the *bā'*, and a *shaddah* on the *rā'*, and it means 'to be halfway through'. *Tahawarra* means 'the greater part of it had passed'; *injafala*, written with a *jīm*, means 'he fell'; and *da'amtuhu*, 'I propped him up,' means 'I supported him'.

We relate in the book of at-Tirmidhī from Usāmah ibn Zayd ﷺ that the Messenger of Allah ﷺ said: "Whoever is treated well and says '*May Allah reward you with goodness*' has expressed praise to the fullest."[3] According to at-Tirmidhī this is a *ḥasan ṣaḥīḥ* hadith.

جَزَاكَ اللهُ خَيْراً.

Jazāka-llāhu khayrā.

We relate in the *Sunan*s of an-Nasā'ī and Ibn Mājah and the book of Ibn as-Sunnī

1 Al-Bukhārī (3756) and Muslim (2477).
2 Muslim (681).
3 At-Tirmidhī (2036) and *al-Futūḥāt* (6/225). Ibn 'Allān states that this hadith has supporting narrations.

that ʿAbdullāh ibn Abī Rabīʿah ﷺ, a Companion, related: "The Prophet ﷺ borrowed forty thousand [dirhams] from me. Money came to him and he paid me. He said: '*May Allah bless you in your family and wealth.* The reward for a loan is only praise and repayment.'"[1]

بَارَكَ اللهُ لَكَ فِي أَهْلِكَ وَمَالِكَ.

Bāraka-llāhu laka fī ahlika wa mālik.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Jarīr ibn ʿAbdullāh al-Bajalī ﷺ narrated: "During the days before Islam there was a building belonging to Khathʿam that was known as the Yemeni Kaʿbah and was also called Dhū al-Khalaṣah. The Messenger of Allah ﷺ asked me: 'Will you relieve me of Dhū al-Khalaṣah?' So I set off with one hundred and fifty riders from Aḥmas, and we broke it down and killed all those we found in it. We came and informed him, and he prayed for us and for Aḥmas." According to another report he said: "Then the Messenger of Allah ﷺ blessed the horses and the men of Aḥmas five times."[2]

We relate in the *Ṣaḥīḥ* of al-Bukhārī that ʿAbdullāh ibn ʿAbbās ﷺ reported that the Messenger of Allah ﷺ came to Zamzam while they were working hard at giving people the water to drink. He ﷺ said: "Work on, for you are doing a good deed."[3]

THE DESIRABILITY, WHEN GIVING A GIFT, OF REWARDING THE RECEIVER'S *DUʿĀ'* FOR ONE BY MAKING *DUʿĀ'* FOR HIM IN RETURN

WE RELATE FROM the book of Ibn as-Sunnī that ʿĀ'ishah ﷺ said, "I gave the Messenger of Allah ﷺ a sheep as a gift. He said 'Distribute [its meat].'" When the servant returned, ʿĀ'ishah asked, "What did they say?" The servant replied, "They said '*May Allah bless you.*'" So ʿĀ'ishah said "*May Allah bless them.* We reply to them with the like of what they said, so that our reward may remain with us."[4]

بَارَكَ اللهُ فِيكُمْ.

Bāraka-llāhu fīkum.

1 An-Nasā'ī (7/314), Ibn Mājah (2424), and Ibn as-Sunnī (278).
2 Al-Bukhārī (4356) and Muslim (2476).
3 Al-Bukhārī (1635).
4 Ibn as-Sunnī (279) and an-Nasā'ī in *ʿAmal al-yawm wa al-laylah* (303).

وَفِيهِمْ بَارَكَ اللهُ.

Wa fīhim bāraka-llāh.

282

THE DESIRABILITY OF MAKING AN EXCUSE WHEN RETURNING A GIFT FOR SOME REASON REQUIRED BY *SHARĪʿAH*, SUCH AS BEING *QĀḌĪ* OR RULER OR BECAUSE THERE IS SOMETHING DOUBTFUL ABOUT IT OR FOR SOME OTHER REASON

WE RELATE IN the *Ṣaḥīḥ* of Muslim that ʿAbdullāh ibn ʿAbbās ﷺ related that aṣ-Ṣaʿb ibn Jaththāmah ﷺ gave the Prophet ﷺ a wild donkey as a gift while he was in *iḥrām*. He returned it to him and said: "Had we not been in the state of *iḥrām* we would have accepted it from you."[1]

I say that Jaththāmah has a *fatḥah* on the *jīm* and a *shaddah* on the *thā'*.

283

WHAT TO SAY TO SOMEBODY WHO SAFEGUARDS ONE FROM HARM

WE RELATE IN the book of Ibn as-Sunnī that Saʿīd ibn al-Musayyab related that Abū Ayyūb al-Anṣārī ﷺ removed something harmful from the beard of the Messenger of Allah ﷺ, whereupon the Messenger of Allah ﷺ said: "*May Allah wipe away from you, Abū Ayyūb, what you dislike.*"

مَسَحَ اللهُ عَنْكَ يَا أَبَا أَيُّوبَ مَا تَكْرَهُ.

Masaḥa-llāhu ʿanka yā Abā Ayyūba mā takrah.

Another account, by Saʿīd ﷺ, states that Abū Ayyūb al-Anṣārī ﷺ took something [harmful] away from the Messenger of Allah ﷺ and the Messenger of Allah ﷺ said: "*May there be no evil with you, Abū Ayyūb. May there be no evil with you, Abū Ayyūb.*"[2]

1 Muslim (1193), al-Bukhārī (1825), *al-Muwaṭṭaʾ* (1/353), at-Tirmidhī (849), an-Nasā'ī (5/183–185), and Ibn Mājah (309).
2 Ibn as-Sunnī (282).

لَا يَكُنْ بِكَ السُّوءُ يَا أَبَا أَيُّوبَ، لَا يَكُنْ بِكَ السُّوءُ.

Lā yakun bika-s-sū'u yā Abā Ayyūb, lā yakun bika-s-sū'.

We relate in [the same book] that 'Abdullāh ibn Bakr al-Bāhilī narrated: "'Umar ﷺ took something from the beard (or head) of a man. The man said, 'May Allah turn evil away from you.' 'Umar ﷺ then told him: 'He has averted evil from us since we embraced Islam. But if something [harmful is removed] from you should say: *May your hands receive goodness.*'"[1]

أَخَذَتْ يَدَاكَ خَيْراً.

Akhadhat yadāka khayrā.

284

WHAT TO SAY UPON SEEING THE FIRST FRUIT OF THE YEAR

WE RELATE IN the *Ṣaḥīḥ* of Muslim that Abū Hurayrah ﷺ narrated that when people saw the first fruit of the year they brought it to the Messenger of Allah ﷺ. When the Messenger of Allah ﷺ received it he said: "*O Allah, bless us in our fruit, bless us in our city, bless us in our ṣā' and bless us in our* mudd."[2] Then he called the smallest of the children and gave him that fruit.[3]

اَللّٰهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا، وَبَارِكْ لَنَا فِي مَدِينَتِنَا، وَبَارِكْ لَنَا فِي صَاعِنَا، وَبَارِكْ لَنَا فِي مُدِّنَا.

Allāhumma bārik lanā fī thamarinā, wa bārik lanā fī madīnatinā, wa bārik lanā fī ṣā'inā, wa bārik lanā fī muddinā.

In a narration of Muslim there is: "'*As a blessing along with a blessing,*' and then he would give it to the youngest of the children in his presence." In a narration of at-Tirmidhī there is: "The youngest child he saw."[4]

بَرَكَةٌ مَعَ بَرَكَةٍ.

Barakatan ma'a barakah.

1 Ibn as-Sunnī (284).
2 *Ṣā'* and *mudd* are units of volume, used in buying and selling grains, dates, etc.
3 Muslim (1373), an-Nasā'ī in *'Amal al-yawm wa al-laylah* (302).
4 at-Tirmidhī (3454),

In a narration of Ibn as-Sunnī from Abū Hurayrah ﷺ there is [this hadith]: "I saw the Messenger of Allah ﷺ, when he was brought the first fruits, place them on his eyes and then on his lips and say, '*O Allah, just as You have shown us the first of it, let us see the last of it.*' Then he would give it to whatever small children were with him."[1]

اَللّٰهُمَّ كَمَا أَرَيْتَنَا أَوَّلَهُ فَأَرِنَا آخِرَهُ.

Allāhumma kamā araytanā awwalahu fa-arinā ākhirah.

285

THE DESIRABILITY OF MODERATION IN ADMONITION AND TEACHING

KNOW THAT IT is *mustaḥabb* for anyone who addresses a group of people or imparts knowledge to them to be moderate and not to make it lengthy, lest they become bored or annoyed and the sweetness and respect be removed from their hearts, and lest they come to dislike knowledge and listening to the good and thus fall into danger.

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Shaqīq ibn Salamah related: "'Abdullāh ibn Mas'ūd ﷺ used to remind us [about aspects of the *Dīn*] every Thursday. A man said: 'Abū 'Abd ar-Raḥmān, I would like it if you would remind us every day.' He replied: 'What prevents me from doing so is that I do not want to bore you. I admonish you as frequently as the Messenger of Allah ﷺ used to admonish us, fearing that we might become bored.'"[2]

We relate in the *Ṣaḥīḥ* of Muslim that 'Ammār ibn Yāsir ﷺ reported: "I heard the Messenger of Allah ﷺ say: 'Making the *ṣalāh* long and the *khuṭbah* short is a sign of a man's [good] understanding, so make the *ṣalāh* long and the *khuṭbah* short.'"[3]

I say that *ma'innah*, 'sign', is written with a *mīm* with a *fatḥah*, then a *hamzah* with a *kasrah*, and then a *nūn* with a *shaddah*, and means 'a sign that shows his understanding (*fiqh*)'.

We have related from Ibn Shihāb aẓ-Ẓuhrī, may Allah have mercy on him, who said: "If a gathering grows lengthy, Shayṭān has a share in it."

1 Ibn as-Sunnī (280)
2 Al-Bukhārī (70) and Muslim (2821).
3 Muslim (869) and Abū Dāwūd (1106).

286

THE MERIT OF POINTING OUT GOOD AND ENCOURAGING IT

ALLAH ﷻ SAYS: "Help one another in righteousness and piety."[1]

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ﴾

We relate in the *Ṣaḥīḥ* of Muslim that Abū Hurayrah ﷺ related that the Messenger of Allah ﷺ said: "Whoever calls [people] to [follow] guidance will gain a reward equivalent to all those who follow him, without that reducing their reward at all; and whoever calls [people] to error will incur a sin like the sins of all those who follow him, without that decreasing their sin at all."[2]

We also relate in the *Ṣaḥīḥ* of Muslim that Abū Mas'ūd al-Anṣārī al-Badrī ﷺ reported that the Messenger of Allah ﷺ said: "Whoever points out something good will have a reward like those who practise it."[3]

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Sahl ibn Sa'd ﷺ related that the Messenger of Allah ﷺ told 'Alī ﷺ: "By Allah, for Allah to guide one person through you will be better for you than red camels."[4]

We relate in the *Ṣaḥīḥ* that he ﷺ said: "Allah continues to help [His] servant as long as [His] servant helps his brother."[5] The hadiths in this regard are many in the *Ṣaḥīḥ*s, and are well-known.

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ENCOURAGEMENT FOR SOMEONE WHO IS ASKED FOR KNOWLEDGE HE DOES NOT HIMSELF POSSESS, BUT WHICH HE KNOWS THAT SOMEONE ELSE DOES, TO POINT HIM OUT

THE *ṢAḤĪḤ* HADITHS in the previous chapter refer to this subject. One of them is the hadith "Religion is sincere advice";[6] and doing this is [a form of] advice.

We relate in the *Ṣaḥīḥ* of Muslim that Shurayḥ ibn Hānī' narrated: "I came to

1 Qur'ān 5:2.
2 Muslim (2674).
3 Muslim (1893).
4 Al-Bukhārī (3701) and Muslim (2406).
5 Muslim (2699). This is part of a longer hadith.
6 At-Tirmidhī (1972) and Muslim (55).

'Ā'ishah ﷺ to ask her about wiping over leather socks [when performing *wuḍū'*]. She said: 'Go to 'Alī ibn Abī Ṭālib ﷺ and ask him, for he used to travel with the Messenger of Allah ﷺ.' So we asked him. . . ." He then recounted the rest of the hadith.[1]

We relate in the *Ṣaḥīḥ* of Muslim the long hadith about the story of Sa'd ibn Hishām ibn 'Āmir. It is stated that when he wanted to ask about the *Witr* of the Messenger of Allah ﷺ he went to 'Abdullāh ibn 'Abbās ﷺ and asked him about it. 'Abdullāh ibn 'Abbās ﷺ said: "Should I not direct you to the most learned person on Earth about the *Witr* of the Allah's Messenger ﷺ?" He asked: "Who?" He replied: "'Ā'ishah ﷺ. Go to her and ask her. . . ." He then recounted the rest of the hadith.[2]

We relate in the *Ṣaḥīḥ* of al-Bukhārī that 'Imrān ibn Ḥiṭṭān related: "I asked 'Ā'ishah ﷺ about silk. She said: 'Go to 'Abdullāh ibn 'Abbās ﷺ and ask him.' I asked him and he said: "Ask Ibn 'Umar ﷺ.' So I asked Ibn 'Umar and he said: 'Abū Ḥafṣ'—that is, 'Umar ibn al-Khaṭṭāb ﷺ—'reported that the Messenger of Allah ﷺ said: 'It is those who wear silk in this world who shall have no share [of it] in the Hereafter.'"[3] I say that *lā khalāq*, 'no share', means 'no portion'.

The *ṣaḥīḥ* hadiths which are similar to this are numerous and well-known.

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WHAT TO SAY WHEN CALLED TO THE JUDGEMENT OF ALLAH

IF SOMEONE TELLS you 'Between me and you is the Book of Allah', or 'the Sunnah of Allah's Messenger ﷺ', or 'the rulings of the *'ulamā'* of the Muslims', or 'Let us go to the ruler of the Muslims', or 'to the *Muftī* to decide the dispute between us', and suchlike, he ought to reply: 'We hear and we obey', or 'Hearing and obedience', or 'Yes, and nobly', or suchlike.

Allah ﷻ says: "The answer of the believers, when summoned to Allah and His Messenger, that He may judge between them, is no other than to say, 'We hear and obey'. It is those who shall attain felicity."[4]

﴿إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا سَمِعْنَا وَأَطَعْنَا ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

1 Muslim (286).
2 Muslim (746).
3 Al-Bukhārī (5835) and an-Nasā'ī (8/201).
4 Qur'ān 24:51.

BEING COURTEOUS IN LITIGATION AND DISPUTE AND KEEPING FAR AWAY FROM INAPPROPRIATE SPEECH

If a person with whom one has a dispute or who argues with one about something says 'Have *taqwā* of Allah ﷻ', or 'Fear Allah ﷻ', or 'Be vigilantly aware of Allah ﷻ', or 'Know that Allah ﷻ watches over you', or 'Know that what you are saying is written down against you and you will be taken to account for it'; or if he tells you, 'Allah ﷻ says: **"On the Day when every soul shall be confronted with all the good it has done, and all the evil it has done, it will wish there were a great distance between itself and [its evil]"**';[1]

﴿يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَراً وَمَا عَمِلَتْ مِن سُوۤءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَداً بَعِيداً﴾

or '**"And fear the Day when you shall be brought back to Allah. Then shall every soul be paid what it earned, and none shall be wronged"**';[2]

﴿وَاتَّقُواْ يَوْماً تُرْجَعُونَ فِيهِ إِلَى اللهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لاَ يُظْلَمُونَ﴾

or any such *āyāt* or similar words—one ought to act respectfully and say: 'Hearing and obedience,' or 'I ask Allah for success in that,' or 'I ask Allah, the Noble, for His grace.' Then one should be gracious and kind in addressing the person who said it to one. And one should beware completely of being careless at that point of his expression since so many people at such a time speak inappropriately, sometimes expressing themselves [in words] that can be *kufr*.

Similarly, if a companion tells one, "This thing you have done is contrary to the hadith of the Messenger of Allah ﷺ" or something, [beware] of saying, "I do not adhere to the hadith" or "I do not act by the hadith" or any such repugnant expressions—even if the hadith is not accepted outwardly because of some particularisation of interpretation or suchlike. Rather, one should then say, "This hadith has a particular meaning", or "It has an interpretation", or "Its literal sense is not accepted, by the consensus", or something similar.

1 Qur'ān 3:30.
2 Qur'ān 2:281.

289

TURNING AWAY FROM THE IGNORANT

ALLAH ﷻ SAYS: **"Hold onto forgiveness, command what is right, and turn away from the ignorant."**[1]

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَـٰهِلِينَ﴾

Allah ﷻ says: **"And when they hear vain talk, they turn away from it and say: 'We have our deeds and you have yours. Peace be with you. We seek not the ignorant.'"**[2]

﴿وَإِذَا سَمِعُواْ اللَّغْوَ أَعْرَضُواْ عَنْهُ وَقَالُواْ لَنَآ أَعْمَـٰلُنَا وَلَكُمْ أَعْمَـٰلُكُمْ سَلَـٰمٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَـٰهِلِينَ﴾

Allah ﷻ says: **"So shun those who turn away from Our remembrance."**[3]

﴿فَأَعْرِضْ عَن مَّن تَوَلَّىٰ عَن ذِكْرِنَا﴾

Allah ﷻ says: **"So pardon [errors] with gracious forgiveness."**[4]

﴿فَاصْفَحِ الصَّفْحَ الْجَمِيلَ﴾

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that 'Abdullāh ibn Mas'ūd ﷺ narrated: "On the Day of Ḥunayn, the Messenger of Allah ﷺ gave some Arab noblemen preference in the distribution of the spoils. A man said: 'By Allah, there is no justice in this distribution and the Countenance of Allah is not sought in it.' I said: 'By Allah, I will definitely inform the Messenger of Allah ﷺ.' I came to him and told him about what [the man] had said. His face changed until it was like red dye, and then he said: 'Who can be just if Allah and His Messenger are not just?' Then he said: 'May Allah have mercy on Mūsā! He was injured with more than this, and he had patience.'"[5]

I say that *ṣirf* is written with a *kasrah* on the *ṣād* and a *sukūn* on the *rā'*, and it means a red dye.

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Ibn 'Abbās ﷺ related that 'Uyaynah ibn Ḥiṣn ibn Ḥudhayfah came and lodged with his nephew al-Ḥurr ibn Qays, who was one of the group whom 'Umar ﷺ kept close to himself. The reciters of the Qur'ān were the assembly of 'Umar ﷺ and his council, whether they were middle-aged or young.

1 Qur'ān 7:199.
2 Qur'ān 28:55.
3 Qur'ān 53:29.
4 Qur'ān 15:85.
5 Al-Bukhārī (4336) and Muslim (1062).

'Uyaynah said to his nephew: "Nephew, you have some status with this leader, so ask him to permit me entry." 'Umar ﷺ then gave him permission. When he entered he said: "Ibn al-Khaṭṭāb, by Allah, you do not give generously to us and you do not rule us justly." 'Umar ﷺ became angry, so much so that he was on the point of attacking him. Al-Ḥurr said: "O Leader of the Believers, Allah ﷻ told His Prophet ﷺ: **'Hold onto forgiveness, command what is right, and turn away from the ignorant,'** and this is one of the ignorant." By Allah, 'Umar did not go any further when he had recited that verse to him, for he was a staunch adherent to the Book of Allah ﷻ.[1]

290

ADMONISHING THOSE WHO ARE MORE EMINENT THAN ONESELF

THE NARRATION OF 'Abdullāh ibn 'Abbās ﷺ about the story of 'Umar ﷺ in the previous chapter refers to this subject.

Know that it is of the utmost importance to pay attention to this point. It is *wājib* for every man to give advice and admonition and to tell anybody, whether young or old, to do good and not to do evil, unless he is convinced that some wickedness will result from the admonition. Allah ﷻ says: **"Invite (all) to the way of your Lord with wisdom and goodly preaching; and debate with them in the ways that are best."**[2]

﴿ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۖ وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ﴾

The hadiths to this effect are innumerable. What many people do in neglecting this with people of high rank, imagining that they are doing so from modesty, is manifest error and obnoxious ignorance. It is not modesty; it is nothing but lassitude, disgrace, weakness and frailty, for modesty entails all good and brings about nothing but good. This [negligence, however], leads to evil and is not modesty. Modesty, according to the *'ulamā'* who are people of intellect and understanding and the imams of careful investigation, is a quality of character that leads to discarding what is [morally] ugly, and prevents one from neglecting the rights of those entitled to them.

And this is in the same sense as that which we relate from al-Junayd ﷺ in *ar-Risālat al-Qushayriyyah*: "Modesty is to see the blessings [of Allah] and to see [one's own] shortcomings, so that they bring about in between them a condition called modesty."

I have explained this at length at the beginning of the commentary on the *Ṣaḥīḥ* of Muslim; and praise belongs to Allah, and He knows best.

1 Al-Bukhārī (4642).
2 Qur'ān 15:125.

291

KEEPING A PROMISE OR A PACT

ALLAH ﷻ SAYS: **"Fulfill the covenant with Allah when you have entered into it."**[1]

﴿وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدتُّمْ﴾

Allah ﷻ also says: **"O you who believe, fulfil (all) obligations."**[2]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ﴾

Allah ﷻ also says: **"And fulfil (every) pact, for (every) pact will be enquired into (on the Day of Reckoning)."**[3]

﴿وَأَوْفُوا بِالْعَهْدِ ۖ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا﴾

There are many verses on this subject, the most severe of them being Allah's ﷻ saying: **"You who believe, why do you say that which you do not do? It is most hateful in the sight of Allah that you say that which you do not do."**[4]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ۞ كَبُرَ مَقْتًا عِندَ اللَّهِ أَن تَقُولُوا مَا لَا تَفْعَلُونَ﴾

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "The signs of the hypocrite are three: when he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays." According to a narration from Muslim he added: "even if he fasts and performs *ṣalāh* and claims to be a Muslim."[5] The hadiths to this effect are numerous but there is enough in what I have mentioned.

The *'ulamā'* are unanimously agreed that anyone who promises a person something which is not prohibited ought to fulfil his promise. Is that *wājib* or *mustaḥabb*? There is some disagreement about that. Ash-Shāfi'ī, Abū Ḥanīfah and the majority are of the opinion that it is *mustaḥabb*, so if anyone disregards it he will forfeit its merit and commit an extremely *makrūh* act, but will not be committing a sin. Another group are of the opinion that it is *wājib*.

According to Imam Abū Bakr ibn al-'Arabī al-Mālikī, the most important of the

1 Qur'ān 16:91.
2 Qur'ān 5:1.
3 Qur'ān 17:34.
4 Qur'ān 61:2–3.
5 Al-Bukhārī (33), Muslim (59), at-Tirmidhī (2633), and an-Nasā'ī (8/117).

people who took this position was 'Umar ibn 'Abd al-'Azīz. Mālikīs have adopted a third position, which is that if the promise is bound to a cause—such as when someone says, 'Marry and you will have such-and-such', or 'Swear an oath that you will not abuse me and you will have such-and-such', or something of that kind—in that case it is *wājib* to fulfil the promise, but if the promise is an unqualified promise, it is not *wājib*. Those who do not regard it as *wājib* try to prove that it is a type of gift, and that a gift does not become binding except by taking possession, according to the majority; but according to Mālikīs it is binding even before taking possession.

292

THE RECOMMENDATION TO MAKE *DU'Ā'* FOR A PERSON WHO OFFERS ONE WEALTH OR SOMETHING ELSE

WE RELATE IN the *Ṣaḥīḥ* of al-Bukhārī and elsewhere that Anas ﷺ related that when 'Abd ar-Raḥmān ibn 'Awf ﷺ came to Madīnah he lodged with Sa'd ibn Rabī' ﷺ. [Sa'd ibn Rabī'] said to him: "I will divide my wealth with you and divorce one of my wives for you." He replied: "*May Allah bless you in your family and wealth.*"

بَارَكَ اللهُ لَكَ فِي أَهْلِكَ وَمَالِكَ.

Bāraka-llāhu laka fī ahlika wa mālik.

293

WHAT A MUSLIM SHOULD SAY TO A NON-MUSLIM SUBJECT WHO TREATS HIM WELL

KNOW THAT IS not permissible to make *du'ā'* for the forgiveness of [such a person], or for anything else that is not [due] to disbelievers. But it is permissible to make *du'ā'* for his guidance, health, well-being, and so on.

We relate in the book of Ibn as-Sunnī that Anas ﷺ said: "The Prophet ﷺ asked for water, and a Jew gave him water to drink. So the Prophet ﷺ said: '*May Allah make you beautiful.*' He did not have a grey hair for as long as he lived."[1]

1 Ibn as-Sunnī (290).

جَمَّلَكَ اللهُ.

Jammalaka-llāh.

294

WHAT TO SAY UPON SEEING SOMETHING IN ONESELF, ONE'S CHILD, PROPERTY OR ANYTHING ELSE WHICH PLEASES ONE SO THAT ONE FEARS AFFLICTING IT WITH ONE'S EYE AND HARMING IT

WE RELATE IN the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Abū Hurayrah ﷺ related that the Messenger of Allah ﷺ said: "The [evil] eye is a reality."[1]

We relate in the same *Ṣaḥīḥ*s that Umm Salamah ﷺ reported that the Prophet ﷺ saw a young girl in her house whose eyes looked yellow and strange. He said: "Incant for her, for she has been affected by the evil eye."[2]

I say that *saf'ah*, with a *fatḥah* on the *sīn* and a *sukūn* on the *fā'*, mens 'alteration and yellowness'. As for *naẓrah* [literally 'look'], it mens 'the [evil] eye'. One says 'a child who has been looked at', meaning that 'the eye' afflicted him.

We relate in the *Ṣaḥīḥ* of Muslim that Ibn 'Abbās ﷺ related that the Messenger of Allah ﷺ said: "The [evil] eye is a reality. If anything had preceded the [Divine] decree, the [evil] eye would have preceded it. So if you are asked to bathe, then bathe."[3]

I say that the learned say that being asked to bathe means that someone says to the person who has the [evil] eye, i.e. the one who afflicts with his eye who looks at it with appreciation, "Bathe the inside of your lower garment, [worn] next to the skin, with water," and then it is poured over the person afflicted with the eye, i.e. the one who has been looked at.

It is reliably transmitted that 'Ā'ishah ﷺ said, "The person who possessed 'the eye' used to be told to wash, and then the person afflicted would bathe with it [the same water they had used]." Abū Dāwūd narrates this hadith with a *ṣaḥīḥ isnād*.

We relate in the books of at-Tirmidhī, an-Nasā'ī and Ibn Mājah that Abū Sa'īd al-Khudrī ﷺ reported that the Messenger of Allah ﷺ used to seek protection from the *jinn* and the evil eye of men until the two Chapters of Seeking Protection (*al-Mu'awwidhatān*) were revealed. Once they were revealed he took them up and stopped using anything but them.[4] At-Tirmidhī states that this is a *ḥasan* hadith.

1 Al-Bukhārī (5944), Muslim (2187), and an-Nasā'ī (8/148).
2 Al-Bukhārī (5739) and Muslim (2197).
3 Muslim (2188) and at-Tirmidhī (2063).
4 At-Tirmidhī (2059) and Ibn Mājah (3511).

We relate in the *Ṣaḥīḥ* of al-Bukhārī the hadith of Ibn ʿAbbās ﷺ that the Messenger of Allah ﷺ used to seek protection for Ḥasan and Ḥusayn, saying: "*I seek protection for the two of you with the perfect Words of Allah from every* shayṭān *and poisonous thing, and from the evil eye.*" He ﷺ he said: "Truly your father [Ibrāhīm] used to seek protection with this prayer for Ismāʿīl and Isḥāq."[1]

أُعِيذُكُمَا بِكَلِمَاتِ اللهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، ومِنْ كُلِّ عَيْنٍ لَامَّةٍ.

Uʿīdhukumā bi-kalimāti-llāhi-t-tāmmah, min kulli
shayṭānin wa hāmmah, wa min kulli ʿaynin lāmmah.

We relate in the book of Ibn as-Sunnī that Saʿīd ibn Ḥakīm ﷺ reported that when the Prophet ﷺ was afraid of affecting anything with his eye he would say: "*O Allah, bless it and do not harm it.*"[2]

اَللّٰهُمَّ بَارِكْ فِيهِ وَلَا تَضُرَّهُ.

Allāhumma bārik fīhi wa lā taḍurrah.

We relate in [the same source] that Anas ﷺ related that the Messenger of Allah ﷺ said: "Whoever sees something that impresses him and says As Allah wills; there is no power except by Allah, will not harm it."[3]

مَا شَاءَ اللهُ لَا قُوَّةَ اِلَّا بِاللهِ.

Mā shāʾa-llāhu lā quwwata illā bi-llāh.

We relate in [the same source] that Sahl ibn Ḥunayf ﷺ reported that the Messenger of Allah ﷺ said: "If any of you sees anything that impresses him in himself or his wealth, he should pray for blessings on it, for the evil eye is a reality."[4]

We relate in [the same book] that ʿĀmir ibn Rabīʿah ﷺ reported that the Messenger of Allah ﷺ said: "If any of you sees in himself and his wealth anything that impresses him, he should make *duʿā'* for blessings [upon it]."[5]

The Imam Abū Muḥammad al-Qāḍī Ḥusayn, one of our [Shāfiʿī] colleagues, may Allah have mercy on him, stated in his book *at-Taʿlīq fi-l-madhhab*: "One of the Prophets, the blessings and peace of Allah be upon them all, looked at his people one day and thought them to be many. [The sight of them] pleased him, but seventy thousand of them died at that moment. So Allah ﷻ revealed to him, 'You gave them "the eye". If only when you eyed them you had safeguarded them, they would not

1 Al-Bukhārī (3371).
2 Ibn as-Sunnī (207).
3 Ibn as-Sunnī (206).
4 Ibn as-Sunnī (204).
5 Ibn as-Sunnī (250).

have perished.' He said, 'What should I safeguard them with?' Allah then revealed to him, 'Say: *I safeguard you by the Living, the Eternally Self-Subsistent Who never dies, and I repel evil from you by means of "There is no power nor strength but by Allah, the All-High, the Immense".*"

حَصَّنْتُكُمْ بِالْحَيِّ الْقَيُّومِ الَّذِي لَا يَمُوتُ أَبَداً، وَدَفَعْتُ عَنْكُمُ
السُّوءَ بِلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ الْعَلِيِّ الْعَظِيمِ.

Ḥaṣṣantukum bi-l-Ḥayyi-l-Qayyūmi-lladhī lā yamūtu abadā, wa dafaʿtu
ʿankumu-s-sūʾa bi-Lā ḥawla wa lā quwwata illā bi-llāhi-l-ʿAliyyi-l-ʿAẓīm.

The commentator on Qāḍī Ḥusayn said, "And the custom of Qāḍī Ḥusayn, may Allah have mercy on him, was that when he looked at his colleagues and their gravity and excellent condition pleased him, he would safeguard them with the aforementioned [prayer]." And Allah knows best.

295

WHAT TO SAY WHEN SEEING SOMETHING ONE LIKES OR DISLIKES

WE RELATE FROM the books of Ibn Mājah and Ibn as-Sunnī that ʿĀ'ishah ﷺ narrated: "When the Messenger of Allah ﷺ saw anything that he liked, he would say: '*Praise be to Allah, by Whose bounty all pious deeds are completed.*'

اَلْحَمْدُ لِلّٰهِ الَّذِي بِنِعْمَتِهِ تُتِمُّ الصَّالِحَاتِ.

Al-ḥamdu li-llāhi-lladhī bi-niʿmatihi tutimmu-ṣ-ṣāliḥāt.

And when he saw something that he disliked, he would say: '*Praise be to Allah in all conditions.*'"[1]

اَلْحَمْدُ لِلّٰهِ عَلَىٰ كُلِّ حَالٍ.

Al-ḥamdu li-llāhi ʿalā kulli ḥāl.

According to al-Ḥākim Abū ʿAbdullāh, this hadith has a *ṣaḥīḥ isnād.*

1 Ibn Mājah (3803) and Ibn as-Sunnī (380). The author of *az-Zawā'id* also states that the chain for this hadith is *ṣaḥīḥ.*

296

WHAT TO SAY WHEN LOOKING AT THE SKY

IT IS *MUSTAḤABB* to say: "Our Lord, You have not created (all) this in vain. Glory be to You, so spare us from the chastisement of Hell-Fire. . ."[1] up to the end of the āyāt [that follow].

﴿رَبَّنَا مَا خَلَقْتَ هَذا بَـطِلاً سُبْحَـنَكَ فَقِنَا عَذَابَ النَّارِ...﴾

Rabbanā mā khalaqta hādhā bāṭilā. Subḥānaka fa-qīnā ʿadhāba-n-Nār. . .

[This is] because of the hadith narrated by ʿAbdullāh ibn ʿAbbās ﷺ in the two *Ṣaḥīḥs*: that when the Messenger of Allah ﷺ got up in the night and looked at the sky he said [the above], which has already been explained. But Allah knows best.

297

WHAT TO SAY WHEN LOOKING FOR OMENS

WE RELATE IN the *Ṣaḥīḥ* of Muslim that Muʿāwiyah ibn al-Ḥakam as-Sulamī ﷺ, a Companion, related: "I said: 'Messenger of Allah, among us there are men who look for omens.' He ﷺ said: 'That is something that they find in their hearts, so let that not bar them.'"[2]

We relate in the book of Ibn as-Sunnī that ʿUrwah ibn ʿĀmir al-Juhanī ﷺ narrated that the Prophet ﷺ was asked about omens, and said: "The most truthful of it is a good omen, and it does not repel a Muslim. So if you see any of these omens that you dislike, say: *O Allah, none brings about good but You, and none takes away evil but You. There is no power and no strength but by Allah.*"[3]

اللَّهُمَّ لَا يَأْتِي بِالْحَسَنَاتِ إِلَّا أَنْتَ، وَلَا يَذْهَبُ بِالسَّيِّئَاتِ
إِلَّا أَنْتَ، لَا حَوْلَ وَلَا قُوَّةَ إِلاَّ بِاللهِ.

Allāhumma lā ya'tī bi-l-ḥasanāti illā Ant, wa lā yadhhabu bi-s-sayyi'āti illā Ant. Lā ḥawla wa lā quwwata illā bi-llāh.

1 Qur'ān 3:191.
2 Muslim (537).
3 Ibn as-Sunnī (294).

298

WHAT TO SAY WHEN ENTERING A PUBLIC BATH (*ḤAMMĀM*)

IT IS SAID that it is *mustaḥabb* to mention the name of Allah ﷻ, and to ask Him for Paradise and seek His protection from Hell-Fire.

We relate in the book of Ibn as-Sunnī, with a weak *isnād, that* Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "What an excellent house is the bath-house which a Muslim enters! When he goes into it he asks Allah ﷻ for Paradise and he seeks refuge with Him from Hell-Fire."[1]

299

WHAT TO SAY WHEN BUYING A SLAVE OR ANIMAL, OR WHEN REPAYING A DEBT

IT IS *MUSTAḤABB* at the beginning to hold him or her by the forelock and to say: "*O Allah, I ask You for the goodness in him and the good with which he was created; and I seek Your protection from the evil in him and the evil with which he was created.*"

اَللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا جُبِلَ عَلَيْهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا جُبِلَ عَلَيْهِ.

Allāhumma innī as'aluka khayrahu wa khayra mā jubila ʿalayh,
wa aʿūdhu bika min sharrihi wa sharra mā jubila ʿalayh.

We have cited in the chapter on the *adhkār* of marriage the hadiths relating to similar matters that are found in the *Sunan* of Abū Dāwūd and other sources. When repaying a debt one should say: '*May Allah bless you in your family and wealth,*' and: '*May He reward you with goodness.*'

بَارَكَ اللهُ لَكَ فِي أَهْلِكَ وَمَالِكَ.

Bāraka-llāhu laka fī ahlika wa mālik.

جَزَاكَ خَيْراً.

Jazāka khayrā.

1 Ibn as-Sunnī (316).

300

WHAT TO SAY WHEN ONE IS UNABLE TO KEEP STEADY ON A HORSE AND WHAT SUPPLICATION IS TO BE MADE FOR ONE

WE RELATE IN the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Jarīr ibn 'Abdullāh al-Bajalī ﷺ narrated: "I complained to the Prophet ﷺ that I could not keep steady on a horse. He hit me on the chest with his hand and said: '*O Allah, make him steady and make him a guide who is guided.*'"[1]

اَللّٰهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِياً مَهْدِيّاً.

Allāhumma thabbit-hu wa-j'alhu hādiyan mahdiyyā.

301

THE PROHIBITION OF SCHOLARS AND OTHERS SPEAKING TO PEOPLE ABOUT MATTERS THAT THEY DO NOT UNDERSTAND

ALLAH ﷻ SAYS: "**And We have sent no Messenger but [speaking] in the language of his people so that he might explain to them.**"[2]

﴿وَمَآ أَرۡسَلۡنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوۡمِهِۦ لِيُبَيِّنَ لَهُمۡ﴾

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that the Messenger of Allah ﷺ said to Mu'ādh ﷺ, when he made the congregational *ṣalāh* a long one: "Are you looking for trouble, Mu'ādh?"[3]

We relate in the *Ṣaḥīḥ* of al-Bukhārī that 'Alī ﷺ said: "Speak to people about things which they can understand. Do you want Allah and His Messenger to be denied?"[4]

1 Al-Bukhārī (3036), Muslim (2475).
2 Qur'ān 14:4.
3 Al-Bukhārī (705) and Muslim (465).
4 Al-Bukhārī (127).

302

A SCHOLAR AND ORATOR TELLING THE PEOPLE WHO ATTEND HIS ASSEMBLY TO KEEP QUIET AND LISTEN SO THAT THEY WILL LISTEN ATTENTIVELY

JARĪR IBN 'ABDULLĀH ﷺ related that the Messenger of Allah ﷺ said on the day of the Farewell *Ḥajj*: "Tell the people to keep quiet and listen." Then he said: "Do not revert to being disbelievers after I [am gone], with some of you striking the necks of others."[1]

303

WHAT A ROLE MODEL SHOULD SAY WHEN DOING SOMETHING WHICH APPEARS TO BE IMPROPER ALTHOUGH IT IS IN FACT PROPER

KNOW THAT IT is *mustaḥabb* for scholars, teachers, *Qāḍī*s, *Muftī*s, Shaykhs of Instruction, and others who are followed and imitated and from whom [knowledge] is taken to abstain from deeds, utterances and dealings which are apparently improper, even if they may justifiably do them. For if they do [such things], various corrupt things may ensue as a consequence, such as the following.

Many of those who know [the person to be an example] may wrongly assume that [the action] is permissible under all conditions, and that it will remain ever afterwards as a thing [apparently] sanctioned by the *Sharī'ah* and practised.

People may attack him for having defects, believe it to be a defect in him, and defame him for it.

People may have a bad opinion of him and feel aversion to him, and put others off from learning from him, with the result that the things that he narrates and his testimony may come to be rejected, and acting by his *fatwā* may be regarded as invalid. People's inclination to the knowledge that he has may disappear. These are all obvious things that create disorder, every one of which ought to be avoided—let alone the sum of them all.

If he needs to do [something that appears improper] and at the same time he is in the right, he must not do it openly. If he does it openly, or it appears openly, or he sees some benefit in making it public so that people may know that it is permissible and understand the ruling of the *Sharī'ah* on that question, he ought to say: "What I did is not unlawful" or "I have only done it so that you may know that it is not unlawful

1 Al-Bukhārī (4405) and Muslim (65).

if it is done in the way I have done it, which is such-and-such and such-and-such, the evidence for which is such-and-such and such-and-such".

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Sahl ibn Sa'd as-Sā'idī ﷺ narrated: "I saw the Messenger of Allah ﷺ standing on the *minbar*. He pronounced *takbīr* and the people behind him pronounced *takbīr*. He recited and then bowed and the people behind him bowed. Then he rose up and moved backwards and prostrated on the ground. Then he returned to the *minbar* until he had completed his *ṣalāh*. Then he turned to the people and said: 'O people, I only did this so that you might follow me as Imam and so that you might learn my *ṣalāh*.'"[1]

Hadiths on this matter are numerous, such as the one [in which the Messenger of Allah ﷺ, on being seen with a woman, explained to the man who saw him] "It is Ṣafiyyah."[2]

[According to another,] which is in al-Bukhārī[3], 'Alī drank whilst standing and said: "I saw the Messenger of Allah ﷺ do as you saw me doing."

The hadiths and traditions to the same effect in the *Ṣaḥīḥ* are well-known.

304

WHAT A FOLLOWER SHOULD SAY TO THE PERSON HE IS FOLLOWING IF HE DOES [SOMETHING OF THAT KIND]

KNOW THAT IT is *mustaḥabb* for a follower, when he sees his Shaykh or anyone else who is a role model do something contrary to that which is known [to be correct], to question him with the intention of seeking guidance. If he did it forgetfully then he will be reminded; and if he did it deliberately, and it is correct, he will explain it to his follower.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Usāmah ibn Zayd ﷺ said: "The Messenger of Allah ﷺ set off from 'Arafāt. When he reached the mountain pass he dismounted. He urinated and performed *wuḍū'*. I said: 'The *ṣalāh*, Messenger of Allah?' He replied: 'The *ṣalāh* is ahead of you.'"[4] I say that Usāmah only said that because he thought that the Prophet ﷺ had forgotten the *ṣalāh* of *Maghrib*, for its time had already begun when he was about to set off."

We relate in both of their *Ṣaḥīḥ*s that Sa'd ibn Abī Waqqāṣ ﷺ asked: "Messenger of Allah, why do you turn away from So-and-so? By Allah, I consider him a believer."[5]

And in the *Ṣaḥīḥ* of Muslim there is [a hadith] from Buraydah ﷺ that the Prophet

1 Al-Bukhārī (917) and Muslim (544).
2 Al-Bukhārī (2038) and Muslim (2175).
3 Al-Bukhārī (5615), Abū Dāwūd (3718), and an-Nasā'ī (1/84–85).
4 Al-Bukhārī (139) and Muslim (1280).
5 Al-Bukhārī (1478) and Muslim (150).

ﷺ performed all the *ṣalāh*s on the Day of the Conquest [of Makkah] with a single *wuḍū'*. 'Umar ﷺ said: "You have done something today that you have never done before." He said: "'I did it deliberately, 'Umar."[1]

There are many similar narrations to these in the *Ṣaḥīḥ* which are very well-known.

305

ENCOURAGEMENT OF MUTUAL CONSULTATION

ALLAH ﷻ SAYS: "And consult them in the matter."[2] There are many well-known authentic hadiths on this subject.

﴿وَشَاوِرْهُمْ فِي الْأَمْرِ﴾

This verse renders all else superfluous, so when Allah ﷻ commands it explicitly in His Book and informs His Messenger ﷺ about consultation, even though he is the most perfect of all creation, what, then, of the rest of us?

Know that it is *mustaḥabb* for anyone who intends to embark on some undertaking to consult those whom he can trust in their religion, experience, sagacity, sincerity in advice, scrupulousness and compassion. It is *mustaḥabb* to consult a group which has these qualities, and to consult several of them. One should describe to them one's objective in the matter and explain to them the good and bad aspects of the matter, if he knows of any. The command for consultation in the case of those who manage the affairs of the public, like a Sultan, a *Qāḍī*, and so on is more vital. The *ṣaḥīḥ* hadiths about 'Umar ibn al-Khaṭṭāb ﷺ consulting his companions and accepting their opinions are many and well-known. The benefit of consultation lies in accepting the opinion of those consulted, if they have the above-mentioned qualities and there is no obvious flaw in their opinion. The person being consulted should do their utmost to give sincere advice and ponder the matter.

We relate in the *Ṣaḥīḥ* of Muslim that Tamīm ad-Dārī ﷺ narrated: "The Prophet ﷺ said: 'The *Dīn* is sincere good counsel.' [Those present] asked: 'For whom?' He replied: 'For Allah, His Book, His Messenger, the leaders of the Muslims, and the Muslims in general.'"[3]

We relate in the *Sunan*s of Abū Dāwūd, at-Tirmidhī, an-Nasā'ī and Ibn Mājah that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "A person who is consulted is a confidant."[4]

1 Muslim (277).
2 Qur'ān (3:159).
3 Muslim (55), Abū Dāwūd (4944), and an-Nasā'ī (7/156).
4 Abū Dāwūd (5127), at-Tirmidhī (2823), Ibn Mājah (3745).

306

URGING GOOD WORDS

ALLAH ﷻ SAYS: "And lower your wing (in gentleness) to the believers."[1]

﴿وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ﴾

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim from ʿAdī ibn Ḥātim ؓ that the Messenger of Allah ﷺ said: "Ward off Hell-Fire, even if it be with a portion of a date; and whoever does not have that, then [let him do so] with a good word."[2]

We relate in both their *Ṣaḥīḥ*s that Abū Hurayrah ؓ related that the Messenger of Allah ﷺ said: "There is charity due on every joint of a man's body, every day that the sun rises. To bring about justice between two people is charity, to help a man with his riding animal, lifting him on to it or lifting his merchandise up to him on it is charity." He [also] said ﷺ: "A good word is charity; every step taken walking to *ṣalāh* is charity; and to remove something harmful from the road is charity."[3]

I say *sulāmā*, with a *ḍammah* on the *sīn* and a single *lām*, means one of the joints of a person's limbs, and its plural is *sulāmayāt* with a *ḍammah* on the *sīn* and a *fatḥah* and a single *yā*'; and we looked at its spelling at the beginning of this book.

We relate in the *Ṣaḥīḥ* of Muslim that Abū Dharr ؓ narrated: "Allah's Messenger ﷺ said to me: 'Do not think little of any good deed, even if it be meeting your brother with a smiling face.'"[4]

307

THE DESIRABILITY OF MAKING ONE'S SPEECH CLEAR AND SUCCINCT FOR THOSE ADDRESSED

WE RELATE IN the *Sunan* of Abū Dāwūd that ʿĀ'ishah ؓ said: "The speech of the Messenger of Allah ﷺ was distinct, so that everyone who heard him understood him."[5]

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Anas ؓ narrated that when the Prophet ﷺ said something [particularly important] he would repeat it thrice so that it could be understood; and when he came to a group of people and greeted them, he would greet them thrice.[6]

1 Qur'ān 15:88.
2 Al-Bukhārī (6023) and Muslim (1016).
3 Al-Bukhārī (2989) and Muslim (1009).
4 Muslim (2626).
5 Abū Dāwūd (4839).
6 Al-Bukhārī (94).

308

JOKING

WE RELATE IN the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Anas ؓ narrated that the Messenger of Allah ﷺ used to say to [Anas's] young brother: "Abū ʿUmayr, what did the little bird do?"[1]

We relate in the books of Abū Dāwūd and at-Tirmidhī that Anas ؓ also narrated that the Prophet ﷺ called him "You with the two ears".[2] At-Tirmidhī states that this is a *ṣaḥīḥ* hadith.

We also relate in the same two books that a man came to the Prophet ﷺ and said: "Messenger of Allah, give me a mount to ride." He said: "I will give you the offspring of a camel to ride." [The man] said: "Messenger of Allah, what can I do with the offspring of a camel?" The Messenger of Allah ﷺ replied: "Does a camel give birth to anything but a camel?"[3] According to at-Tirmidhī, this is a *ṣaḥīḥ* hadith.

We relate in the book of at-Tirmidhī that Abū Hurayrah ؓ reported that people said: "Messenger of Allah, you joke with us." He said: "I do not say anything but the truth."[4] At-Tirmidhī says that this is a *ḥasan* hadith.

We relate in the book of at-Tirmidhī that Ibn ʿAbbās ؓ narrated that the Messenger of Allah ﷺ said: "Do not argue with your brother, do not joke [maliciously] with him, and do not make him a promise and then break it."[5]

The *'ulamā'* say that the kind of joking that is prohibited is that which is excessive and persistent, for it leads to [excessive] laughter and hardness of heart, and distracts people from the remembrance of Allah and contemplating important religious matters. Most of the time it leads to harm, creates rancour, and destroys awe and dignity. What is free from such drawbacks is the permissible joking which the Messenger of Allah ﷺ used to engage in, because he ﷺ did so rarely, for some benefit, and to win the heart of the person addressed and to foster intimacy. This is absolutely not prohibited but is a *mustaḥabb* Sunnah, provided that it fulfils these conditions. Rely, then, on what I have transmitted from the *'ulamā'* and what we have verified in detail of these hadiths and the explanations of these rulings, because there is great need for it. And all success is by Allah.

1 Al-Bukhārī (2169) and Muslim (2150).
2 Abū Dāwūd (5002) and at-Tirmidhī (1993).
3 Abū Dāwūd (4998) and at-Tirmidhī (1992).
4 At-Tirmidhī (1991).
5 At-Tirmidhī (1996), who states that this hadith *is gharīb*. As-Suyūṭī indicates in *al-Jāmiʿ aṣ-ṣaghīr* that it is weak.

309

INTERCEDING

KNOW THAT INTERCEDING with those in authority for others, such as those whose rights have been infringed and those who are seeking to have their rights fulfilled, is *mustaḥabb*, except in regard to legal punishments or in matters which it is not permissible to overlook. One example of the latter would be to suggest that someone who cares for a child, a madman or an endowment etc., abandon their rights in that area of authority. All such intercession is unlawful. It is *ḥarām* for the one who intercedes and it is *ḥarām* for the one with whom he intercedes to accept it. It is also *ḥarām* for others to pursue the matter if they know about it.

The proof of what we have stated is apparent from the Book, the Sunnah and the statements of the learned of the *Ummah*. Allah ﷻ says: "Whoever intercedes in a good cause becomes a partner therein; and whoever intercedes in an evil cause shares in its burden; and Allah has the measure of all things."[1]

﴿مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُن لَّهُ نَصِيبٌ مِّنْهَا ۖ وَمَنْ يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُن لَّهُ كِفْلٌ مِّنْهَا ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقِيتًا﴾

Muqīt [means the same as] *Muqtadir* and *Muqaddir*: that is the verdict of linguists and is cited from Ibn 'Abbās and other scholars of *tafsīr*. Others have said that *al-Muqīt* means the Guardian, and others that *al-Muqīt* is the One responsible for the nourishment and provision of every creature. Al-Kalbī says that *al-Muqīt* is the One Who recompenses for all good and bad actions. Some say that *al-Muqīt* is the Witness, and this goes back to the sense of *al-Muqīt* as the Guardian. *Kifl* means a portion or an allocation.

As for the intercession mentioned in the *āyah*, the majority take the position that this is the best known form of intercession, i.e. people's interceding for each other. Some say that 'good intercession' means to couple (*yashfa'*) one's *īmān* with fighting against disbelievers. And Allah knows best.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Abū Mūsā al-Ash'arī ؓ related that when a person in need came to the Messenger of Allah ﷺ, he turned to his Companions and said: "Intercede and you will be rewarded; and Allah will decide on the tongue of His Prophet what He likes."[2] Another narration has, ". . .what He wishes."

In a narration of Abū Dāwūd there is this hadith: "Intercede with me so that you may be rewarded and Allah will decide on the tongue of His Prophet whatever He wishes." And this narration clarifies the meaning of the narration in the two *Ṣaḥīḥ* books.

1 Qur'ān 4:85.
2 Al-Bukhārī (6028), Muslim (2627), Abū Dāwūd (5131), at-Tirmidhī (2674), and an-Nasā'ī (5/78).

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Ibn 'Abbās ؓ narrated, in the story of Barīrah ؓ and her husband, that the Messenger of Allah ﷺ said to her: "If only you were to take him back!" She asked: "Messenger of Allah, are you ordering me to?" He replied: "I am only interceding." She said: "I have no need of him."[1]

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Ibn 'Abbās ؓ related that 'Uyaynah ibn Ḥiṣn ibn Ḥudhayfah came and lodged with his nephew al-Ḥurr ibn Qays, who was one of the group whom 'Umar ؓ kept close to himself. The reciters of the Qur'ān were the assembly of 'Umar ؓ and his council, whether they were middle-aged or young. 'Uyaynah said to his nephew: "Nephew, you have some status with this leader, so ask him to permit me entry." 'Umar ؓ then gave him permission. When he entered he said: "Ibn al-Khaṭṭāb, by Allah, you do not give generously to us and you do not rule us justly." 'Umar ؓ became angry, so much so that he was on the point of attacking him. Al-Ḥurr said: "O Leader of the Believers, Allah ﷻ told His Prophet ﷺ: **'Hold onto forgiveness, command what is right, and turn away from the ignorant,'** and this is one of the ignorant." By Allah, 'Umar did not go any further once he had recited that verse to him, for he was a staunch adherent to the Book of Allah ﷻ.[2]

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THE DESIRABILITY OF GIVING GOOD NEWS AND CONGRATULATIONS

ALLAH ﷻ SAYS: "**The angels called unto him while he was standing in prayer in the chamber, 'Allah gives you glad tidings of Yaḥyā'.**"[3]

﴿فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ﴾

Allah ﷻ says: "**When Our Messengers came to Ibrāhīm with the good news.**"[4]

﴿وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَىٰ﴾

Allah ﷻ says: "**There came Our Messengers to Ibrāhīm with glad tidings.**"[5]

﴿وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَىٰ﴾

1 Al-Bukhārī (5283).
2 Al-Bukhārī (4642).
3 Qur'ān 4:39.
4 Qur'ān 29:31.
5 Qur'ān 11:69.

Allah ﷻ says: "So We gave him the good news of a forbearing boy."[1]

﴿فَبَشَّرْنَٰهُ بِغُلَٰمٍ حَلِيمٍ﴾

Allah ﷻ says: "They said: 'Fear not,' and they gave him glad tidings of a boy endowed with much knowledge."[2]

﴿قَالُوا۟ لَا تَخَفْ ۖ وَبَشَّرُوهُ بِغُلَٰمٍ عَلِيمٍ﴾

Allah ﷻ says: "They said: 'Tremble not. We give you glad tidings of a boy endowed with much knowledge.'"[3]

﴿قَالُوا۟ لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَٰمٍ عَلِيمٍ﴾

Allah ﷻ says: "And his wife was standing [there], and she laughed: and We gave her glad tidings of Isḥāq, and of Ya'qūb after Isḥāq."[4]

﴿وَٱمْرَأَتُهُۥ قَآئِمَةٌ فَضَحِكَتْ ۟ فَبَشَّرْنَٰهَا بِإِسْحَٰقَ وَمِن وَرَآءِ إِسْحَٰقَ يَعْقُوبَ﴾

Allah ﷻ says: "When the angels said: 'O Maryam, Allah gives you glad tidings of a Word from Him.'"[5]

﴿إِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ﴾

Allah ﷻ says: "That is [the bounty] whereof Allah gives glad tidings to His servants who believe and do righteous deeds."[6]

﴿ذَٰلِكَ ٱلَّذِى يُبَشِّرُ ٱللَّهُ عِبَادَهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾

Allah ﷻ says: "So announce the good news to My servants, those who listen to the Word and follow the best of it."[7]

﴿فَبَشِّرْ عِبَادِ ۝ ٱلَّذِينَ يَسْتَمِعُونَ ٱلْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُۥ﴾

Allah ﷻ says: "And rejoice in glad tidings of Paradise, which you were promised."[8]

﴿وَأَبْشِرُوا۟ بِٱلْجَنَّةِ ٱلَّتِى كُنتُمْ تُوعَدُونَ﴾

Allah ﷻ says: "That day shall you see the believing men and the believing women,

1 Qur'ān 37:101.
2 Qur'ān 51:28.
3 Qur'ān 15:53.
4 Qur'ān 11:71.
5 Qur'ān 3:45.
6 Qur'ān 42:23.
7 Qur'ān 39:17–18.
8 Qur'ān 41:30.

their light running before them and to the right of them. Good news for you this day: gardens beneath which rivers flow."[1]

﴿يَوْمَ تَرَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ يَسْعَىٰ نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَٰنِهِم بُشْرَىٰكُمُ ٱلْيَوْمَ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ﴾

Allah ﷻ says: "Their Lord gives them glad tidings of mercy from Himself, of His good pleasure; and of gardens for them, wherein are abiding delights."[2]

﴿يُبَشِّرُهُمْ رَبُّهُم بِرَحْمَةٍ مِّنْهُ وَرِضْوَٰنٍ وَجَنَّٰتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ﴾

The hadiths narrated about giving good news are very numerous and well-known. Among them are those recounting the glad tidings given to Khadījah ﵂ of a house of pearls in Paradise in which there is no fatigue and no argument.[3]

Another is the hadith of Ka'b ibn Mālik ﵁ in the two *Ṣaḥīḥ*s about the story of the acceptance of his repentance.[4] He said: "I heard the sound of someone shouting at the top of his voice: 'O Ka'b ibn Mālik, good news!' People began to congratulate me. I set off, looking for the Messenger of Allah ﷺ, and people met me in groups congratulating me on my being forgiven. They said 'May Allah's relenting towards you give you joy,' until I entered the mosque and there was the Messenger of Allah ﷺ surrounded by people. Ṭalḥah ibn 'Ubaydullāh ﵁ stood up and ran to shake my hand and congratulate me." Ka'b ﵁ never forgot this about Ṭalḥah. Ka'b ﵁ said: "When I greeted Allah's Messenger ﷺ, he said, his face shining with happiness: 'Good news of the best day that has happened to you since the day your mother gave birth to you.'"

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THE PERMISSIBILITY OF EXPRESSING SURPRISE WITH WORDS OF *TASBĪḤ*, *TAHLĪL*, AND SUCHLIKE

WE RELATE IN the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Abū Hurayrah ﵁ narrated that the Messenger of Allah ﷺ once met him while he was in a state of major ritual impurity. He slipped away and went to bathe. The Prophet ﷺ missed him, and when he came back he asked: "Where were you, Abū Hurayrah?" He replied: "Messenger of Allah, you met me when I was in a state of major ritual impurity, and I did not

1 Qur'ān 57:12.
2 Qur'ān 9:21.
3 Al-Bukhārī (3816) and Muslim (2433).
4 Al-Bukhārī (4418) and Muslim (2769).

want to sit with you until I had bathed." He ﷺ said: "Glory be to Allah! A believer does not become unclean."[1]

We relate in the same *Ṣaḥīḥ*s that ʿĀ'ishah ﵂ narrated that a woman asked the Prophet ﷺ about bathing after menstruation. He instructed her on how to bathe. He said: "Take a piece of musk and purify yourself with it." "How must I clean with it?" she asked. He said: "Clean with it." "How?" she asked. He said: "Glory be to Allah! Clean!" ʿĀ'ishah ﵂ said, "I drew her close to me and said: 'Follow the trace of the blood.'"[2]

I say that this is the wording of one of al-Bukhārī's narrations, and the others and Muslim's narrations are in the same sense. *Firṣah*, with a *kasrah* on the *fā'* and with a *ṣād*, means 'a piece'. *Misk* ('musk'), with a *kasrah* on the *mīm*, is the well-known perfume, but some say that the *mīm* has a *fatḥah* (*mask*) and that what is meant is 'skin'; and many other things have been said. The chosen position is that she should take a little musk, put it on a piece of cotton or wool, a rag, or suchlike, and place it in the vagina to render the area fragrant and remove the unpleasant odour. Some say that the actual purpose [of this] is to improve fertility, but that is a weak [opinion]. And Allah knows best.

We relate in the *Ṣaḥīḥ* of Muslim that Anas ﵁ reported that the sister of Umm Ḥārith ﵂ once wounded a man. They took the dispute to the Prophet ﷺ and he said: "Retaliation, retaliation." Umm ar-Rubayyiʿ asked: "Messenger of Allah, will you exact retaliation from So-and-so, when Allah does not exact retaliation from her?" The Prophet ﷺ replied: "Glory be to Allah! Umm ar-Rubayyiʿ, retaliation is the prescription of Allah."[3]

I say that the source of the hadith is in the two *Ṣaḥīḥ*s, but what we have cited here is the wording of Muslim which conforms to the meaning we have in mind. Ar-Rubayyiʿ has a *ḍammah* on the *rā'*, a *fatḥah* on the *bā'*, and a *shaddah* on the *yā'*.

We relate in the *Ṣaḥīḥ* of Muslim that 'Imrān ibn al-Ḥuṣayn ﵁ narrated, in a long hadith about the story of a woman who was taken prisoner: "She escaped and rode the she-camel of the Prophet ﷺ. She made a vow that if Allah saved her she would slaughter it. When she arrived, they mentioned the matter to the Messenger of Allah ﷺ, who said: 'Glory be to Allah! How ill she rewards her [the camel]!'"[4]

We relate in the *Ṣaḥīḥ* of Muslim from Abū Mūsā al-Ashʿarī ﵁, in the hadith about seeking permission, that he said to 'Umar ﵁. . . and at the end of it he said: "O Ibn al-Khaṭṭāb, do not be a punishment for the Companions of Allah's Messenger ﷺ." He said: "Glory be to Allah! I merely heard something and wished to confirm it."[5]

We relate in the two *Ṣaḥīḥ*s, in the long hadith of 'Abdullāh ibn Salām ﵁, when someone said that "You are one of the inhabitants of Paradise," he exclaimed: "Glory be to Allah! It is not befitting for anyone to say something he does not know. . ." He then recounted the rest of the hadith.[6]

1 Al-Bukhārī (283), Muslim (371), Abū Dāwūd (231), at-Tirmidhī (121), and an-Nasā'ī (1/145–146).
2 Al-Bukhārī (314) and Muslim (332).
3 Muslim (1675) and al-Bukhārī (4500).
4 Muslim (1641).
5 Muslim (2154).
6 Al-Bukhārī (3813) and Muslim (2474).

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ENJOINING WHAT IS GOOD AND FORBIDDING EVIL

THIS IS THE most important chapter, or one of the most important, because of the many texts that bear on it and because of its prominence, its extreme importance and the fact that it is frequently neglected by most people. It is not possible to examine all the details, so I will mention some of the principles here. The learned have compiled various books on the subject. I collected some of [what they wrote] in the beginning of [my] commentary on the *Ṣaḥīḥ* of Muslim and drew attention in it to important matters which it is essential to know.

Allah ﷻ says: "Let there be a group of you who summon [others] to [all that is] good, enjoin what is right, and forbid what is reprehensible: it is those who are the successful."[1]

﴿وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

Allah ﷻ says: "**Hold on to forgiveness and enjoin what is right.**"[2]

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ﴾

Allah ﷻ says: "**The believers, men and women, are protectors of one another: they enjoin what is right and forbid what is reprehensible.**"[3]

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ﴾

Allah ﷻ says: "**They did not forbid one another any iniquities that they committed. Evil indeed is that which they used to do!**"[4]

﴿كَانُوا لَا يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ ۚ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ﴾

The verses in this regard are very well-known.

We relate in the *Ṣaḥīḥ* of Muslim that Abū Saʿīd al-Khudrī ﵁ narrated: "I heard the Messenger of Allah ﷺ say: 'Whoever of you sees something reprehensible should

1 Qur'ān 3:104.
2 Qur'ān 7:199.
3 Qur'ān 9:71.
4 Qur'ān 5:79.

change it with his hand; and if he is unable to do so then with his tongue; and if he is unable to do so then with his heart; and that is the weakest form of faith."[1]

We relate in the book of at-Tirmidhī that Ḥudhayfah ﷺ related that the Prophet ﷺ said: "I swear by Him Who has my life in His hands, without a doubt you must enjoin what is beneficial and forbid what is reprehensible, or Allah will surely send down upon you a punishment from Him. Then you will pray to Him but He will not answer your prayers."[2] At-Tirmidhī says that this is a *ḥasan* hadith.

We relate in the *Sunan*s of Abū Dāwūd, at-Tirmidhī, an-Nasā'ī, and Ibn Mājah that Abū Bakr ﷺ said: "O people, you recite this verse: '**You who believe, guard** your own souls; no harm can come to you **from those** who go astray **if you follow** guidance.'[3] I heard the Messenger of Allah ﷺ say: 'If people see a wrongdoer but do not restrain his hands, Allah will soon send down on them a punishment that will affect all of them.'"[4]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنفُسَكُمْ ۖ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا اهْتَدَيْتُمْ﴾

We relate in the *Sunan*s of Abū Dāwūd, at-Tirmidhī and others from Abū Sa'īd al-Khudrī ﷺ that the Messenger of Allah ﷺ said: "The best *jihād* is to speak a word of justice to a tyrannical ruler."[5] At-Tirmidhī says that this is a *ḥasan* hadith.

I say: "The hadiths in this chapter are too well-known to need mention. Many ignorant people are deceived by this noble verse and misinterpret it. The correct meaning is: 'If you do what you have been ordered to do, the misguidance of those who go astray will not harm you.' One of the things that they have been commanded to do is to enjoin what is right and to forbid what is reprehensible. The verse has a meaning close to His words ﷻ: 'And the Messenger's duty is only to convey [the message].'"[6]

﴿وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ﴾

Know that enjoining what is right and forbidding what is reprehensible has conditions and modalities that are well-known; but this is not the place to discuss them. The best place to find [such a discussion] is in the *Iḥyā' 'ulūm ad-dīn*; I have also explained the most important aspects of it in my commentary on Muslim. And Allah it is Who grants success.

1 Muslim (49), Abū Dāwūd (1140), Ibn Mājah (4013) and an-Nasā'ī (8/111).
2 At-Tirmidhī (2169).
3 Qur'ān 5:105.
4 Abū Dāwūd (4338), at-Tirmidhī (2169), and Ibn Mājah (4011).
5 Abū Dāwūd (4344), at-Tirmidhī (2175), and Ibn Mājah (4011).
6 Qur'ān 29:18.

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SAFEGUARDING THE TONGUE

ALLAH ﷻ SAYS: "Not a word does he utter without there being a Vigilant Guardian with him."[1]

﴿مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾

Allah ﷻ says: "Verily your Lord is on the watch."[2]

﴿إِنَّ رَبَّكَ لَبِالْمِرْصَادِ﴾

In the preceding chapters I have mentioned as many *mustaḥabb adhkār* and suchlike as Allah ﷻ has made easy. I wanted to add to it those words and utterances that are *makrūh* and *ḥarām*, so that this book may include all the laws and rulings concerning speech, and explain its different types. Thus I will mention the purposes that every follower of the *Dīn* needs to know. Most of the things I will mention are well-known and so I will leave out the proof and sources for most of them. And Allah it is Who gives success.

GUARDING THE TONGUE AGAINST ALL SPEECH EXCEPT WHEN THERE IS SOME OBVIOUS BENEFIT

Know that every responsible person ought to guard his tongue against anything which there is no clear benefit in saying. So when speech and silence are of equal benefit it is Sunnah to remain silent, because permissible speech may lead to that which is *ḥarām* or *makrūh*. This is something that happens often, or even in most cases; and nothing is as good as safety.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim from Abū Hurayrah ﷺ, who reported that the Messenger of Allah ﷺ said: "Whoever believes in Allah and the Last Day should say what is good or keep quiet."

I say that this hadith, the authenticity of which is agreed upon, states explicitly that it is not proper to speak unless the utterance is good: that is, clearly of benefit. If there is any doubt as to its benefit or usefulness, one should not speak. Imam ash-Shāfi'ī, may Allah have mercy on him, said: "If a person wishes to speak, he should think it over before doing so. If some benefit is evident then he should speak; but if he is in doubt, he should not speak until [some benefit] becomes evident."[3]

We relate in the same *Ṣaḥīḥ*s that Abū Mūsā al-Ash'arī ﷺ said: "I asked: 'Messen-

1 Qur'ān 50:18.
2 Qur'ān 89:14.
3 Al-Bukhārī (6475), Muslim (47), and Abū Dāwūd (5154).

ger of Allah, which of the Muslims is the best?' He replied: 'He from whose hand and tongue the Muslims are safe.'"[1]

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Sahl ibn Sa'd ﷺ related that the Messenger of Allah ﷺ said: "Whoever will guarantee me what is between his jaws and between his legs, I will guarantee him Paradise."[2]

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Abū Hurayrah ﷺ reported that he heard the Messenger of Allah ﷺ say: "The slave [of Allah] may say something which he does not take care to be clear about and which causes him to slip into Hell-Fire, further than the distance between East and West."[3] In the narration of al-Bukhārī there is: ". . .further than the distance between East", without mention of the West. The meaning of *yatabayyanu* ('take care to be clear about') is thinking about whether it is good or not.

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "The slave [of Allah] may say something that causes the pleasure of Allah ﷻ without paying any heed to it, and Allah ﷻ may raise him in degrees because of it. The slave [of Allah] may say something that incurs the displeasure of Allah without paying any heed to it, and he may fall into Hell because of it."[4] I say that it is thus in the sources of al-Bukhārī: "Allah ﷻ will raise in degrees because of it"; and this is *ṣaḥīḥ*, and means 'his degrees', or it is implied '. . .will raise him. . .'. *Yulqī* is with a *qāf*.

We relate in the *Muwaṭṭa'* of Imam Mālik and the books of at-Tirmidhī and Ibn Mājah that Bilāl ibn al-Ḥārith al-Muzanī ﷺ related that the Messenger of Allah ﷺ said: "A man may utter a word that incurs the pleasure of Allah ﷻ, not thinking that it will reach where it reaches, and Allah may destine for him, because of it, His pleasure until the day he meets Him. A man may say something which incurs the displeasure of Allah ﷻ, not thinking that it will reach where it reaches, and Allah may destine for him His displeasure until the day he meets Him."[5] At-Tirmidhī says this is a *ḥasan ṣaḥīḥ* hadith.

We relate in the books of at-Tirmidhī, an-Nasā'ī and Ibn Mājah that Sufyān ibn 'Abdullāh ﷺ reported: "I asked: 'Messenger of Allah, tell me of something that I can adhere to.' He said: 'Say: *My Lord is Allah* and then be steadfast.' I said: 'Messenger of Allah, what do you fear most for me?' He ﷺ took hold of his own tongue and said: 'This.'"[6] According to at-Tirmidhī, this is a *ḥasan ṣaḥīḥ* hadith.

We relate in the book of at-Tirmidhī that Ibn 'Umar ﷺ related that the Messenger of Allah ﷺ said: "Do not speak much without the remembrance of Allah, for excessive talk without the remembrance of Allah is hardness of heart—and the furthest people from Allah are the hard-hearted."[7]

1 Al-Bukhārī (11) and Muslim (42).
2 Al-Bukhārī (6474) and at-Tirmidhī (2410).
3 Al-Bukhārī (6477), Muslim (2988), *al-Muwaṭṭa'* (2/985), and at-Tirmidhī (2315).
4 Al-Bukhārī (6478).
5 *Al-Muwaṭṭa'* (2/985), at-Tirmidhī (2320), and Ibn Mājah (3970).
6 At-Tirmidhī (2412) and Ibn Mājah (3972).
7 At-Tirmidhī (2413), who states that this hadith is *ḥasan gharīb*.

We relate in [the same source] that Abū Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said: "He whom Allah keeps safe from the evil that is between his jaws and the evil that is between his legs will enter Paradise."[1] According to at-Tirmidhī this is a *ḥasan* hadith.

We relate in [the book of at-Tirmidhī] that 'Uqbah ibn 'Āmir ﷺ reported: "I asked: 'Messenger of Allah, what is salvation?' He said: 'Restrain your tongue, confine yourself to your house, and weep over your sins.'"[2] At-Tirmidhī classifies this as a *ḥasan* hadith.

We relate in [the same source] that Abū Sa'īd al-Khudrī ﷺ narrated that the Messenger of Allah ﷺ said: "When a man gets up in the morning all his limbs accuse the tongue of *kufr* and say: 'Fear Allah concerning us, for we are [what we are] by means of you; if you are upright then we will be upright, and if you are crooked we will be crooked.'"[3]

We relate in the books of at-Tirmidhī and Ibn Mājah that Umm Ḥabībah ﷺ reported that the Messenger of Allah ﷺ said: "Every utterance of the son of Adam is against him and not for him except enjoining good, or forbidding evil, or the remembrance of Allah ﷻ."[4]

We relate in the book of at-Tirmidhī that Mu'ādh ﷺ said: "I asked: 'Messenger of Allah, inform me of a deed that will make me enter me Paradise and take me far away from Hell-Fire.' He said: 'You have asked about a matter that is momentous but is easy for those for whom Allah ﷻ has made it easy. Worship Allah and do not assign partners to Him; establish *ṣalāh*; pay *zakāh*; fast the month of Ramaḍān; and perform the pilgrimage to the House.' Then he said: 'Should I not show you the doors of good? Fasting, is a shield; charity extinguishes sins just as water extinguishes fire; and the *ṣalāh* of a man in the middle of the night.' Then he recited 'They withdraw their sides from their beds. . .' until he reached '. . .they do.' Then he said: 'Should I not inform you of the apex of this matter, its pillar and its pinnacle?' I replied: 'Yes, Messenger of Allah.' He said: 'The apex of the matter is Islam, its pillar is *ṣalāh* and its pinnacle is *jihād*.' Then he said: 'Shall I inform you of the foundation of all of this?' I said: 'Yes, Messenger of Allah.' He took hold of his tongue and said: 'Restrain this.' I asked: 'Messenger of Allah, shall we be taken to task for what we say?' He said: 'May your mother grieve for you! Does anything cast people into Hell-Fire on their faces but the harvest of their tongues?'"[5] At-Tirmidhī holds that this is a *ḥasan ṣaḥīḥ* hadith.

﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ . . . يَعْمَلُونَ﴾

I say that *dhirwah*, 'pinnacle', is written with a *kasrah* on the *dhāl* or with a *ḍam mah*, and means the highest part of something.

We relate in the book of at-Tirmidhī that 'Abdullāh ibn 'Amr ibn al-'Āṣ ﷺ related

1 At-Tirmidhī (2410).
2 At-Tirmidhī (2408), who states that this hadith is *ṣaḥīḥ ḥasan*.
3 At-Tirmidhī (24109) and *al-Futūḥāt* (6/355). This hadith is *ḥasan* owing to its supporting narrations.
4 Ibn Mājah (3974) and At-Tirmidhī (2414), who states that this hadith is *ḥasan gharīb*.
5 At-Tirmidhī (2619).

that the Messenger of Allah ﷺ said: "He who keeps silent will be saved."[1] The chain of narrators is weak and I have only mentioned it to make that clear because [this saying] is well-known. Authentic hadiths about what I have just mentioned are many, but those I have cited will suffice for those who are granted success. If Allah wills, a number of these will be mentioned in the chapter on backbiting. And it is Allah Who gives success.

The traditions from the early Muslims and others on this subject are many. We need not include them after what has been already been mentioned, but we will draw attention to some of the main ones.

It has reached us that Quss ibn Sā'idah and Aktham ibn Ṣayfī met, and one of them asked the other: "How many defects have you found in the son of Adam?" He replied: "They are innumerable. Those I have counted number eight thousand. But I have found a trait which, if he uses it, will hide all faults." He said: "What is it?" He said: "Safeguarding the tongue."

We have related that Abū 'Alī al-Fuḍayl ibn 'Iyāḍ ﷺ said: "Whoever considers his speaking as one of his deeds will speak little about that which does not concern him."

Imam ash-Shāfi'ī, may Allah have mercy on him, told his companion ar-Rabī': "Rabī', do not talk about what does not concern you, for when you utter such a word it owns and controls you and you do not own it."

We relate that 'Abdullāh ibn Mas'ūd ﷺ observed: "There is nothing that warrants being imprisoned more than the tongue." Others say: "The tongue is like a wild beast: if you do not tie it up, it will attack you."

We relate that Abū al-Qāsim al-Qushayrī, may Allah have mercy on him, says in his famous *Risālah*: "Silence is salvation, and it is the rule. Keeping quiet at the proper time is the attribute of men, just as speaking at the proper moment is the most noble of traits." He said: "I heard Abū 'Alī ad-Daqqāq ﷺ say: 'He who keeps quiet about the truth [when it needs to be spoken] is a mute *shayṭān*.'" He said, "As for the preference that the people who wage [spiritual] striving [against themselves] show for silence, that is because of the flaws that they know to lie in speech, and moreover the portion of self-indulgence that is in it and love of praise, the inclination to be distinguished from one's peers by one's rhetoric and eloquence, and other similar failings. That [love of silence] is characteristic of the masters of spiritual discipline, and it is one of their pillars in their combat [against the ego] and reform of their character.

Among the verses such people have composed on this subject is the following [in *al-Kāmil*][2]:

O Man, keep watch over your tongue.
Do not let it bite you, for it is a snake.
How many a dead man in the graveyard
was put to death by his own tongue!

1 *Al-Futūḥāt* (6/369) and at-Tirmidhī (2503), who states that this hadith is *gharīb*. Ibn 'Allān mentions supporting narrations for it which raise it from the level of *ḍa'īf* (weak).

2 *Kāmil* is a poetical metre.

Ar-Riyāshī, may Allah have mercy on him, said [in *al-Wāfir*][1]:

By your life, in my wrongdoing there's work indeed
for my soul beyond the wrongdoing of Banī Umayyah.
Their reckoning is my Lord's affair, and to Him
the knowledge of that extends, not to me.
What they have done cannot harm me—
if only Allah puts right what I have done.

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THE UNLAWFULNESS OF BACKBITING AND TALEBEARING

KNOW THAT THESE two traits are among the ugliest, most repulsive and most widespread qualities among people, so much so that only a few people are safe from them. Because of the general need for vigilance against [these traits] I have started with them.

Backbiting means talking about a person's characteristics in a way that he would dislike, whether it be about his body, his religion, his worldly affairs, his person, his physical condition, his character, his wealth, his children, his parents, his wife, his servants, his slaves, his turban, his garments, his walk, his movements, his cheerfulness, his dissolute character, his scowl, his relaxedness, or anything else that he is associated with. It does not matter whether you mention this verbally or in writing, or whether you allude to it or indicate it with the eye, hand, or head; and so on.

Concerning his body, it would include saying that he is blind, lame, bleary-eyed, bald, short, tall, black or yellow.

As regards his religion, it would include saying he is a deviant, thief, cheat or wrongdoer, that he is neglectful of *ṣalāh*, careless about impurity, does not treat his parents well, does not pay his *zakāh* to the right categories, or does not refrain from backbiting.

Concerning his worldly affairs, it would include saying that he is ill-mannered and disdainful of people, does not see anyone as having any rights over him, is talkative, eats or sleeps a lot, sleeps when he should not, or sits where he should not sit.

As regards his father, it would include saying that his father is a deviant, an Indian, Nabatean, black, a shoemaker, a cloth merchant, a cattle trader, a carpenter, a blacksmith, or a weaver.

Concerning his character, it would include saying that he has bad character or is arrogant, ostentatious, rash, tyrannical, feeble, weak-hearted, irresponsible, stern, or profligate, and so on.

1 *Wāfir* is a poetical metre.

Concerning his clothes, it would include saying that they are wide-sleeved, long, dirty, and so on.

The rest can be deduced from what we have mentioned. The general concept is that of saying anything about a person which he does not like.

Imam Abū Ḥāmid al-Ghazālī has transmitted that the consensus of the Muslims is that backbiting means talking about someone else and mentioning anything which he would not like to hear. Authentic hadiths which elucidate this will follow.

Talebearing means passing on people's talk to others with the aim of causing trouble. Those are the definitions of these two things.

The ruling is that both [backbiting and slander] are *ḥarām* by consensus of the Muslims. Explicit proof from the Book, the Sunnah and the consensus of the *Ummah* confirm that they are *ḥarām*.

Allah ﷻ says: "Nor backbite one another."[1]

﴿وَلَا يَغْتَب بَّعْضُكُم بَعْضًا﴾

Allah ﷻ says: "Woe to every scandalmonger and backbiter."[2]

﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ﴾

Allah ﷻ says: "A slanderer, going about talebearing."[3]

﴿هَمَّازٍ مَّشَّآءٍ بِنَمِيمٍ﴾

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Ḥudhayfah ﷺ related that the Prophet ﷺ said: "No talebearer will enter Paradise."[4]

We relate from the same *Ṣaḥīḥ*s that Ibn 'Abbās ﷺ reported that the Messenger of Allah ﷺ passed by two graves and said: "These two are being punished, and they are not being punished for a major sin." (According to a narration in al-Bukhārī, however, he said: "Certainly it is a major sin.") "One of them used to go about talebearing; as for the other, he failed to guard himself from urine."[5]

I say that the learned hold that the words "They are not being punished for a major sin" mean either that it was not a major sin in their opinion or that it was a major sin which they were obliged to give up.

We relate in the *Ṣaḥīḥ* of Muslim and the *Sunan*s of Abū Dāwūd, at-Tirmidhī and an-Nasā'ī that Abū Hurayrah ﷺ narrated that the Messenger of Allah ﷺ asked: "Do you know what backbiting is?" [Those present] said: "Allah and His Messenger know best." He said: "Talking about your brother and mentioning something that he would dislike." Someone asked: "What if what I say about my brother is true?" He

1 Qur'ān 49:12.
2 Qur'ān 104:1.
3 Qur'ān 68:11.
4 Al-Bukhārī (6055), Muslim (105), Abū Dāwūd (4771), and at-Tirmidhī (2027).
5 Al-Bukhārī (216) and Muslim (292).

replied: "If what you say is true of him then you have maligned him; and if what you say is not true of him then you have slandered him."[1] At-Tirmidhī says that this is a *ḥasan ṣaḥīḥ* hadith.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Abū Bakrah ﷺ reported that the Messenger of Allah ﷺ said in the sermon on the Day of Slaughtering at Minā on the Farewell Pilgrimage: "Verily your blood, your wealth and your honour are sacred to each other like the sanctity of this day of yours in this month of yours in this land of yours. Have I conveyed the message?"[2]

We relate in the *Sunan*s of Abū Dāwūd and at-Tirmidhī that 'Ā'ishah ﷺ narrated: "I asked the Prophet ﷺ: 'Is it enough for you that Ṣafiyyah is such-and-such?'" According to one of the narrators, she meant that she was short. "He replied: 'You have said something which, if it were mixed with the water of the sea, would contaminate it.'" She said: "I spoke to him about a person, and he said: 'I would not like to speak about a person even if I had such-and-such.'"[3] At-Tirmidhī says that this is a *ḥasan ṣaḥīḥ* hadith.

I say that *mazajat-hu* means being mixed with in such a way as to change the taste and smell [of the water] because of its extremely foul smell and maliciousness. This hadith is one of the severest reprimands for backbiting—if not the severest. I do not know of any hadith that contains as grave a rebuke as this. **"And he does not speak from his own caprice: it is only Revelation which has been revealed."** We ask Allah the Most Generous for His compassion, and for safety from every abominable act.

We relate in the *Sunan* of Abū Dāwūd that Anas ﷺ narrated that the Messenger of Allah ﷺ said: "During my *Mi'rāj*, I passed by people who had talons of copper with which they were scratching their faces and chests. I asked: 'Who are these people, Jibrīl?' He said: 'These are the ones who devour people's flesh and disparage their honour.'"[4]

We relate in [the same source] that Sa'īd ibn Zayd ﷺ narrated that the Messenger of Allah ﷺ said: "The worst form of usury is to impugn a Muslim's honour without just cause."[5]

We relate in the book of at-Tirmidhī that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "The Muslim is a brother to a Muslim: he does not betray him, he does not lie to him, and he does not abandon him. All of a Muslim is sacrosanct to a Muslim: his honour, his wealth and his blood. The fear of Allah is here. It is sufficient evil for a man to disdain his Muslim brother."[6] According to at-Tirmidhī, this is a *ḥasan* hadith.

I say: "How great is the benefit of this hadith, and how abundant are its moral lessons! All success is by Allah."

1 Muslim (2589), Abū Dāwūd (4874), and at-Tirmidhī (1935).
2 Al-Bukhārī (105) and Muslim (1679).
3 Abū Dāwūd (4875) and at-Tirmidhī (2504), who states that this hadith is *ḥasan ṣaḥīḥ*.
4 Abū Dāwūd (4878).
5 Abū Dāwūd (4876).
6 At-Tirmidhī (1928).

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IMPORTANT MATTERS RELATED TO BACKBITING

WE HAVE STATED in the previous chapter that backbiting is defined as speaking about a person in a way that they dislike, whether by the spoken word, writing, gesture or allusion with the eye, hand or head. The principle is that anything communicated to others about the shortcomings of a Muslim is *ḥarām* backbiting. This includes mentioning that he walks lame or with bowed head, or any other outer appearance that is thought of as signifying a physical defect. All this is unlawful, [a fact] about which there is no disagreement.

The same is true of an author mentioning a specific person in his book, saying: 'So-and-so is like such-and-such,' with the intention of belittling and disparaging him. This is *ḥarām*. If one wishes to explain another's mistakes so that he may not be emulated, or to explain his weakness in knowledge so that others may not be deceived by him, or his word accepted, that is not backbiting but necessary sincere counsel for which one will be rewarded, if that was his intention.

Likewise, if an author or anyone else says 'A people or group said this; but it is an error, mistaken ignorance and negligence', that is not backbiting. Backbiting involves referring to a specific individual or group.

It is also backbiting to say 'Some people did this, or some jurists, or some who claim knowledge, or some muftīs, or some who are considered right-acting or claim to be ascetics, or some who passed by us today, or someone we saw,' or suchlike, if the person addressed can identify a specific person.

Also included is backbiting by jurists and religious people who insinuate backbiting that can be understood as readily if it were explicit. If somebody asks one of [these backbiters]: 'How is So-and-so?' he replies: 'May Allah reform us,' 'May Allah forgive us,' 'May Allah reform him,' 'We ask Allah for well-being,' 'We praise Allah, Who has not tested us with going to see wrongdoers,' 'We seek Allah's protection from greed,' 'May Allah protect us from lack of modesty,' 'May Allah relent towards us', or any other expressions from which some defect in him can be inferred. All of that is *ḥarām* backbiting.

It is also backbiting to say: 'So-and-so is put to trial with what all of us are tested with,' 'He has no way out of this,' or 'All of us do it.' Those are examples. The general concept of backbiting is to make the person addressed understand the shortcomings of another person, as we have already seen. All this is known from the hadith in the *Ṣaḥīḥ* of Muslim and elsewhere, which we cited in the previous chapter, about the definition of backbiting. And Allah knows best.

LISTENING TO BACKBITING AND THE DUTY OF THE PERSON WHO HEARS SOMEONE BACKBITING SOMEONE ELSE

Know that just as backbiting is *ḥarām* for the slanderer to express, it is also *ḥarām* for the listener to listen to and endorse. It is imperative for anyone who hears somebody starting *ḥarām* backbiting to stop them, as long as he does not fear any obvious harm. If he fears harm, he should disapprove of it in his heart and withdraw from that gathering if he is able to. If he is able to condemn it with his tongue, or to interrupt the backbiting with some other conversation, it is compulsory for him to do so. If he does not do so, he will be disobedient. If he says with his tongue 'Keep quiet' but in his heart he desires it to continue, then as Abū Ḥāmid al-Ghazālī said: "That is hypocrisy, which does not absolve him of the sin. It is imperative that one hate it with his heart." If one is forced to remain in a gathering in which there is backbiting and he is unable to condemn it, or he condemns it and it is not accepted from him and he is unable to withdraw, it is *ḥarām* for him to listen or pay attention to the backbiting. His way out is to remember Allah ﷻ with his tongue and heart, or with his heart only, or to think about something else to prevent him from listening to it. It will not harm him, after that, if he hears it without listening and paying attention in the circumstances just described. If after that he is able to withdraw while they persist in backbiting and suchlike, it is compulsory for him to withdraw. Allah ﷻ says: "When you see men engaged in vain discourse about Our Signs, turn away from them until they turn to a different subject. If Shayṭān ever makes you forget, then after remembering sit not in the company of those who do wrong."[1]

﴿وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِيٓ ءَايَـٰتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا۟ فِى حَدِيثٍ غَيْرِهِۦ ۚ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَـٰنُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرَىٰ مَعَ الْقَوْمِ الظَّـٰلِمِينَ﴾

We relate that Ibrāhīm ibn Adham ﷺ was invited to a wedding feast. He attended and [people] spoke about a man who was not present. They said, "He is boring." Ibrāhīm said: "I have brought this upon myself by going to a place where people are slandered." He went out, and did not eat for three days.

Among the [verses] composed this subject is the following [in *mutaqārib*][2]:

Guard your hearing from listening to ugliness
just as you guard your tongue against speaking it.
For listening to ugly things makes you a partner
with the one who utters it, so take note.

1 Qur'ān 6:68.

2 *Mutaqārib* is a poetical metre.

HOW TO PREVENT ONESELF FROM BACKBITING OTHERS

ON THIS QUESTION there are many evidences from the Book and the Sunnah, but I will only refer to a few. Whoever has been granted success will be admonished by it, and whoever has not will not be admonished, even if there be volumes of admonition.

The purport of this chapter is that one must present to oneself the texts which we have cited about the unlawfulness of backbiting. Then one should ponder the saying of Allah ﷻ: "Not a word does he utter but there is with him a Vigilant Watcher."[1]

مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ.

Allah ﷻ says: "And you deem it a light matter, though it is most grave in the sight of Allah."[2]

وَتَحْسَبُونَهُ هَيِّناً وَهُوَ عِندَ اللهِ عَظِيمٌ.

Then one should consider the hadith we have already quoted: "A person may say something that incurs the displeasure of Allah although he considers it trifling, and be hurled into the Fire of Hell because of it."[3] One should also remember the rest of what we mentioned in the chapter on guarding the tongue and in the chapter on backbiting. He should add to this the saying: "Allah is with me, Allah beholds me, Allah watches me."

اَللهُ مَعِي، اَللهُ شَاهِدِي، اَللهُ نَاظِرٌ إِلَيَّ.

Allāhu ma'ī, Allāhu shāhidī, Allāhu nāẓirun ilayy.

It is related of Ḥasan al-Baṣrī, may Allah have mercy on him, that a man said to him: "You backbite me." He replied: "Your standing with me is not such that I would give you power over my good deeds."

We relate that Ibn al-Mubārak, may Allah have mercy on him, said: "If I were to slander anyone I would slander my parents, because they are most deserving of my good deeds."

1 Qur'ān 50:18.
2 Qur'ān 24:15.
3 Al-Bukhārī (6478).

WHAT BACKBITING IS PERMISSIBLE

KNOW THAT BACKBITING, even though it is *ḥarām*, is permissible under certain conditions where there is some benefit. What render it permissible are valid *Sharī'ah* objectives, when they cannot possibly be achieved by other means. There are six possible reasons.

Firstly, to complain of an injustice. It is permissible for one who has been wronged to complain to the ruler, judge, or anyone else who has the authority or the power to obtain justice from the wrongdoer. He should declare that 'So-and-so has wronged me, and has done such-and-such to me, and has taken such-and-such from me,' or suchlike.

Secondly, to seek help in changing something objectionable or returning a disobedient person to the right path. One should say to whoever one hopes has the power to eliminate the objectionable thing: "So-and-so is doing this, so rebuke him," and so on. The aim should be to eliminate the objectionable matter. If that is not the aim then it is *ḥarām*.

Thirdly, to seek a legal ruling by telling a Muftī: "My father, brother or someone else has treated me wrongly by doing such-and-such. Is he allowed to do that or not? How may I free myself from it and obtain my rights and free myself from his wrongdoing?" and so on. It is similar if one says: "My wife does such-and-such to me," or "My husband does such-and-such." This is permissible in cases of necessity, but it is more prudent to say: "What would you say about a man who does this, or about a husband or wife who does this?" etc. That achieves the objective without specifying anyone. Nevertheless, specifying the person is permissible because of the hadith of Hind which we will mention, if Allah wills. She said: "Messenger of Allah, Abū Sufyān is a stingy man. . ." and the Messenger of Allah ﷺ did not forbid her [to say so].

Fourthly, to warn Muslims about evil and give them advice. This has different aspects, including challenging unreliable narrators of hadiths and witnesses. This is not only permissible according to the consensus of the Muslims: it is in fact compulsory in cases of necessity.

Another instance is when someone seeks your advice about his in-laws, his partnerships, what he has deposited with others or others have deposited in trust with him, or his other business dealings. It is compulsory for you to tell him what you know about it, by way of sincere counsel. If the objective can be achieved merely by saying 'It will not be suitable for you to have dealings with that person, or to enter into marital relations with him' or 'do not do this,' and so on, it is not permissible to go any further by mentioning the evil. If the objective cannot be achieved except by giving specific details then one may mention the details.

Another example is that if one sees a man buying a slave who is known for theft, adultery, drinking, or suchlike, you must explain that to the buyer if he does not

already know it. That does not apply solely in this case: it is essential for anyone who knows about a defect in merchandise that is being sold to inform the buyer if he does not already know about it.

In the same way, if you see a religious student frequently visiting an innovator or a deviant to study with him and you fear that the student will be harmed by it, you must advise him by explaining the man's situation to him. It is a precondition that you intend to give sincere advice. This is one of the things in which one may err. Sometimes the speaker is induced to do this out of jealousy, or because Shayṭān deceives him and makes him believe that it is [out of] sincere goodwill and compassion. One should be aware of and alert to this.

The same applies if a person has some authority and control but does not exercise it properly, either because he is not fit for it or because he is a deviant, negligent etc. It is then compulsory to mention this to the person who has overall authority, so that he may dismiss him and appoint someone else who is suitable; or so that he may know this about him and deal with him as his condition demands and not be fooled by him, and so that he may make an effort to encourage him to be upright, or to replace him.

Fifthly, if a person is open about his deviant behaviour or innovation, like someone who openly drinks wine, seizes people's property, collects taxes or unjustly imposes levies on property, or undertakes anything unacceptable. It is permissible to mention him and what he does publicly, but it is unlawful to mention any other faults, unless there is a separate reason, such as those I have mentioned, that makes it permissible.

Sixthly, for identification. If a person is known by a nickname like al-A'mash[1] ('Bleary-eyed'), al-A'raj ('Lame'), al-Aṣamm ('Deaf'), al-A'mā ('Blind'), al-Aḥwal ('Squint-eyed'), or al-Afṭas ('Flat-nosed') and so forth, it is permissible to call him by that name, as long as the intention is identification. It is *ḥarām* to express it as representing a defect in him. It is preferable to identify the person by some other name, if possible.

These are six situations which the learned have mentioned under which it is permissible to backbite. Among those who have stated this in writing are Imam Abū Ḥāmid al-Ghazālī, in his *Iḥyā'*, and other people of knowledge. The evidence for this is manifest from well-known authentic hadiths. There is consensus that most of these reasons make backbiting permissible.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that 'Ā'ishah ﵂ narrated that a man sought permission to come in to the Prophet ﷺ and he said: "Grant him permission; what a bad member of the tribe!" Al-Bukhārī cites this as evidence of the permissibility of criticising corrupt or dubious people.[2]

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Ibn Mas'ūd ﵁ said: "The Messenger of Allah ﷺ distributed allocations. A man from the *Anṣār* said: 'By Allah, Muḥammad did not seek the Countenance of Allah ﷻ by this.' I went to the Messenger of Allah and informed him. His face changed and he said: 'May Allah have mercy on

1 This name and the others are in fact the common names of well-known early *ṣāliḥīn*.
2 Al-Bukhārī (6054) and Muslim (3591).

Mūsā! he was harmed more than this, yet he was patient.'" Ibn Mas'ūd continued: "So I said: 'I will not convey any talk to him after this.'"[1]

Al-Bukhārī cites this as proof that one may inform one's brother of what is said about him.

We relate in the *Ṣaḥīḥ* of al-Bukhārī that 'Ā'ishah ﵂ reported that the Messenger of Allah ﷺ said: "I do not think that So-and-so and So-and-so know anything about our *Dīn*."[2]

Al-Layth ibn Sa'd—one of the narrators [of this hadith]—said that the two men in question were hypocrites.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Zayd ibn Arqam ﵁ said: "We went out on a journey with the Messenger of Allah ﷺ when adversity befell the people. 'Abdullāh ibn Ubayy said: 'Do not spend on those who are with the Messenger of Allah until they disperse[3] from around him.' He also said: 'When we return to Madīnah, the honourable will expel from there the disgraced.'[4] So I went to the Prophet ﷺ and informed him of that. He sent for 'Abdullāh ibn Ubayy." He then recounted the rest of the hadith. So Allah revealed in corroboration: "When the hypocrites come to you. . ."[5]

إِذَا جَآءَكَ الْمُنَافِقُونَ...

And in the [same] *Ṣaḥīḥ*[s] there is also the hadith concerning Hind, the wife of Abū Sufyān, and her telling the Prophet ﷺ: "Abū Sufyān is a stingy man."[6]

[There is] also the hadith of Fāṭimah bint Qays ﵂ concerning when the Messenger of Allah ﷺ said to her: "As for Mu'āwiyah, he has no money; and Abū Jahm does not leave his staff on his shoulder."[7]

318

THE COMMAND THAT WHOEVER HEARS THEIR TEACHER OR COMPANION BEING SLANDERED SHOULD REFUTE IT OR SHOW THAT IT IS FALSE

KNOW THAT IT is incumbent on anyone who hears a Muslim being slandered to refute it and to rebuke the speaker. If one cannot restrain him with words, he should

1 Al-Bukhārī (4336) and Muslim (1602).
2 Al-Bukhārī (6068).
3 Allah cites these words in Qur'ān 63:7.
4 Allah cites these words in Qur'ān 63:8.
5 Qur'ān 63:1. Al-Bukhārī (4900), and Muslim (2772).
6 Al-Bukhārī (5359) and Muslim (1714).
7 This refers to Abū Jahm's abhorrent trait of beating his wife. Muslim (1480).

restrain him with his hand. If one cannot restrain him with the hand or tongue, one should leave that gathering. If one hears his shaykh, or others who have a right over him, or those who are people of virtue and righteousness, being slandered, one's concern in this matter should be even greater.

We relate in the book of at-Tirmidhī that Abū ad-Dardā' ﷺ related that the Messenger of Allah ﷺ said: "Whoever protects the honour of his brother, Allah will protect his face from Hell-Fire on the Day of Rising."[1]

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim in the hadith of 'Itbān—with a *kasrah* on the *'ayn* in the best known vocalisation, but it has also been cited with a *ḍammah*—ﷺ in a long, well-known hadith that he said: "The Prophet ﷺ stood performing the *ṣalāh* and then asked: 'Where is Mālik ibn ad-Dukhshum?' A man said: 'That man is a hypocrite; he does not love Allah and His Messenger.' The Prophet ﷺ said: 'Do not say that. Do you not see that he has said "*There is no god but Allah*", seeking thereby the Countenance of Allah?'"[2]

We relate in the *Ṣaḥīḥ* of Muslim that al-Ḥasan al-Baṣrī, may Allah have mercy on him, reported that 'Ā'idh ibn 'Amr, who was one of the Companions of the Messenger of Allah ﷺ, came to 'Ubaydullāh ibn Ziyād and said: "O my son, I heard the Messenger of Allah ﷺ say: 'The worst shepherds are the harsh ones,' so beware of being one of them. 'Ubaydullāh told him: 'Sit down, for you are of the chaff of the Companions of Muḥammad ﷺ.' He said: 'Was there chaff among them? The chaff was only in those who came after them and others.'"[3]

We relate in the same *Ṣaḥīḥ*s that Ka'b ibn Mālik ﷺ said, in his long hadith about the episode of Tabūk: "The Messenger of Allah ﷺ, while sitting with the people in Tabūk, asked: 'What has Ka'b ibn Mālik done?' A man of the Banū Salimah replied: 'Messenger of Allah, his two cloaks held him back, and conceit (literally: gazing at his two sides).' Mu'ādh ibn Jabal ﷺ said: 'What you are saying is reprehensible, by Allah! Messenger of Allah, we know nothing but good of him.' The Messenger of Allah ﷺ kept silent."[4]

I say that Salimah is with a *kasrah* on the *lām*, and *'iṭfāhu* 'his two sides' indicates his self-conceit.

We relate in the *Sunan* of Abū Dāwūd that Jābir ibn 'Abdullāh and Abū Ṭalḥah ﷺ related that the Messenger of Allah ﷺ said: "No man abandons a Muslim man in a place where the reverence due him is violated and his honour diminished but that Allah will abandon him in a situation in which he desires His help. And no man helps a Muslim man in a situation where his honour is being diminished and the reverence

1 At-Tirmidhī (1932).

2 Al-Bukhārī (425) and Muslim (33).

3 Muslim (1830). The implication is that he was not one of the virtuous or one of the scholars among the Companions. *Nukhālah*, 'chaff', is the debris that remains in a sieve after sifting. His reply means that the Companions of the Prophet of Allah ﷺ were all virtuous, but among those who came after them there was dross.

4 Al-Bukhārī (4418) and Muslim (2769).

due him is being violated without Allah helping him in a situation in which he would like to receive His help."[1]

We relate in [the same source] that Mu'ādh ibn Anas ﷺ reported that the Messenger of Allah ﷺ said: "Whoever protects a believer from a hypocrite. . ." I [Mu'ādh] believe that he said, ". . .Allah will send an angel to protect his flesh from Hell-Fire on the Day of Rising. Whoever casts an aspersion on a Muslim with something, wishing to disgrace him, Allah will detain him on the Bridge over Hell until he [is able to] emerge from what he said[2]."[3]

319

BACKBITING WITH THE HEART

KNOW THAT HAVING a bad opinion is as unlawful as backbiting. Just as it is *ḥarām* to talk to others about the evil of a person, it is *ḥarām* to talk to yourself about that and to think evil of that person. Allah ﷻ says: "Avoid much suspicion."[4]

﴿اِجْتَنِبُواْ كَثِيراً مِّنَ الظَّنِّ﴾

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Abū Hurayrah ﷺ related that the Messenger of Allah ﷺ said: "Beware of suspicion, for suspicion is the most untruthful discourse."[5]

Hadiths on the above subject are numerous. The general idea of it is that of setting the heart and its passing judgement on the evil of another.

However, fleeting thoughts or things said to oneself, if they do not become engrained and if the person does not continue with them, are forgiven according to the consensus of the *'ulamā'*, because people have no choice in their occurrence and no way of disengaging themselves from it. That is what is meant by [the hadith] which is reliably recorded in the *Ṣaḥīḥ*, according to which the Messenger of Allah ﷺ said: "Allah will pardon my *Ummah* for what their egos say to them, as long as they do not speak it or act on it."

The *'ulamā'* hold that this refers to ideas and passing thoughts. They say that it is the same whether these ideas are backbiting, kufr, or anything else. So whoever has

1 Abū Dāwūd (4484).

2 By satisfying the person he disputed with, or by intercession, or by his being punished according to the measure of his wrongdoing.

3 Abū Dāwūd (4883) and *al-Futūḥāt* (7/20). Al-Mundhirī alludes to criticism of one of the narrators in the chain of this hadith.

4 Qur'ān 49:12.

5 Al-Bukhārī (6064) and Muslim (2563).

a thought of *kufr* which is just a notion that he has no intention of acting upon, and he fends it off immediately, is not a disbeliever and there is no sin on him.

We mentioned this earlier, in the chapter on the whisperings of Shayṭān, in the authentic hadith in which [certain of the Companions] said: "Messenger of Allah, some [of us] find [in our minds] things that they consider too appalling to talk about." He replied: "That is the manifestation of faith."[1] There are also other things we mentioned there, and things in the same sense.

The reason for pardoning is the one which we have mentioned, namely one's inability to avoid it. It is only possible to avoid continuing with it, and therefore persisting in it and fixing the heart on it is *ḥarām*. Whenever these thoughts of backbiting or any other sin arise, it is obligatory to ward them off by turning away from them, and to remember possible interpretations that would change it from its apparent sense.

Imam Abū Ḥāmid al-Ghazālī says in his *Iḥyā'*[2]: "When suspicion occurs in your heart, it comes from the whisperings of Shayṭān, which he directs towards you. It is imperative that you reject it, for he is the worst sinner. Allah said: 'O you who believe, if a sinner comes to you with any news, ascertain the truth, lest you harm people unwittingly, and afterwards become full of remorse for what you have done.'[3]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن جَآءَكُمْ فَاسِقُۢ بِنَبَإٖ فَتَبَيَّنُوٓاْ أَن تُصِيبُواْ قَوْمَۢا بِجَهَٰلَةٖ فَتُصْبِحُواْ عَلَىٰ مَا فَعَلْتُمْ نَٰدِمِينَ﴾

"It is not permissible to believe Iblīs, so even if there is evidence to indicate some vice but the contrary of that is conceivable, it is not permissible to think evil. Among the signs of suspicion is that your heart changes towards [the accused person] from what it was before and you avoid him, you find him annoying, your respect and honour for him diminish, and you become concerned with his evil deeds, for Shayṭān sometimes suggests to the heart that people have done evil by the lowest and least imaginings. He puts it in a person's heart that 'this [suspicion] arises from your intelligence and astuteness and the acuteness of your vigilance, and that "A believer sees with the light of Allah".' In reality he is speaking with the deception and injustice of Shayṭān. Even if a just person corroborates [your suspicion], do not believe him and do not disbelieve him, so that you do not think evil of either of them. Whenever the thought that a Muslim is evil occurs to you, you should have all the more respect and esteem for him, for this angers Shayṭān and chases him away from you and then he will not inculcate similar suspicions in you for fear that you may start making *du'ā'* for [that person]. And if you know about the faults of a Muslim from indisputable evidence, you should give him advice and counsel in secret, and not let Shayṭān deceive you into backbiting him. When you admonish him, do not admonish him while you feel happy to know about his shortcomings, thus causing him to look at you with the eye of

1 Muslim (132), with a slight variation in the wording.
2 *Iḥyā' 'ulūm ad-dīn* (3/147–148), slightly adapted.
3 Qur'ān 49:6.

honour while you look at him with disdain. Rather, you should aim to free him from sin while you are as sad for him as you would be for yourself if some defect found its way into you. It is essential that it be greatly preferable to you that he abandon that shortcoming without you giving him advice, rather than him abandoning it because of your counsel." Those are the words of al-Ghazālī.

I say: "We have stated that it is compulsory for a person, when an evil thought or suspicion occurs to him, to stop it, unless there is some religious benefit that calls for reflection on it. If that is called for, however, it is permissible to suspect a person and to investigate him, as in the case of investigating witnesses and narrators of hadiths and others whom we have mentioned in the chapter on what is permissible in backbiting."

320

ATONEMENT AND REPENTANCE FOR BACKBITING

KNOW THAT IT is compulsory for anyone who commits disobedience [to Allah] to hasten to repent of it. There are three conditions for repentance of infringing the rights of Allah: that one should immediately abandon disobedience, regret having done it, and be determined never to return to it.

Repentance of infringing people's rights has the same three conditions, with the addition of a fourth: that one should compensate the wronged person for the injustice done, or seek his forgiveness or absolution from it.

It is compulsory for a slanderer to repent with all four [measures], because [slander] is [an infringement of] the rights of a human being. It is imperative that he seek the pardon of the person he slandered.

Is it sufficient to say: 'I have slandered you, so pardon me,' or is it compulsory to explain what he said to slander him? There are two opinions among the colleagues of ash-Shāfi'ī, may Allah have mercy on him.

The first is that it is essential for him to explain and elucidate, for absolving him without clarification is not valid, as when one seeks absolution from [a debt of an] unspecified sum.

The second view is that it is not essential because this is one of the things which can be forgiven and overlooked, unlike debts.

The first view is more obvious, because sometimes a man may pardon one act of backbiting but not another. If the person who was slandered is deceased or absent then it is impossible to get absolution from him. But the *'ulamā'* say it is imperative to ask for forgiveness from Allah for him abundantly, and to make *du'ā'* and do as many good deeds as possible.

Know that it is *mustaḥabb* for the person who is slandered to forgive [the slanderer];

but it is not compulsory, since it is a voluntary bestowal and relinquishment of his rights. He therefore has a choice. But absolving him is emphatically *mustaḥabb* in order to free his Muslim brother from the terrible consequence of that disobedience of his. He himself will gain through the vastness of the reward of Allah's ﷻ forgiveness and the love of Allah ﷻ. Allah ﷻ says: "And those who restrain their anger and pardon men; for Allah loves those who excel in goodness."[1]

﴿وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

One way to make granting forgiveness appealing to the heart is to remember that the act in question has already happened and there is no way to undo it. Hence it is not proper for a man to forgo his own reward or the salvation of his brother when Allah ﷻ has said: "Whoever is patient and forgives, that is truly a great resolution."[2]

﴿وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ الْأُمُورِ﴾

And Allah ﷻ says: "Take to pardoning. . .."[3] There are numerous verses similar to those we have quoted.

﴿خُذِ الْعَفْوَ...﴾

According to an authentic hadith, the Messenger of Allah ﷺ said: "And Allah will help [His] slave as long as the slave helps his brother."[4]

Ash-Shāfi'ī, may Allah have mercy on him, said: "Whoever is asked to reconcile [with people] but is not content to do so is a *shayṭān*."

Our predecessors composed in verse [in *khafīf*][5]:

Someone told me: 'So-and-so has spoken badly of you,
and a youth's enduring humiliation is a defect.
I say: "He came to us and made his apology;
the amends for a wrong, in our view, is to apologise."

I say: "What we have mentioned about urging us to absolve others of backbiting is correct.

It has been reported of Sa'īd ibn al-Musayyab that he said: "I will not exonerate a person who has wronged me", and Ibn Sirīn is reported to have said: "It was not I who made it unlawful for him, so that I could make it lawful for him. Allah ﷻ has made backbiting unlawful for him, so I can never make lawful what Allah has made unlawful"; but this is weak or incorrect. The person who pardons is not making the unlawful lawful; he is only relinquishing a right that has been granted to him. The text

1 Qur'ān 3:134.
2 Qur'ān 42:43.
3 Qur'ān 7:199.
4 Muslim (2699). This is part of a longer hadith.
5 *Khafīf* is a poetical metre.

of the Book and the Sunnah support the view that it is *mustaḥabb* to pardon, and for the person who pardons to renounce the rights that he particularly has. Alternatively, the words of Ibn Sirīn can be interpreted as meaning, "I will never make it lawful to backbite me." That is correct, for even if a man were to say: "I have made my honour lawful for those who slander me" it would still not become permissible. Rather, backbiting him is *ḥarām* for everyone, just as it is *ḥarām* to slander someone else.

As for the hadith: "Are any one of you unable to be like Abū Ḍamḍam? When leaving his house he used to say, 'I give my honour in charity to people;'"[1] this means, "I will not seek retribution from anyone who has wronged me, in this world or in the Hereafter." That expression may be used in forgiving a wrong that existed before absolving the person, but as regards anything that occurs after it, there must then be a new absolution. And success is only by Allah.

321

TALEBEARING

WE HAVE MENTIONED the unlawfulness of talebearing, and the evidences for that and threat about it, and have explained its true nature; but that was in brief. We shall now add to the explanation.

Imam Abū Ḥāmid al-Ghazālī, may Allah be merciful to him, said: "Talebearing normally denotes conveying the words of another to the one who was spoken about, as when a person says, 'So-and-so said this about you.' Talebearing is not restricted to this, but can be defined as revealing anything that somebody else would dislike to be revealed, whether or not the person from whom it is conveyed, or the person to whom it is conveyed or a third person, dislikes it, and whether the revelation is made in speech, writing, gesture or gesticulation, and so on. It does not matter whether it is conveyed in word or deed, or whether it is a fault or something else. The real meaning of talebearing is to divulge secrets and disclose that which it is deplorable to reveal. It is imperative to keep quiet about what one sees of people's circumstances, except for that in which there is some benefit to a Muslim in revealing, or to prevent an act of disobedience. So if one sees someone hiding what is only his own property and he mentions it, that is talebearing."

According to [Imām al-Ghazālī], anyone to whom tales are conveyed and who is told 'So-and-so said this about you' should do six things. Firstly, he should not believe him, for the talebearer is a deviant whose reports are to be rejected. Secondly, he should tell him not to do it, counsel him sincerely, and show him the ugliness of his deed. Thirdly, he should hate him for the sake of Allah ﷻ, for he is hateful to Allah ﷻ. It is

1 Abū Dāwūd (4886).

compulsory to hate for the sake of Allah ﷻ. Fourthly, he should not think evil of the person from whom the tale is transmitted, because Allah said: "Avoid much suspicion."

﴿اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ﴾

Fifthly, what has been conveyed to him should not induce him to spy and investigate its true nature, because Allah ﷻ says: "And do not spy."

﴿وَلَا تَجَسَّسُوا﴾

Sixthly, he should not be pleased for himself on account of what he has told the talebearer not to do; so he should not relate his talebearing.

It has been reported that a man mentioned something about another man to 'Umar ibn 'Abd al-'Azīz. 'Umar said: "If you wish, we will look into your concern. If you are lying, then you are one of those to whom this verse applies: 'If a sinner comes to you with information, [then investigate].'[1]

﴿إِن جَاءَكُمْ فَاسِقٌ بِنَبَإٍ...﴾

"If you are truthful, then you are one of those to whom this verse applies: 'A slanderer, going about with calumnies.'[2] If you wish, we may pardon you." He said: "Pardon [me], Leader of the Believers. I will never do it again."

﴿هَمَّازٍ مَّشَّاءٍ بِنَمِيمٍ﴾

A man submitted a petition to [the famous vizier and man of letters] aṣ-Ṣāḥib ibn 'Abbād in which he urged him to take possession of the wealth of an orphan. It was a great deal of money. [Aṣ-Ṣāḥib] wrote on the back of it: "Talebearing is ugly, even when it is true. May Allah have mercy on the deceased, and may Allah help the orphan back on his feet. May Allah make the wealth bear fruit and may Allah curse the one who spreads corruption."

1 Qur'ān 49:6.
2 Qur'ān 68:11.

322

NOT COMMUNICATING INFORMATION TO THOSE IN AUTHORITY UNLESS THERE IS A NEED TO BECAUSE OF FEAR OF DISORDER OR SOMETHING SIMILAR

WE RELATE IN the two books of Abū Dāwūd and at-Tirmidhī that Ibn Mas'ūd ﷺ said that the Messenger of Allah ﷺ said: "Let none of my Companions report to me anything about anyone, because I want to come out to you with my heart at ease."[1]

323

THE PROHIBITION OF DEFAMING PEOPLE'S LINEAGES

ALLAH ﷻ SAYS: "And do not pursue that of which you have no knowledge. Verily the hearing, sight and heart will be questioned about."[2]

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا﴾

We relate in the *Ṣaḥīḥ* of Muslim that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "Two human traits are tantamount to unbelief: casting aspersions on lineage and wailing over the dead."[3]

1 Abū Dāwūd (4860) and at-Tirmidhī (3893), who states that this hadith is *gharīb* from this chain of narrators.
2 Qur'ān 17:36.
3 Muslim (67).

324

THE PROHIBITION OF ARROGANCE

ALLAH ﷻ SAYS: "So do not praise yourselves; He knows best who is godfearing."[1]

﴿فَلَا تُزَكُّوٓاْ أَنفُسَكُمۡۖ هُوَ أَعۡلَمُ بِمَنِ ٱتَّقَىٰ﴾

We relate in the *Ṣaḥīḥ* of Muslim, the *Sunan* of Abū Dāwūd and elsewhere that 'Iyāḍ ibn Himār ﷺ, a Companion, narrated that the Messenger of Allah ﷺ said: "Allah ﷻ has revealed to me, 'Be humble towards each other so that none of you wrongs another and none of you is boastful towards another'."[2]

325

THE PROHIBITION OF REJOICING AT THE MISFORTUNE OF A MUSLIM

WE RELATE IN the book of at-Tirmidhī that Wāthilah ibn al-Asqa' ﷺ related that the Messenger of Allah ﷺ said: "Do not rejoice at the misfortune of a Muslim, lest Allah have mercy on him and put you to the test."[3] At-Tirmidhī says that this is a *ḥasan* hadith.

326

THE UNLAWFULNESS OF BELITTLING OR MOCKING MUSLIMS

ALLAH ﷻ SAYS: "Those who slander and ridicule such of the believers as give freely to charity, as well as those who can but give according to their means, Allah will throw back their ridicule upon them; and they shall have a grievous chastisement."[4]

1 Qur'ān 53:32.
2 Muslim (2865), Abū Dāwūd (4895), and Ibn Mājah (1214).
3 At-Tirmidhī (2508), who actually states that this hadith is *ḥasan gharīb*.
4 Qur'ān 9:79.

﴿ٱلَّذِينَ يَلۡمِزُونَ ٱلۡمُطَّوِّعِينَ مِنَ ٱلۡمُؤۡمِنِينَ فِي ٱلصَّدَقَٰتِ وَٱلَّذِينَ لَا يَجِدُونَ إِلَّا جُهۡدَهُمۡ فَيَسۡخَرُونَ مِنۡهُمۡ سَخِرَ ٱللَّهُ مِنۡهُمۡ وَلَهُمۡ عَذَابٌ أَلِيمٌ﴾

He ﷻ also says: "O believers, let not any group of you laugh at others, who may be better than them. Nor let some women ridicule others, who may be better than them. And do not defame or be sarcastic to each other, or call each other by [offensive] nicknames. Evil is a name connoting wickedness [used of anyone] after becoming a believer; and those who do not repent are wrongdoers."[1]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا يَسۡخَرۡ قَوۡمٞ مِّن قَوۡمٍ عَسَىٰٓ أَن يَكُونُواْ خَيۡرٗا مِّنۡهُمۡ وَلَا نِسَآءٞ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيۡرٗا مِّنۡهُنَّۖ وَلَا تَلۡمِزُوٓاْ أَنفُسَكُمۡ وَلَا تَنَابَزُواْ بِٱلۡأَلۡقَٰبِۖ بِئۡسَ ٱلِٱسۡمُ ٱلۡفُسُوقُ بَعۡدَ ٱلۡإِيمَٰنِۚ وَمَن لَّمۡ يَتُبۡ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ﴾

He ﷻ says: "Woe to every scandalmonger and backbiter."[2]

﴿وَيۡلٞ لِّكُلِّ هُمَزَةٖ لُّمَزَةٍ﴾

As for the *ṣaḥīḥ* hadiths on this subject, they are too many to enumerate, and the consensus of the *Ummah* is that this is something that it is forbidden to do. And Allah knows best.

We relate in the *Ṣaḥīḥ* of Muslim that Abū Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said: "Do not envy one another, do not bid up prices in order to cheat one another, do not hate one another, do not turn your backs on one another, and do not encroach upon each other's trade. Be brothers, O slaves of Allah. The Muslim is the Muslim's brother: he does not oppress him, he does not abandon him in his hour of need, and he does not belittle him. *Taqwā* is here"—and he pointed thrice to his heart. "It is sufficient evil for a man to belittle his Muslim brother. All of a Muslim is sacrosanct to a Muslim: his blood, his wealth and his honour."[3]

I say: "How beneficial and how abundantly valuable is this hadith for those who contemplate!"

We relate in the *Ṣaḥīḥ* of Muslim that Ibn Mas'ūd ﷺ reported that the Messenger of Allah ﷺ said: "No one who has in his heart an atom's weight of pride will enter Paradise." Someone said: "But a man likes his clothes to look good and his shoes to look good." He ﷺ replied: "Allah is beautiful and He loves beauty. Pride is to regard the truth as false and to belittle people."[4]

I say that *baṭaru-l-ḥaqq*, 'to regard the truth as false', is written with a *fatḥah* on the *bā'* and the *ṭā'*, and means to repel [truth] and declare it false. *Ghamṭ*, 'belittle', is

1 Qur'ān 49:11.
2 Qur'ān 104:1.
3 Muslim (2564).
4 Muslim (91), Abū Dāwūd (4091), and at-Tirmidhī (1999).

written with a *fatḥah* on the *ghayn*, a *sukūn* on the *mīm* and a *ṭā'* at the end, and is also narrated as *ghamṣ*; both have the same meaning, which is 'to despise'.

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THE STRICT PROHIBITION OF BEARING FALSE WITNESS

ALLAH ﷻ SAYS: "And avoid uttering falsehoods."[1]

﴿وَاجْتَنِبُواْ قَوْلَ الزُّورِ﴾

Allah ﷻ also says: "And do not pursue that of which you have no knowledge. Verily the hearing, sight and heart will all be questioned about."[2]

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْؤُولًا﴾

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Abū Bakrah Nufay' ibn al-Ḥārith ﷺ reported: "The Messenger of Allah ﷺ said thrice: 'Should I not inform you of the greatest of the major sins?' We replied: 'Yes, Messenger of Allah.' He said: 'Associating partners with Allah, and disobeying one's parents.' He had been reclining, but sat up and said: 'Beware of false speech and false witness.' He continued to repeat it until we said: 'Alas! If only he would stop!'"[3]

I say that there are many hadiths on this subject, but what I have cited is sufficient and there is consensus about it.

1 Qur'ān 22:30.
2 Qur'ān 17:36.
3 Al-Bukhārī (2654) and Muslim (87).

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THE PROHIBITION OF REMINDING PEOPLE ABOUT CHARITY ONE HAS GIVEN THEM

ALLAH ﷻ SAYS: "O you who believe, do not nullify your charity by reminders of your kindness or by annoyance."[1] The commentators say that this means "do not nullify its reward".

﴿يَٰٓأَيُّهَا الَّذِينَ ءَامَنُواْ لَا تُبْطِلُواْ صَدَقَٰتِكُم بِالْمَنِّ وَالْأَذَىٰ﴾

We relate in the *Ṣaḥīḥ* of Muslim that Abū Dharr ﷺ reported that the Messenger of Allah ﷺ said: "There are three people whom on the Day of Rising Allah will not talk to, look at or purify, and who will have a painful punishment." He said this three times. Abū Dharr said: "They have failed and they are lost. Who are they, Messenger of Allah?" He replied: "Someone who lets his garment trail below his ankles; someone who gives charity and then reminds the recipient [about it]; and someone who sells his merchandise using false oaths."[2]

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THE PROHIBITION OF CURSING

WE RELATE IN the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Thābit ibn aḍ-Ḍaḥḥāk ﷺ, who was one of those who took the Pledge beneath the Tree, related that the Messenger of Allah ﷺ said: "Cursing a believer is like killing him."[3]

We relate in the *Ṣaḥīḥ* of Muslim that Abū Hurayrah ﷺ reported that Allah's Messenger ﷺ said: "It does not become a truthful person to be constantly cursing."[4]

We also relate in the *Ṣaḥīḥ* of Muslim that Abū ad-Dardā' ﷺ reported that the Messenger of Allah ﷺ said: "Those who curse others will not be intercessors or witnesses on the Day of Judgment."[5]

We relate in the *Sunan* of Abū Dāwūd and at-Tirmidhī that Samurah ibn Jundub ﷺ related that the Messenger of Allah ﷺ said: "Do not curse one another with the

1 Qur'ān 2:264.
2 Muslim (106).
3 Al-Bukhārī (6044) and Muslim (110).
4 Muslim (2597).
5 Muslim (2598).

curse of Allah or His wrath, or with Hell-Fire."[1] At-Tirmidhī says that this hadith is *ḥasan ṣaḥīḥ*.

We relate in the book of at-Tirmidhī that Ibn Mas'ūd ﷺ reported that the Messenger of Allah ﷺ said: "The believer is not one who defames, curses, uses foul language or is obscene."[2] At-Tirmidhī says that this is a *ḥasan* hadith.

We relate in the *Sunan* of Abū Dāwūd that Abū ad-Dardā' ﷺ reported that the Messenger of Allah ﷺ said: "When a servant [of Allah] curses something, his curse goes up to Heaven, but the doors of Heaven are closed to it. Then it descends to Earth, but the doors are closed to it. Then it starts to go left and right, and if it does not gain access it returns to the one who was cursed, and if he is deserving of it. . .. If he is not, it returns to him who said it."[3]

We relate in the books of Abū Dāwūd and at-Tirmidhī that Ibn 'Abbās ﷺ related that the Messenger of Allah ﷺ said: "When someone curses something that is not deserving of it, the curse will return to him."[4]

'Imrān ibn al-Ḥuṣayn ﷺ narrated that on one of the Messenger of Allah's ﷺ journeys there was a woman from the *Anṣār*, riding a she-camel. She became annoyed and cursed it. The Messenger of Allah ﷺ heard her and said: "Take what is on it and leave it, for it is accursed." 'Imrān said: "It is as if I can see her walking among the people, and no-one paid any attention to her."[5]

I say that the learned differ as to whether Ḥuṣayn—the father of 'Imrān—was a Muslim and a Companion; but the sound position is that he was a Muslim and a Companion, and it is for this reason that I said ﷺ, 'may Allah be pleased with both of them'.

We also relate in the *Ṣaḥīḥ* of Muslim that Abū Barzah ﷺ reported that while a young girl was on her she-camel on which was some travellers' baggage she saw the Messenger of Allah ﷺ. The mountain pass became narrow for them. She said: "*Ḥal!* O Allah, curse her [the she-camel]." The Messenger of Allah ﷺ said: "No camel that has a curse on it may accompany us." According to another report he ﷺ said: "No riding animal that has a curse on it from Allah ﷻ may accompany us."[6]

I say that *ḥal*, with a *fatḥah* on the *ḥā'* and a *sukūn* on the *lām*, is a word used when driving a camel on.

THE PERMISSIBILITY OF CURSING UNSPECIFIED AND UNIDENTIFIED PEOPLE WHO DISOBEY [ALLAH]

It is established from well-known and authentic hadiths that the Messenger of Allah ﷺ said: "May Allah curse those who join hair and those who ask for it to be lengthened. . .;"[1] and that he ﷺ said: "May Allah curse those who consume usury. . .;"[2] and that he ﷺ said: "May Allah curse those who draw pictures;"[3] and that he ﷺ said: "May Allah curse those who alter the land's landmarks. . .;"[4] "May Allah curse the thief who steals [even] an egg;"[5] and that he ﷺ said: "May Allah curse those who curse their parents and those who slaughter animals in the name of others besides Allah;"[6] and that he ﷺ said "Whoever invents an innovation in it or gives refuge to an innovator, upon them be the curse of Allah, the angels and all mankind"[7]; and that he ﷺ said "O Allah, curse Ri'l, Dhakwān and 'Uṣayyah; they disobeyed Allah and His Prophet"[8] (these were three Arab tribes); and that he ﷺ said "May Allah curse the Jews; fats were made unlawful for them, but they melted them down and sold them;"[9] and that he ﷺ said "Allah curse the Jews and the Christians: they took the graves of their prophets as places of worship;"[10] and that he ﷺ said: "Allah curse men who imitate women and women who imitate men."[11]

All these wordings are from the *Ṣaḥīḥ*s of al-Bukhārī and Muslim. Some of them are from both and some are from one of the two. I have only indicated them and have mentioned their lines of transmission in order to be brief.

We relate in the *Ṣaḥīḥ* of Muslim that Jābir ﷺ related that the Messenger of Allah ﷺ saw a donkey that was branded on the face and he said: "May Allah curse the one who branded it."[12]

We relate in the *Ṣaḥīḥ*s [of al-Bukhārī and Muslim] that Ibn 'Umar ﷺ passed by some boys from Quraysh who had tied up a bird and were throwing stones at it. Ibn 'Umar ﷺ said: "May Allah curse those who do this. Allah's Messenger ﷺ said: 'May Allah curse him who uses anything that has a spirit as a target.'"[13]

WHAT CURSING IS PERMISSIBLE AND WHAT IS NOT

Know that to curse an innocent Muslim is *ḥarām* according to the consensus of the Muslims. It is permissible to curse those who have blameworthy qualities, as by saying: 'May Allah curse wrongdoers,' 'May Allah curse the disbelievers,' 'May Allah curse the Jews and the Christians,' 'May Allah curse deviants,' and the like, as we said in the previous chapter.

1 Abū Dāwūd (4906) and at-Tirmidhī (1977).
2 At-Tirmidhī (1978).
3 Abū Dāwūd (4905).
4 Abū Dāwūd (4908) and at-Tirmidhī (1979), who states that this hadith is *ḥasan gharīb*.
5 Muslim (2595).
6 Muslim (2596).

1 Al-Bukhārī (5937) and Muslim (2124).
2 Muslim (1597), Abū Dāwūd (3333), and at-Tirmidhī (2277).
3 Al-Bukhārī (5347).
4 Muslim (1978), *as-Sunan aṣ-ṣughrā* of an-Nasā'ī (7:232), and *as-Sunan al-kubrā* of al-Bayhaqī (6:99).
5 Al-Bukhārī (6683) and Muslim (1687).
6 Muslim (1978), *al-Iḥsān bi-tartīb Ṣaḥīḥ Ibn Ḥibbān* (6604), *as-Sunan aṣ-ṣughrā* of an-Nasā'ī (7:232), and *as-Sunan al-kubrā* of al-Bayhaqī (6:99).
7 Al-Bukhārī (1870) and Muslim (1366).
8 Muslim (675).
9 Al-Bukhārī (3460) and Muslim (1582).
10 Al-Bukhārī (1330) and Muslim (529).
11 Al-Bukhārī (5885), Abū Dāwūd (4097), and Ibn Mājah (1904).
12 Muslim (2116).
13 Al-Bukhārī (5515) and Muslim (1958).

Cursing a specific person for any act of disobedience that he is characterised by, such as being a Jew, Christian, oppressor, adulterer, sculptor or picture-painter, thief, or consumer of usury, is not *ḥarām* from the apparent meaning of the hadiths. Al-Ghazālī indicates that it is *ḥarām* except in the case of those whom we know to have died as disbelievers, like Abū Lahab, Abū Jahl, Fir'awn (Pharaoh), and Hāmān. He says: "For cursing is rendering a person far from the mercy of Allah ﷻ, but we do not know what will be the final destiny of such a deviant or disbeliever." He said: "Those whom the Messenger of Allah ﷺ cursed specifically, it is conceivable that he knew that they would die as disbelievers." He adds, "It is close to cursing to pray for evil to befall a person, even if the person be a wrongdoer, by saying for example 'May Allah not cure his body,' or 'May Allah not grant him safety' and the like. All this is blameworthy. Likewise, cursing any animal or any object is reprehensible."

HOW ONE CAN PUT RIGHT HAVING CURSED SOMEONE WHO DOES NOT DESERVE IT

Abū Ja'far cited that one of the *'ulamā'* said, "If someone curses something that does not deserve to be cursed then he should hasten to add, 'Unless it does not deserve it.'"

WHAT WORDS ARE PERMISSIBLE IN ENJOINING WHAT IS RIGHT AND FORBIDDING THE WRONG

It is permissible for anyone when commanding the right and forbidding the wrong, and for any teacher, to say to the one he is addressing: 'Woe to you!', 'O weak person,' 'O you who have little regard for yourself,' 'O you who harm yourself,' and so on. This applies as long as he does not lie and there is no element of slander, whether explicit or implied, even if what he says is true. [To use the kind of expression] we have just mentioned is only permissible if the objective is to discipline and rebuke someone, and so that it may be more effective.

We relate from the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Anas ﷺ narrated that the Messenger [of Allah] ﷺ saw a man leading his camel [for slaughter in Makkah]. He said: "Ride it." He said: "It is a camel [for slaughter]." He said: "Ride it." He said: "It is a camel [for slaughter]." The third time he said: "Ride it, woe to you!"[1]

We relate in the same two *Ṣaḥīḥ*s that Abū Sa'īd al-Khudrī ﷺ related: "While we were with the Prophet ﷺ and he was distributing some shares, Dhū al-Khuwayṣirah—a man from Banū Tamīm—came and said: "Messenger of Allah, be fair." Allah's Messenger ﷺ said: "Woe to you! Who will be fair if I am not fair?"[2]

We relate in the *Ṣaḥīḥ* of Muslim that 'Adī ibn Ḥātim ﷺ narrated that a man gave a *khuṭbah* in front of the Messenger of Allah ﷺ and said: "Whoever obeys Allah and His Messenger has been guided; and whoever disobeys them has gone astray." The

1 Al-Bukhārī (1689) and Muslim (1322). The camel was to be slaughtered at Makkah during the Ḥajj.
2 Al-Bukhārī (6163) and Muslim (1064).

Messenger of Allah ﷺ said: "You are a poor orator. Say: 'And he who disobeys Allah and His Messenger.'"[1]

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Jābir ibn 'Abdullāh ﷺ related that a slave belonging to Ḥāṭib ﷺ came to the Messenger of Allah ﷺ and complained about Ḥāṭib. He said: "Messenger of Allah, Ḥāṭib will enter Hell." Allah's Messenger ﷺ said: "You lie; he will not enter Hell, for he took part in Badr and Ḥudaybiyah."[2]

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim what Abū Bakr aṣ-Ṣiddīq ﷺ said to his son 'Abd ar-Raḥmān when he found out that he had not served his guests supper: "O *Ghunthar*." This hadith was explained in the chapter on names.[3]

We relate in the same two *Ṣaḥīḥ*s that Jābir [once] performed *ṣalāh* in a single garment, with his clothes lying next to him. When asked about it he replied: "I am doing this so that the ignorant like you can see." According to another report he said: "So that fools like you can see."[4]

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PROHIBITION OF DRIVING AWAY THE POOR AND WEAK, ORPHANS, BEGGARS, AND SO ON; ONE MUST SPEAK GENTLY TO THEM AND ACT HUMBLY TOWARDS THEM

ALLAH ﷻ SAYS: "So do not treat an orphan with harshness, or repulse a beggar."[5]

﴿فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ * وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ﴾

Allah ﷻ says: "Do not dismiss those who call on their Lord morning and evening, seeking His Countenance. You are not accountable for them, and they are not accountable for you, that you should turn them away and so be (one) of the unjust."[6]

﴿وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۖ مَا عَلَيْكَ مِنْ حِسَابِهِم مِّن شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِم مِّن شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ﴾

Allah ﷻ says: "Be patient with those who call on their Lord morning and evening, seeking His Face; and avert not your eyes from them."[7]

1 Muslim (870).
2 Muslim (2195).
3 Al-Bukhārī (602) and Muslim (2058).
4 Al-Bukhārī (352) and Muslim (766).
5 Qur'ān 93:9–10.
6 Qur'ān 6:52.
7 Qur'ān 18:28.

﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۖ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ﴾

Allah ﷻ says: "And lower your wing (in gentleness) to the believers."[1]

﴿وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ﴾

We relate in the *Ṣaḥīḥ* of Muslim that ʿĀʾidh ibn ʿAmr—spelled with dhāl—a Companion ﷺ, narrated that Abū Sufyān came upon Salmān, Shuʿayb and Bilāl ﷺ in a gathering and they said: "The swords of Allah have not taken their full due from the neck of the enemy of Allah." Abū Bakr ﷺ said: "Are you saying this to the elder and leader of the Quraysh?" He went to the Messenger of Allah ﷺ and informed him. He ﷺ said: "Abū Bakr, have you perhaps angered them? If you have angered them then you have angered your Lord." He went to them and said: "O my brothers, have I angered you?" They replied: "No."[2]

I say that the word *maʾkhadhahā* ('full due'), with a *fatḥah* on the *khā'*, means they had not taken in full their right from his neck, [rights they had] because of the evil of his actions.

and the ugliness of a noun [derived] from it. He taught them good manners in using good words and avoiding what is repugnant."

Jāshat is written with a *jīm* and a *shīn*, and *laqisat* is with a *fatḥah* on the *lām* and a *kasrah* on the *qāf*.

AUTHENTIC PROHIBITION OF CALLING GRAPES '*KARM*' AND AN EXPLANATION OF WHAT IS MEANT BY THAT

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Abū Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said: "They say *al-karm*; *al-karm*[1] means only the heart of a believer."[2] In another narration by Muslim there is: "Do not call the grape *'al-karm'*, because *'al-karm'* [means] the Muslim," and in another narration: "'Al-karm' only means the heart of the believer."

We relate in the *Ṣaḥīḥ* of Muslim that Wāʾil ibn Ḥijr ﷺ related that the Messenger of Allah ﷺ said: "Do not say *al-karm* [for grapes or the vine]. Rather, say *'inab* ('grapes') or *ḥabalah* ('grape-vine')."[3]

I say that *ḥabalah* is spelled with a *fatḥah* on the *ḥā'* and the *bā'*, but it is also said that it is with a *sukūn* on the *bā'*, as al-Jawharī and others said.

What is meant by this hadith is that it is forbidden to call grapes *karam*; in the age of Jāhiliyyah they called them *karm*, as do some people today, whereas the Prophet ﷺ forbade using this name.

Imam al-Khaṭṭābī and others of the *'ulamā'* said: "The Prophet ﷺ was concerned lest the beauty of its name should induce them to drink the wine derived from its fruit, and so he divested it of this name. And Allah knows best."

WHEN A MAN SAYS 'PEOPLE HAVE GONE TO WRACK AND RUIN'

We relate in the *Ṣaḥīḥ* of Muslim that Abū Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said: "If a man says 'People have gone to wrack and ruin,' he is the most ruined of them all."[4]

I say that *ahlakuhum*, 'the most ruined of them all', is written with either *raf'* (a *ḍammah*) on the *kāf* or a *fatḥah* (*ahlakahum*, 'he has caused them to go to ruin'); but the better known is the *raf'* (i.e. *ahlakuhum*), which is supported by [a passage] in a narration we relate in *Ḥilyat al-awliyā'* in the biographical notice on Sufyān ath-Thawrī, "Then he is one of the most ruined of them all."

Imam Ḥāfiẓ Abū ʿAbdullāh al-Ḥumaydī said in *al-Jamʿ bayn aṣ-Ṣaḥīḥayn* about the first narration: "Some narrators said: 'I do not know if it is with *naṣb* (a *fatḥah*) or *raf'* (a *ḍammah*).'" Al-Ḥumaydī said: "The best known is with *raf'* i.e. 'the most severely ruined of them'." He added: "That applies if he says it with contempt for them,

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WORDS WHICH IT IS DEPLORABLE TO USE

WE RELATE IN the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Sahl ibn Ḥunayf related that ʿĀ'ishah ﷺ reported that the Messenger of Allah ﷺ said: "None of you should say 'My soul is foul (*khabuthat*)'. Instead [they should say] 'My soul heaved (*laqisat*).'"[3]

We relate in the *Sunan* of Abū Dāwūd, with a *ṣaḥīḥ isnād*, that ʿĀ'ishah ﷺ reported that the Messenger of Allah ﷺ said: "None of you should say 'My soul is nauseous (*jāshat*)'. Instead [they should say]: 'My soul heaved (*laqisat*).'"[4]

According to the learned, the words *jāshat* and *laqisat* mean to heave, or be on the point of vomiting. They say that it is only disliked to use *khabuthat* because of the related words *khubth* and *khabīth* ('contemptible, despicable').

Imam Abū Sulaymān al-Khaṭṭābī said, "*Laqisat* and *khabuthat* have the same meaning, but it is only the wording of 'despicable, contemptible' that is disapproved

1 Qurʾān 15:88.
2 Muslim (2504).
3 Al-Bukhārī (6179) and Muslim (2251).
4 Abū Dāwūd (4979).

1 *Karm* comes from a root connoting generosity and nobility.
2 Al-Bukhārī (6183) and Muslim (2246).
3 Muslim (2248).
4 Muslim (2623).

belittling them and considering himself to be better than them, because he does not know the secret of Allah ﷻ in His Creation. Thus some of our *'ulamā'* used to say." That is the view of al-Ḥumaydī.

Al-Khaṭṭābī said: "It means to continually find fault with people and mention their evil deeds, saying 'People are corrupt and ruined' and so on. If a person does this then he will be the most ruined of them all, i.e. in a worse condition than them, because of the sin he commits by finding fault with people and disparaging them. Sometimes this will lead to him becoming conceited and thinking that he has some superiority over them and is better than them; thus he will be destroyed." This statement of al-Khaṭṭābī we have related from him from his work *Ma'ālim as-Sunan*.

We relate in the *Sunan* of Abū Dāwūd: al-Qa'nābī narrated to us that Mālik said that Suhayl ibn Abī Ṣāliḥ said that his father reported the above hadith from Abū Hurayrah ﷺ and then said "Mālik said: 'If one says that out of grief at what he sees in people'—meaning in their *Dīn*—'I see no harm in it. If one says it out of conceit and in order to belittle people, it is a disapproved thing that is forbidden.'"[1] I say that this commentary has an *isnād* of the highest quality of authenticity, and it is the best and most concise thing that is said about its meaning, and in particular because it is from Imam Mālik.

EXPLANATION THAT THE CONJUNCTION USED TO JOIN TO 'THE WILL OF ALLAH' THE WILL OF OTHERS IS 'THEN' AND NOT 'AND'

We relate in the *Sunan* of Abū Dāwūd, with a *ṣaḥīḥ isnād*, that Ḥudhayfah ﷺ related that the Messenger of Allah ﷺ said: "Do not say 'What Allah wants, and what So-and-so wants,' but say 'What Allah wants, and then what So-and-so wants.'"[2]

According to al-Khaṭṭābī and others, this constitutes guidance to proper etiquette. The reason is that *wa* ('and') stands for union and partnership, whereas *thumma* ('then') stands for conjunction along with a sequence and delay, and so he ﷺ guided them to give precedence to the will and desire of Allah before the will of all others. It is reported that Ibrāhīm an-Nakha'ī used to disapprove of people saying 'I seek protection in Allah and in you.' It is permissible to say 'I seek protection in Allah and then in you.' [Similarly, one] should say 'If it had not been for Allah and then So-and-so, I would have done this.' One should not say 'If it had not been for Allah and So-and-so. . .'

ON SOMEONE SAYING 'WE HAVE BEEN GIVEN RAIN BECAUSE OF SUCH-AND-SUCH A STAR'

It is *makrūh* to say, 'We have been granted rain by a certain star.' If a person says it in the belief that the star is the cause of the rain, then it is unbelief. If he says it in the belief that Allah is the Cause and the Agent, and that the aforementioned star is

1 Abū Dāwūd (4983) and *al-Muwaṭṭa'* (2/984).
2 Abū Dāwūd (4980).

merely a sign of the rain falling, then it is not unbelief but a deplorable act because he has made a statement [of the kind] which was used in the days before Islam, besides which it betrays a tendency towards unbelief—and for other reasons. We have already cited the *ṣaḥīḥ* hadith relating to this subject in the chapter on what is to be said when rain falls.

SAYING 'IF I DO SUCH-AND-SUCH THEN I AM A JEW,' AND SUCHLIKE

It is *ḥarām* to say 'If I did this then I would be a Jew or Christian' or 'I would be quit of Islam.' If a person says it and he really intends to leave Islam by doing the act in question, then he immediately becomes a disbeliever and the laws regarding renegades apply to him. If that is not his intention, then he does not become a disbeliever; but he has committed an unlawful act and it is compulsory for him to repent. That means that he must immediately abstain from his sin, feel remorse for what he did, make a firm resolve never to return to it, and ask Allah for forgiveness. He should say: '*There is no god but Allah and Muḥammad is the Messenger of Allah.*'

ON THE PROHIBITION OF A MAN SAYING TO A MUSLIM 'O *KĀFIR!*'

It is exceptionally *ḥarām* to say to a Muslim 'O disbeliever!'

We relate in the *Ṣaḥīḥs* of al-Bukhārī and Muslim that Ibn 'Umar ﷺ narrated that the Messenger of Allah ﷺ said: "If a man says to his brother 'O disbeliever', one of the two becomes deserving of it. If it is as he said [then it will be the one he addressed]; but if not, it will return to him."[1]

We relate in the same *Ṣaḥīḥs* that Abū Dharr ﷺ reported that he heard the Messenger of Allah ﷺ say: "If anyone calls a man by a name [which accuses him] of unbelief or says: 'O enemy of Allah' and it is not true, it will return to him."[2] This is the wording of Muslim's narration, and al-Bukhārī's narration to the same effect. The meaning of *ḥāra* is 'it returned'.

CONCERNING A MUSLIM MAKING A *DU'Ā'* FOR ANOTHER MUSLIM TO HAVE *ĪMĀN* STRIPPED AWAY

If a Muslim supplicates against a Muslim and says: 'O Allah, snatch his faith away from him,' he has disobeyed [Allah] by doing so. Does he become a disbeliever merely by uttering this? There are two opinions which our colleagues hold and which have been reported by al-Qāḍī Ḥusayn, one of the Imams of our colleagues in *al-Fatāwā*, the more authoritative of which is that he does not become a disbeliever. They cite as proof what Allah says when narrating the story of Mūsā: "Lord, deface the features of their wealth, and impart hardness to their hearts, so they shall not believe until they

1 Al-Bukhārī (6103) and Muslim (60).
2 Al-Bukhārī (6045) and Muslim (61).

see the grievous chastisement."[1] About this method of proof there are some views, even if we say that the *Sharī'ah* of those before us is a *Sharī'ah* for us.

﴿رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ﴾

DISBELIEVERS' COERCING A MUSLIM TO SAY WORDS OF DISBELIEF

If disbelievers force a Muslim to utter a statement of disbelief and he utters it while his heart is content with faith, he does not become a disbeliever. This is supported by the text of the Qur'ān and the consensus of the Muslims. Is it better for him to utter it to save himself from being killed? There are five opinions about this.

The authentic view is that it is better to be patient and endure being killed than to utter a statement of disbelief. Proof of this from authentic hadiths and the actions of the Companions ﷺ are well-known.

The second is that it is better to utter it to save oneself from being killed.

The third is that if there is some benefit for the Muslims in his survival, in that he hopes to cause harm to the enemy or to establish the laws of the *Sharī'ah*, then it is better for him to utter it. If that is not the case, then to have patience and bear being killed is better.

The fourth is that if he is one of the *'ulamā'* and the like, or is one of those on whom people model themselves, then it is better for him to have patience so that the masses may not be deceived.

The fifth is that it is compulsory for him to utter it on account of the Words of Allah **"And throw not yourselves to destruction with your own hands."**[2] But this argument is very weak indeed.

﴿وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾

A MUSLIM COERCING A DISBELIEVER TO ACCEPT ISLAM

If a Muslim forces a disbeliever to accept Islam and he utters the declaration of faith, then if he is at war with the Muslims his Islam will be valid because it is coercion with a right. If he is under the protection of the Muslim polity (*dhimmī*) he will not become a Muslim, because we are compelled to let him be; so one has no right to compel him. There is another [weak] opinion, that he becomes a Muslim because he has been commanded [to accept] the truth.

1 Qur'ān 10:88.
2 Qur'ān 2:195.

A DISBELIEVER'S UTTERING THE TWO *SHAHĀDAH*S WITHOUT COERCION

If a disbeliever utters the declaration of faith without any compulsion, and it is a quotation, like: "I heard Zayd say 'There is no god but Allah and Muḥammad is the Messenger of Allah,'" he will not be declared a Muslim. If he says it after a Muslim has invited him [to embrace Islam] by saying: "Say: There is no god but Allah and Muḥammad is the Messenger of Allah" and then he utters it, he becomes a Muslim. If he says it of his own initiative, not as a quotation or in response to an invitation, then he becomes a Muslim, according to the well-known and correct position which is adhered to by the majority of our [Shāfi'ī] colleagues. It is also said that he does not become a Muslim, because of the possibility of it being a [mere] quotation.

WHAT IS SAID ABOUT NICKNAMES FOR THE ONE WHO IS IN CHARGE OF THE MUSLIMS' AFFAIRS

It is not befitting that the one who is in charge of the affairs of the Muslims be called 'the Vicegerent of Allah' (*Khalīfat Allah*), but rather he should be called 'the Vicegerent', 'the Vicegerent of the Messenger of Allah ﷺ' or 'the Leader of the Believers.'

We relate in *Sharḥ as-Sunnah* that Imam Abū Muḥammad al-Baghawī, may Allah have mercy on him, said: "It does not matter if the one who is in charge of the affairs of the Muslims is called 'Leader of the Believers' or '*Khalīfah*'—even if he acts contrary to the conduct of the just leaders—because he deals with the concerns of the believers and because the believers listen to him." He said, "He is called the *Khalīfah* because he succeeds those who have been before him and he takes their place." He also said: "None should be called the Vicegerent of Allah after Adam and Dāwūd, peace be upon them both. Allah ﷻ says: 'I **will create a vicegerent on the earth.**'[1] **Allah** ﷻ says: '**Dāwūd, We have made you a vicegerent in the earth.**' From Abū Mulaykah it is reported that a man said to Abū Bakr ﷺ: "O *Khalīfah* of Allah." He said: "I am the *Khalīfah* of Muḥammad ﷺ and I am happy with that." A man said to 'Umar ibn 'Abd al-'Azīz ﷺ "O *Khalīfah* of Allah." He said: "Woe to you, this is far-fetched! My mother named me 'Umar. If you call me by that name, I will accept it. Then I grew up and I was given the nickname Abū Ḥafṣ. If you call me by that, I will accept it. Then you put me in charge of your affairs and you named me 'Leader of the Believers'. It is enough for you to call me by that title."

﴿إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾

﴿يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ﴾

The Imam and most judicious of judges Abū al-Ḥasan al-Māwardī al-Baṣrī, the Shāfi'ī faqīh, says in his book *al-Aḥkām as-sulṭāniyyah*: "The Imam is called the

1 Qur'ān 2:26.

Khalīfah because he succeeds the Messenger of Allah ﷺ in his *Ummah*." He said: "It is permissible to say 'the *Khalīfah*' unqualifiedly, and it is permissible to say '*Khalīfah* of the Messenger of Allah.'" He said: "Opinions are divided about saying '*Khalīfah* of Allah'. Some hold that it is permissible because he is concerned for His rights among His Creation and because Allah ﷻ says: **'It is He Who has made you vicegerents on the earth.'**[1] The majority of the *'ulamā'* avoid this, and accuse those who say it of sin." These are the words of al-Māwardī.

﴿هُوَ ٱلَّذِي جَعَلَكُمْ خَلَٰٓئِفَ فِي ٱلْأَرْضِ﴾

I say that the first to be called 'Leader of the Believers' was 'Umar ibn al-Khaṭṭāb ؓ. There is no difference of opinion about this among people of knowledge. The fantasy of the ignorant that it was Musaylimah is a manifest error and obnoxious ignorance, contrary to the consensus of the *'ulamā'*. Their books display their agreement that the first to be called 'Leader of the Believers' was 'Umar ibn al-Khaṭṭāb ؓ.

Imam Ḥāfiẓ Abū 'Umar ibn 'Abd al-Barr gives in his book *al-Istī'āb*, a work about the names of the Companions ؓ, an account and explanation of 'Umar being the first to be named 'Leader of the Believers', and the reason for it. He also states that Abū Bakr ؓ was called 'the *Khalīfah* of Allah's Messenger ﷺ'.

IT IS PROHIBITED TO CALL THE SULTAN AND OTHERS *SHĀHĀN SHĀH* ('KING OF KINGS')

It is strictly forbidden to call a leader, or any other human being, 'Shāhan Shāh' because it means 'King of kings', and no-one is called that but Allah ﷻ.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Abū Hurayrah ؓ reported that the Messenger of Allah ﷺ said: "The worst, most humiliating name in the sight of Allah, exalted is He, is for a man to call himself Malik al-Amlāk—'King of kings'".[2] We have mentioned this previously in the chapter on names. According to Sufyān ibn 'Uyaynah, 'King of kings' is the meaning of [the Persian title] '*Shāhān Shāh*'" [normally written *Shāhanshāh*].

ON THE WORD 'MASTER' (*AS-SAYYID*)

Know that the word 'Master' is used to refer to someone who is above his people and whose status is above theirs. It denotes a leader and a person of eminent merit, and is also used to refer to a mild-tempered person whose anger is not [easily] roused. It may also denote a noble, generous person, an owner, or a husband. There are many hadiths stating that a person of virtue and merit may be referred to as a 'master'.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Abū Bakrah ؓ narrated

1 Qur'ān 35:39.
2 Al-Bukhārī (6205) and Muslim (2143).

that the Messenger of Allah ﷺ ascended the *minbar* with al-Ḥasan ibn 'Alī ؓ and declared: "This son of mine is a leader, and perhaps Allah may reconcile two parties of the Muslims through him."[1]

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Abū Sa'īd al-Khudrī ؓ related that when Sa'd ibn Mu'ādh ؓ approached, the Messenger of Allah ﷺ said to the *Anṣār*, "Stand up for your master" or "the best of you".[2] Some of the narrations have: "your master" or "the best of you", and in others it is "your master" without equivocation.

We relate in the *Ṣaḥīḥ* of Muslim that Abū Hurayrah ؓ related that Sa'd ibn 'Ubādah asked: "Messenger of Allah, what do you think about a man who finds a man with his wife: should he kill him?. . ." The Messenger of Allah ﷺ said: "Look at what your master is saying!"[3]

As for [hadiths] which prohibit [the use of the word], there is one which we relate in the *Sunan* of Abū Dāwūd, with a *ṣaḥīḥ isnād:* Buraydah ؓ related that the Messenger of Allah ﷺ said "Do not say 'master' (*sayyid*) about a hypocrite, for if he is a master you have angered your Lord ﷻ."[4]

I say: "The reconciliation of these hadiths is that there is no harm in saying 'So-and-so is a master', or 'O my master', etc., if the person who is addressed as a master is virtuous and good, either because of his knowledge or right action or because of some other trait. If he is a deviant or suspect in his religion, it is *makrūh* to call him 'master'." We have related the same from Imam Abū Sulaymān al-Khaṭṭābī in *Ma'ālim as-Sunan* in reconciliation of these views.

WHAT A SLAVE SHOULD SAY TO HIS OWNER AND VICE-VERSA

It is *makrūh* for a slave to say to his owner 'my Lord' (*Rabbī*); rather, he should say 'my master' (*Sayyidī*)—or if he wishes he may say 'my guardian' (*Mawlāya*). It is *makrūh* for an owner to say 'my slave' ('*Abdī*) or 'my slave girl' (*Amatī*); he should say 'my young man' (Fatāya) or 'my young woman' (Fatātī) or 'my boy' (Ghulāmī).

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Abū Hurayrah ؓ narrated that the Messenger of Allah ﷺ said: "None of you should say: 'Feed your lord,' or 'Help your lord to do *wuḍū'*,' or 'Give your lord water to drink.' He should say: 'my master,' or 'my guardian.' You should not say 'my male slave', or 'my female slave,' but 'my young man' (*Fatāya*), 'my young woman' (*Fatātī*), and 'my boy' (*Ghulāmī*)." According to a report by Muslim, he said: "None of you should say 'my lord', but let him say 'my master' and 'my guardian'." And in a narration of his: "None of you should say 'my male slave', because all of you are slaves. And a slave should say not 'my lord' but 'my master'."[5] And in another narration of his: "None of you should say 'my male slave'

1 Al-Bukhārī (3746), Abū Dāwūd (4662), and an-Nasā'ī (251).
2 Al-Bukhārī (4121) and Muslim (1768).
3 Muslim (1498), with a slight variation in the wording.
4 Abū Dāwūd (4977).
5 Al-Bukhārī (2552), Muslim (2249), and Abū Dāwūd (4975).

and 'my female slave'; all of you are slaves of Allah and all of your women are female slaves of Allah. Instead, should say 'my boy', and 'my girl' (*jāriyatī*), and 'my young man', and 'my young woman'."

The *'ulamā'* say that 'the Lord (*ar-Rabb*)' with *alif* and *lām* (the definite article) may not be used for anyone except Allah ﷻ. But in a possessive construction (*iḍāfah*) it is permissible to say 'lord of wealth,' 'lord of the house' and so on.

Examples of this are the saying of the Prophet ﷺ in the *ṣaḥīḥ* hadith concerning stray camels: "Leave it until its lord meets it,"[1]; the *ṣaḥīḥ* hadith: "Until it is important to the owner of the wealth who will accept his *ṣadaqah*;"[2] and the words of 'Umar ﷺ in the *Ṣaḥīḥ*: "The lord of the few camels and the few sheep and goats."[3]

There are also very many more well-known examples in hadiths.

As for the usage by those who convey the *Sharī'ah*, it is a matter that is very well-known.

The *'ulamā'* say that it is only disliked for a slave to say to his owner 'my lord' because the wording then implies that the person in question has some share in the lordship of Allah ﷻ. As for the hadith "... until its lord meets it" and "The lord of the few camels..." and those others in the same sense, [the word *Rabb*] is only used there because they are not responsible beings, because they are like 'the house' and 'wealth'. There is no doubt that using the term 'lord of the house' or lord of the wealth' is not disapproved of.

[Should someone object to this ruling, citing] the words of Yūsuf ﷺ: "Mention me when you are with your lord,"[4] there are two responses:

﴿اذْكُرْنِي عِندَ رَبِّكَ﴾

First, that he addressed him in a way he would recognise, and such usage is valid if it arises from necessity, just as Mūsā ﷺ said to the Samaritan: "Look at your god,"[5] meaning "the one whom you have taken as a god".

﴿وَانظُرْ إِلَىٰ إِلَٰهِكَ﴾

Second, that this is the *Sharī'ah* of those who came before us [Muslims], and the *Sharī'ah* of those who preceded us does not become a *Sharī'ah* for us if our *Sharī'ah* contradicts it. There is no difference of opinion about this. The people who are knowledgeable about principles only differ about the *Sharī'ah* of those who came before us, if there is nothing in ours either in agreement with it or in contradiction to it, as to whether it becomes *Sharī'ah* for us or not.

1 Al-Bukhārī (91) and Muslim (5:1722).
2 Al-Bukhārī (1412) and Muslim (61:157) on *zakāh*, in the chapter encouraging giving *ṣadaqah* before a time comes when no-one can be found to accept it.
3 Al-Bukhārī (3059).
4 Qur'ān 12:42.
5 Qur'ān 20:97.

A MAN CALLING ANOTHER 'MY GUARDIAN' (*MAWLĀY*)

Imam Abū Ja'far an-Naḥḥās says in his book *Ṣinā'at al-Kitāb*:[1] "As for 'the guardian' (*al-mawlā*), we know of no difference of opinion among the *ulamā'* that no one ought to call any other creature 'my guardian' (*mawlāy*)."

I say that we have seen in the previous section the permissibility of the usage 'my guardian' (*mawlāy*). There is no contradiction between that and this, because an-Naḥḥās was talking about 'the guardian' (*al-mawlā*) with *alif* and *lām*.

Similarly an-Naḥḥās said, "One may say 'master' (*sayyid*) about someone, provided he is not a deviant, but one may not say 'the master' (*as-sayyid*) about anyone but Allah ﷻ."[2]

The more apparently correct position is that there is no harm in saying 'the guardian' (*al-mawlā*) and 'the master' (*as-sayyid*) with *alif* and *lām*, subject to the preceding precondition.

THE PROHIBITION OF CURSING THE WIND

The two hadiths that prohibit cursing the wind have been mentioned, and we have explained them in the chapter on what to say when the wind blows.

THE PROHIBITION OF CURSING FEVER

We relate in the *Ṣaḥīḥ* of Muslim that Jābir ﷺ narrated that the Messenger of Allah ﷺ came to Umm as-Sā'ib or Umm al-Musayyab, and asked: "What is wrong with you, Umm as-Sā'ib (or Umm al-Musayyab) that you tremble?" She replied: "Fever, may Allah not bless it." He said: "Do not curse fever, for it removes the sins of the sons of Adam as a furnace removes impurity from iron."[3]

I say that 'tremble' (*tuzafzifīna*) i.e. 'move with a swift movement', means 'tremble, quiver, shake' and is written with a *ḍammah* on the *tā'* and with *zāy* repeated; it is also narrated with *rā'* repeated (*turafrifīna*), but the *zāy* is better known. One of those who cite both is Ibn al-Athīr, and the author of al-Maṭāli' cites the *zāy* and *rā'* along with *qāf* (*turaqriqīna*); but the accepted spelling is with *fā'*, whether it be with *zāy* or *rā'*.

THE PROHIBITION OF CURSING ROOSTERS

We relate in the *Sunan* of Abū Dāwūd, with a *ṣaḥīḥ isnād*, that Zayd ibn Khālid al-Juhanī ﷺ reported that the Messenger of Allah ﷺ said: "Do not curse the rooster, because it wakes people up for *ṣalāh*."[4]

1 p. 169.
2 ibid.
3 Muslim (4575).
4 Abū Dāwūd (5101).

THE PROHIBITION OF CALLING THE SLOGANS OF THE DAYS BEFORE ISLAM AND USING THEIR WORDS AND EXPRESSIONS

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Ibn Mas'ūd ﷺ reported that the Messenger of Allah ﷺ said: "He is not one of us who beats his cheeks, tears his clothes, and calls out the slogans of the days before Islam."[1] In another narration it is: "...or tears ... or calls out..." with 'or'.

ON THE DISAPPROVAL OF CALLING MUḤARRAM 'ṢAFAR'

It is *makrūh* to call al-Muḥarram 'Ṣafar', because that was the practice of the days before Islam.

ON THE DISAPPROVAL OF SUPPLICATING FOR FORGIVENESS AND THE LIKE FOR SOMEONE WHO DIED AS A DISBELIEVER

It is *ḥarām* to pray for the forgiveness of a person who has died as a disbeliever. Allah ﷻ says: "It is not fitting for the Prophet and those who believe to pray for forgiveness for pagans, even though they be relatives, once it is clear to them that they are destined for Hell."[2]

﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوٓاْ أَن يَسْتَغْفِرُواْ لِلْمُشْرِكِينَ وَلَوْ كَانُوٓاْ أُوْلِي قُرْبَىٰ مِن بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ﴾

We have looked at the hadiths to the same effect, and the Muslims are in unanimous agreement about this.

ON THE PROHIBITION OF ABUSING A MUSLIM WITHOUT A VALID REASON IN *SHARĪ'AH* THAT WOULD PERMIT IT

It is *ḥarām* to curse a Muslim without any reason that is applicable in *Sharī'ah*.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that 'Abdullāh ibn Mas'ūd ﷺ reported that the Messenger of Allah ﷺ said: "To abuse a Muslim is deviation."[3]

We relate in the *Ṣaḥīḥ* of Muslim and the books of Abū Dāwūd and at-Tirmidhī that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "When two people abuse one another, what they say will fall on the one who started [the abuse], if the wronged party does not transgress."[4] According to at-Tirmidhī, this is a *ḥasan ṣaḥīḥ* hadith.

1 Al-Bukhārī (1297) and Muslim (103).
2 Qur'ān 9:113.
3 Al-Bukhārī (7076) and Muslim (64).
4 Muslim (2587), Abū Dāwūd (4894), and at-Tirmidhī (1982).

DEPLORABLE WORDS CUSTOMARILY USED IN DISPUTING

Some of the deplorable words commonly used when arguing are 'you donkey,' 'you goat,' 'you dog', etc. These are deplorable for two reasons: firstly it is a lie, and secondly it causes harm and pain. This is not the same as someone saying 'you wrongdoer' or suchlike, for that is excusable because of the needs of the argument, besides which in most cases it may be true since there are few people who do not wrong themselves and others.

THE DISAPPROVAL OF SAYING 'THERE IS NO OTHER CREATURE WITH ME BUT ALLAH'

An-Naḥḥās said: "Some of the learned disapprove of people saying 'There is no other creature with me but Allah,' since ordinarily exceptions are connected,[1] and in this case it is impossible [since Allah is not a creature]. The meaning here can only be that the exception is disjoined[2] and therefore implies '[there is no creature with me] but Allah is with me' which is derived from His words: "And He is with **you**".[3]

﴿وَهُوَ مَعَكُمْ﴾

One ought to say instead of that, "*There is no one with me, but Allah ﷻ is.*"

مَا كَانَ مَعِي أَحَدٌ إِلَّا اللهُ سُبْحَانَهُ وَتَعَالَى.

Mā kāna ma'ī aḥadun illa-llāhu subḥānahu wa ta'ālā.

He said: "It is also disliked to say 'Sit down upon the name of Allah;' instead one should say: '*Sit down, in the name of Allah.*'"

اِجْلِسْ بِاسْمِ اللهِ.

Ijlis bi-smi-llāh.

THE PROHIBITION OF A FASTING PERSON SAYING: 'BY THE RIGHT OF THIS SEAL WHICH IS ON MY MOUTH!'

An-Naḥḥās cited some of the first generation [of Muslims as saying] that it is disapproved of for a person who is fasting to say: "by the right of this seal which is on my mouth!" He adduced as evidence for this that only the mouths of disbelievers are sealed; but there are various views about this argument. The only argument is rather that he has sworn an oath by something other than Allah ﷻ. This is unlawful, as we will see shortly, if Allah ﷻ wills; and so this is *makrūh* because of what we have

1 The particle *illā* when connected to the preceding statement means 'but' or 'except'.
2 When the particle *illā* is unconnected, such as when it begins a sentence, it means 'however'.
3 Qur'ān 57:4.

mentioned and also because [by saying this, the person] unnecessarily discloses the fact that he is fasting.

AVOIDING SAYING, AS SOME PEOPLE DO: 'MAY ALLAH BLESS YOU IN YOUR EYE,' AND 'MAY HE BLESS YOUR MORNING'

We relate in the *Sunan* of Abū Dāwūd, from 'Abd ar-Razzāq from Ma'mar, from Qatādah or someone else, from 'Imrān ibn al-Ḥuṣayn ﷺ: "We used to say in the *Jāhiliyyah*: 'May Allah bless you in your eye'[1] or '. . .Bless your morning'. Then when Islam came, we were forbidden [to do] that." 'Abd ar-Razzāq reported: "Ma'mar said: 'It is disliked that a man say, "May Allah bless you in your eye"; but there is no harm in him saying, "May Allah bless your eye."'"[2]

I say that it is thus: Abū Dāwūd narrated it "from Qatādah or someone else". About such hadiths scholars say that one cannot judge them to be authentic, because Qatādah is trustworthy but 'someone else' is unknown. It may therefore be understood as having been transmitted from someone unknown, and so a *Sharī'ah* ruling cannot reliably be established on such a basis. However, the precautionary approach would entail avoiding this expression, since it is possible that it is authentically transmitted and because some of the *'ulamā'* argue by means of [transmissions from] unknown people. And Allah knows best.

ON THE PROHIBITION OF TWO MEN TALKING CONFIDENTIALLY IF THERE IS A THIRD PERSON WITH THEM WHO WOULD BE LEFT BY HIMSELF

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Ibn Mas'ūd ﷺ narrated that the Messenger of Allah ﷺ said: "If there are three of you then two should not talk confidentially, excluding the third, until they join the [rest of the] people, because that might sadden him."[3]

We relate in the same *Ṣaḥīḥ*s that Ibn 'Umar ﷺ related that the Messenger of Allah ﷺ said: "If there are three people, two should not talk confidentially to the exclusion of the third."[4]

We also relate this in the *Sunan* of Abū Dāwūd, who added: "Abū Ṣāliḥ—the narrator from Ibn 'Umar—reported: 'I asked Ibn 'Umar: "What about four?" He said: "That will not harm you."'"[5]

1 Meaning, "May Allah give rest by means of you to the eye of those whom you love", or "May He give your eye rest in those whom you love". *'Awn al-Ma'būd sharḥ Abī Dāwūd.*

2 Abū Dāwūd (5227).

3 Al-Bukhārī (6290), Muslim (2184), Abū Dāwūd (4851), and at-Tirmidhī (2827).

4 Al-Bukhārī (6288), Muslim (2183), *al-Muwaṭṭa'* (2/988), and Abū Dāwūd (4852).

5 Abū Dāwūd (4852).

ON THE PROHIBITION OF A WOMAN INFORMING HER HUSBAND OR ANYONE ELSE OF THE BEAUTY OF ANOTHER WOMAN'S BODY UNLESS THERE IS SOME NEED ALLOWED BY THE *SHARĪ'AH*, SUCH AS A DESIRE FOR HIM TO MARRY HER

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Ibn Mas'ūd ﷺ reported that the Messenger of Allah ﷺ said: "A woman should not embrace another woman and then describe her to her husband as if he were looking at her."[1]

ON THE DISAPPROVAL OF SAYING 'WITH CLOSE UNION AND SONS'

It is *makrūh* to say to a person who gets married: 'With close union and children.' One should only say: '*May Allah bless you*,' and '*May Allah bestow blessings upon you*', as we have already mentioned in the chapter on marriage.

بَارَكَ اللهُ لَكَ.

Bāraka-llāhu lak.

بَارَكَ اللهُ عَلَيْكَ.

Bāraka-llāhu 'alayk.

ON THE DISAPPROVAL OF SAYING TO AN ANGRY PERSON 'REMEMBER ALLAH' AND SUCHLIKE

An-Naḥḥās related that Abū Bakr Muḥammad ibn Abī Yaḥyā—who was one of the cultured *'ulamā'* who were *fuqahā'*—said: "It is *makrūh* to tell anyone when they are angry 'Remember Allah,' because of the fear that his anger may incite him to disbelief. Likewise, one should not say 'Invoke blessings upon the Prophet,' for the same reason."

STUDIOUSLY AVOIDING SWEARING AN OATH BY SAYING: 'ALLAH KNOWS WHAT WAS THUS' OR SUCHLIKE

Among the ugliest and most objectionable things that most people are in the habit of uttering when they want to swear an oath and they abstain from saying 'By Allah'—because they dislike to break their oath, or out of veneration of Allah ﷻ, or to protect oaths—is to say: 'Allah knows it was not like that', 'It was certainly like that', etc. These expressions are dangerous. If the one who utters them is certain that the matter was in fact so, there is no harm. If, however, he is in doubt about it, then it is the vilest of utterances because it leads to telling lies about Allah ﷻ. He is saying that Allah ﷻ knows something which he is not certain of. There is another fine point about it

1 Al-Bukhārī (5240), Abū Dāwūd (2150), and at-Tirmidhī (2793).

which is even uglier than this, which is that he is describing Allah ﷻ as knowing the matter contrary to the way that it actually was. If that is the case then it is *kufr*, and so people must avoid this expression.

DISAPPROVAL OF SAYING IN *DU'Ā'*, 'O ALLAH, FORGIVE ME IF YOU WISH' OR 'IF YOU WILL'

It is *makrūh* to say in *du'ā'*, 'O Allah, forgive me, if You wish' or 'if You will'. One should be positive in asking.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "None of you should say 'O Allah, forgive me if You wish', [or] 'O Allah, have mercy on me if You wish.' Instead he should be resolute in the request, for no one can compel Him."[1]

One narration in Muslim reads: "But he should be absolutely resolute and have great desire, for nothing that Allah gives is too great for Him."[2]

We relate in the same *Ṣaḥīḥ*s that Anas ﷺ related that the Messenger of Allah ﷺ said: "When any one of you says a *du'ā'* he should be resolute in his request and not say 'O Allah, if You wish then grant me', for there is no one who can compel Him."[3]

DISAPPROVAL OF SWEARING AN OATH BY ANYTHING OTHER THAN THE NAMES AND ATTRIBUTES OF ALLAH ﷻ

It is *makrūh* to swear an oath by anything besides Allah ﷻ and His attributes, whether by the Prophet ﷺ, the Ka'bah, the angels, the Trust, life, the Spirit and so on. The most improper of these is to swear by the Trust.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Ibn 'Umar ﷺ narrated that the Messenger of Allah ﷺ said: "Allah forbids you to make oaths by your parents,[4] so whoever would take an oath should swear by Allah or be silent."[5]

One narration in the *Ṣaḥīḥ* reads: "So whoever would swear an oath should only swear an oath by Allah or else he should be silent."[6]

We relate many reports about the severe censure of swearing by the Trust, including the following.

We relate in the *Sunan* of Abū Dāwūd, with a *ṣaḥīḥ isnād*, that Buraydah ﷺ reported that the Messenger of Allah ﷺ said, "Whoever swears an oath by the Trust is not one of us."[7]

1 Al-Bukhārī (6339), Muslim (2679), *al-Muwaṭṭa'* (1/213), Abū Dāwūd (1483), at-Tirmidhī (3492), and an-Nasā'ī in *'Amal al-yawm wa al-laylah* (582).

2 Muslim (8:2679).

3 Al-Bukhārī (6338) and Muslim (3678).

4 Grandparents and ancestors are included in *ābā* ('fathers').

5 Al-Bukhārī (6646), Muslim (1646), Abū Dāwūd (3250), at-Tirmidhī (1534), and an-Nasā'ī (7/4–5).

6 *Al-Iḥsān bi-tartīb Ṣaḥīḥ Ibn Ḥibbān* (4359).

7 Abū Dāwūd (3253) and *al-Futūḥāt* (7/114). Al-Mundhirī states that the chain of this hadith is *ṣaḥīḥ*, whereas as-Sakhāwī grades it as *ḥasan*.

DISAPPROVAL OF SWEARING MANY OATHS IN BUYING, SELLING, ETC., EVEN IF THEY ARE TRUE

It is *makrūh* to swear oaths excessively in business transactions, etc., even if one is telling the truth.

We relate in the *Ṣaḥīḥ* of Muslim that Abū Qatādah ﷺ reported that he heard the Messenger of Allah ﷺ say: "Beware of excessive oaths in buying and selling, for it produces sales but then produces loss."[1]

DISAPPROVAL OF CALLING A RAINBOW 'THE BOW OF QUZAḤ'

We relate in the *Ḥilyat al-awliyā'* of Abū Nu'aym, from Ibn 'Abbās ﷺ, that the Prophet ﷺ said: "Do not say 'The bow of Quzaḥ', because Quzaḥ is a *shayṭān*; say instead 'The bow of Allah', for it is an assurance of safety for the people of the earth."[2]

I say that Quzaḥ is written with a *ḍammah* on the *qāf* and a *fatḥah* on the *zāy*. According to al-Jawharī and others, it is not declined. The common people say 'Qudaḥ', with a *dāl*, which is incorrect.

THE DISAPPROVAL OF A MAN WHO IS AFFLICTED BY [COMMITTING] ACTS OF DISOBEDIENCE TELLING OTHERS ABOUT THEM UNLESS THERE IS SOME BENEFIT IN IT

It is *makrūh* for a person afflicted by some act of disobedience or the like to inform others about it. On the contrary, he ought to repent to Allah ﷻ, abstain from it immediately, regret what he has done, and resolve never to return to the likes of it. These are the three conditions of repentance without which it will not be valid. If one informs his Shaykh or someone like him, in the hope that once he has informed him he will be able to teach him a way out from his act of disobedience, or something that will save him from falling into the like of it, or to show him why he commits it, or to pray for him, or suchlike, there is no harm in informing him; on the contrary, it is good. It is only *makrūh* if those beneficial conditions are not fulfilled.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Abū Hurayrah ﷺ related that he heard the Messenger of Allah ﷺ say: "All of my *Ummah* are forgiven except those who [disobey Allah ﷻ] openly. An example of [disobeying] openly is that a man does a deed at night and then gets up in the morning, after Allah ﷻ has concealed it for him, and he says: 'O So-and-so, last night I did such-and-such and such-and-such.' He has spent the night with his Lord, Who concealed it, and then he gets up and exposes that which Allah has concealed about him."[3]

1 Muslim (1607) and an-Nasā'ī (7/247).

2 *Ḥilyat al-awliyā'* (2:309).

3 Al-Bukhārī (6069) and Muslim (2990).

IT IS PROHIBITED FOR A MAN'S SLAVE OR SOMEONE LIKE THAT TO SPEAK ABOUT SOMETHING THAT WILL CAUSE HIM PROBLEMS

It is *ḥarām* for a person charged with responsibility (*mukallaf*) to speak to a man's slave, wife, son or servant etc., about something that will degrade him in their sight, unless what they say involves enjoining good and forbidding evil. Allah ﷻ says: **"Help one another in righteousness and piety, but help not one another in sin and rancour."**[1]

﴿وَتَعَاوَنُواْ عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُواْ عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

Allah ﷻ also said: **"Not a word does he utter but there is a Vigilant Guardian with him."**[2]

﴿مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾

We relate in the books of Abū Dāwūd and an-Nasā'ī that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "Whoever causes a man's wife or slave to be disaffected is not one of us."[3]

I say that *khabbaba* ('causes to be disaffected'), is written with a *khā'* and then a *bā'* which is repeated, and it means 'ruined him and rendered him disaffected', or 'deceived him'.

WHAT OUGHT TO BE SAID ABOUT MONEY SPENT IN OBEDIENCE TO ALLAH ﷻ

One ought to say about money that was spent in obedience to Allah, 'I spent' etc. For example: 'I spent a thousand on my *Ḥajj*,' 'I spent two thousand on my military expedition', and similarly 'I spent on entertaining my guest', or 'on circumcising my boys', or 'on my marriage', etc. One should not say, as many ordinary people do: 'I was forced to pay (*gharimtu*) for my hospitality,' 'I lost (*khasirtu*) on my *Ḥajj*,' or 'I wasted (*ḍayya'tu*) on my journey', etc. The upshot is that 'I spent' and the like should be used for acts of obedience; 'I lost', 'I was forced to pay' and 'I wasted' should be used for acts of disobedience and undesirable acts, and should not be used for acts of obedience.

WHAT MANY PEOPLE SAY IN THE PRAYER BEHIND THE IMAM: 'YOU ALONE WE WORSHIP AND FROM YOU ALONE WE SEEK HELP'

One of the things that are prohibited is that which many people say during the *ṣalāh*: when the imam says, **'You alone we worship and from You alone we seek help,'**[4] and

1 Qur'ān 5:2.
2 Qur'ān 50:18.
3 Abū Dāwūd (2175) and *al-Futūḥāt* (7/118). The narrators of the chain of a similar narration in aṭ-Ṭabarānī's *al-Awsaṭ* are trustworthy.
4 Qur'ān 1:5.

a person led in prayer says 'You alone we worship and from You alone we seek help'. This is one of those things that one ought to give up and beware of, for the author of *al-Bayān*—one of our [Shāfi'ī] colleagues—says, "This invalidates the prayer unless one intends by it recitation." Although there are some other views about this, and apparently some people do not agree with him, one should still avoid it; for even if it does not invalidate the prayer, it is *makrūh* in that context. And Allah knows best.

WARNING AGAINST PEOPLE SAYING ABOUT TAXES 'THIS IS THE SULTAN'S RIGHT' AND SO ON.

Another thing that is strenuously forbidden and warned against is something which people and their likes say about the taxes exacted from those who buy and sell, etc. They say "This is the Sultan's right" or "You must [pay] the Sultan's right" and similar expressions terming them a 'right' or an 'obligation'. This is one of the most deplorable things and ugliest innovations, so much so that one of the *'ulamā'* has said: "Whoever calls this a 'right' is a disbeliever and has left the religion of Islam." But the correct position is that he has not become a disbeliever unless he believes that [innovated tax] to be a right even though he knows that it is unjust. The correct position is that one should say that it is a 'tax' or 'the Sultan's imposition' or another similar expression. And success is by Allah.

THE DISAPPROVAL OF ANYTHING BEING ASKED FOR "BY THE COUNTENANCE OF ALLAH ﷻ" OTHER THAN PARADISE

It is *makrūh* that anything other than Paradise should be asked for "by the Countenance of Allah ﷻ".

We relate in the *Sunan* of Abū Dāwūd that Jābir ﷺ related that the Messenger of Allah ﷺ said, "Nothing should be asked for 'by the Countenance of Allah' except Paradise."[1]

THE DISAPPROVAL OF REFUSING SOMEONE WHO ASKS BY ALLAH ﷻ OR INTERCEDES THROUGH HIM

It is *makrūh* to refuse to give something to someone who asks by Allah ﷻ and intercedes through Him.

We relate in the *Sunan* of Abū Dāwūd and an-Nasā'ī, with *isnāds* of the two *Ṣaḥīḥ* books, that Ibn 'Umar ﷺ reported that the Messenger of Allah ﷺ said: "If someone seeks refuge by Allah, give him refuge; if a person asks by Allah ﷻ, give him; if a person invites you, respond; and if a person treats you well, repay and reward him. If you cannot find anything to reward him with, make *du'ā'* for him until you think that you have repaid him."[2]

1 Abū Dāwūd (1671). As-Sakhāwī comments that this hadith is *gharīb*.
2 Abū Dāwūd (1672), an-Nasā'ī (5/82), and *al-Futūḥāt* (7/119). As-Sakhāwī grades it as *ḥasan*.

ABOUT SAYING 'MAY ALLAH PROLONG YOUR LIFE'

The best known position is that it is *makrūh* to say, "May Allah prolong your life".

Abū Ja'far an-Naḥḥās says in his book *Ṣinā'at al-kitāb*, "Some of the *'ulamā'* regard the saying 'May Allah prolong your remaining' as *makrūh* and some give a concessionary licence for it."

Ismā'īl ibn Isḥāq said, "The first to write 'May Allah prolong your life' were the heretics".

It is narrated that Ḥammād ibn Salamah, may Allah have mercy on him, said that the way the [early] Muslims used to write [a letter] was thus: "From So-and-so to So-and-so. Then: peace be upon you. I praise to you Allah besides Whom there is no other god. And I ask that He bless Muḥammad and the family of Muḥammad.' Then [later] heretics innovated this formula of writing that begins, 'May Allah prolong your life'.

ON SAYING TO ANOTHER PERSON 'MAY MY FATHER AND MOTHER BE YOUR RANSOM' OR THE LIKE

The chosen and correct position is that it is not *makrūh* for a person to say to someone else 'May my father and mother be your ransom' or 'May Allah make me your ransom'.

Well-known hadiths in the two *Ṣaḥīḥ*s and elsewhere prove the permissibility of doing so, whether or not the parents are Muslims or disbelievers; but some of the *'ulamā'* regard it as *makrūh* if they are Muslims.

An-Naḥḥās said, "And Mālik ibn Anas regarded 'May Allah make me your ransom' as being *makrūh*, but some [scholars] regarded it as permissible."

Qāḍī 'Iyāḍ said, "The majority of *'ulamā'* regard it as permissible, whether the person who would be the ransom is a Muslim or a disbeliever."

I say that innumerable instances confirming that it is permissible are narrated in *ṣaḥīḥ* hadiths, and I have drawn attention to a good number of them in the *Ṣaḥīḥ* of Muslim.

ARGUING, DISPUTATION AND LITIGATION

Imam Abū Ḥāmid al-Ghazālī says: "*Mirā'* (arguing) means casting aspersions on someone else's speech to show mistakes in it without any purpose other than to show contempt for the one who said it and to show your superiority over him." He also says: "As for *jidāl* (disputation), it denotes arguing to do with showing the *madhhab*s and confirming them." He adds: "As for *khuṣūmah* (litigation), it means contending in order to take in full some purpose, whether financial or otherwise. Sometimes it is initiated and sometimes it is raised as an objection, but arguing always means just raising an objection."[1] These are the words of al-Ghazālī.

1 *Iḥyā' 'ulūm ad-dīn* 3:118.

Know that disputation can be for the truth or for falsehood. Allah ﷻ says: "**Dispute with the People of the Book only in the kindest way.**"[1]

﴿وَلَا تُجَٰدِلُوٓاْ أَهۡلَ ٱلۡكِتَٰبِ إِلَّا بِٱلَّتِي هِيَ أَحۡسَنُ﴾

He ﷻ also says: "**And dispute with that which is best**".[2]

﴿وَجَٰدِلۡهُم بِٱلَّتِي هِيَ أَحۡسَنُ﴾

He ﷻ also says: "**No one disputes Allah's Signs except those who disbelieve.**"[3]

﴿مَا يُجَٰدِلُ فِيٓ ءَايَٰتِ ٱللَّهِ إِلَّا ٱلَّذِينَ كَفَرُواْ﴾

If disputation is engaged in in order to arrive at the truth and to confirm it then it is praiseworthy. If it is done to repudiate the truth or it is mere disputation without knowledge then it is blameworthy. The texts that are narrated concerning its being permitted or being reproved reveal this position in detail. *Mujādalah* has the same meaning [as *jidāl*]. I have explained all of that at great length in *Tahdhīb al-asmā' wa-l-lughāt*.

One of [the wise] said: "I have never seen anything that does away with the *Dīn*, diminishes manliness, wastes pleasure, or occupies the heart more completely than litigation."

If you object that there is sometimes no avoiding litigation to obtain one's rights, the answer is, as Imam al-Ghazālī replied: "Severe censure is only [applicable] to those who litigate falsely or without knowledge, such as someone who is entrusted by the judge and then deputises in litigation before knowing on which side the truth lies, and so litigates without knowledge.

"Included in the censure also is someone who seeks his right but does not confine himself to the measure of his need, and instead altercates and lies in order to cause harm and to gain power over his opponent. The same applies to someone who mixes hurtful words in his litigation for which there is no need in order for him to obtain his right, as is also the case for someone motivated simply by pure obstinate rejection in order to overcome his opponent and break him—and this too is reprehensible.

"As for a litigant who supports his arguments according to the way of the *Sharī'ah*, without altercation and excess or extra obstinate persistence beyond what is necessary and without intending obstinate rejection or hurt, what he is doing is not unlawful; but it is more fitting that he abstain from it provided he can find a way to do so, since controlling one's tongue in litigation to the extent of being [altogether] fair and just is impossible.

"Litigation makes the breast boil with rancour and stirs up anger, and when anger stirs the consequence is such malice between the two parties that each of them takes

1 Qur'ān 29:46.
2 Qur'ān 16:125.
3 Qur'ān 40:4.

pleasure in causing hurt to the other and is grieved at what causes the other pleasure, and so each sets his tongue free to attack the other's honour. Hence anyone who litigates exposes himself to these character defects. The least [danger] that lies in it is the heart's being occupied to such an extent that it enters into his *ṣalāh* and his thoughts are busy with argumentation and litigation, so that his state is no longer correct.

"Litigation is the beginning of evil, as are disputation and arguing, so one ought not to open the door of litigation without some pressing need to do so from which there is no escape; and when doing so one must preserve one's tongue and heart from all the ill effects of litigation."[1]

We relate in the book of at-Tirmidhī that Ibn 'Abbās ﷺ reported that the Messenger of Allah ﷺ said: "It is enough wrong action for you that you continuously litigate."[2]

And it is narrated of 'Alī ﷺ that he said: "Litigation has dangers."

I say that *quḥam*, 'dangers', is written with a *ḍammah* on the *qāf* and a *fatḥah* on the *ḥā'*, and means 'things that cause destruction'.

DISAPPROVAL OF SPEAKING IN GUTTURAL TONES BY SPEAKING AFFECTEDLY ETC.

It is *makrūh* to speak in guttural tones by speaking affectedly, or to exert oneself in speaking affectedly in rhymed prose and eloquent language, and in artificially constructed introductions as affectedly eloquent speakers habitually do, and in their elaborate speeches, because all of that is reprehensible affectation. The same applies to affected rhymed prose, as is also the case with seeking out petty details of case endings (*i'rāb*) and barbarous usages when talking to ordinary people. Speakers should use words which their audience will understand clearly and easily.

We relate in the books of at-Tirmidhī and Abū Dāwūd that 'Abdullāh ibn 'Amr ibn al-'Āṣ ﷺ reported that the Messenger of Allah ﷺ said: "Allah hates orators among men who chew [words] with their tongues as the cow chews the cud."[3] At-Tirmidhī states that this is a *ḥasan* hadith.

We relate in the *Ṣaḥīḥ* of Muslim that 'Abdullāh ibn Mas'ūd ﷺ related that the Prophet ﷺ said: "May those who exaggerate be destroyed."[4] He said it thrice. The learned say that *mutanaṭṭi'īn* ('those who exaggerate') are those who go to great lengths over things.

We relate in the book of at-Tirmidhī that Jābir ﷺ reported that the Messenger of Allah ﷺ said: "The dearest among you to me, and those [who shall be] closest to me on the Day of Judgment, are the best of you in character. And the most disliked of you, and the furthest from me on the Day of Judgment, are windbags, those who speak affectedly, and the *mutafayhiqūn*." They said: "We know windbags and those who

1 *Iḥyā' 'ulūm ad-dīn* (3:119).
2 At-Tirmidhī (1994).
3 Abū Dāwūd (5005) and at-Tirmidhī (2857).
4 Muslim (2670).

speak affectedly, but who are the *mutafayhiqūn*?" He said: "Those who are arrogant."[1] At-Tirmidhī says that this is a *ḥasan* hadith, and adds that *tharthār* (a windbag) is someone who talks a great deal, while *mutashaddiq* (someone who speaks affectedly) is someone who behaves arrogantly towards people while talking and addresses them in an unseemly or indecent manner."

Know that this rebuke does not apply to those who make the wording of their sermons and discourses elegant, provided that there is no exaggeration and overstatement, because the objective here is to awaken the hearts to the obedience of Allah ﷻ and beautiful words have an evident effect in this.

DISAPPROVAL OF EVEN PERMISSIBLE SPEECH AFTER *ṢALĀT AL-'ISHĀ'*

It is *makrūh*, after performing the *ṣalāh* of *'Ishā'*, to engage in conversation that is permissible at other times. By permissible talk I mean talk which one may equally well engage in or leave. Conversations that are *ḥarām* or *makrūh* at other times are even more *ḥarām* and deplorable at that time. Good conversation, like scholarly discussions, stories of the pious, and talk of good character and conversations with guests, is not *makrūh* but *mustaḥabb*. The authentic hadiths confirm this. Similarly, there is no harm in conversation with a valid excuse or prompted by events that occur. The hadiths concerning everything I have mentioned are very well-known, but I will allude to some of them in summary fashion and point out a good number of them.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Abū Barazah ﷺ related that the Messenger of Allah ﷺ used to dislike sleeping before *'Ishā'* and conversation after it.[2]

Numerous hadiths make concessions for conversation about the matters we have mentioned above, including the hadith of Ibn 'Umar ﷺ in the [same] two *Ṣaḥīḥ*s that when the Messenger of Allah ﷺ said the *salām* after performing the *ṣalāh* of *'Ishā'* during the last part of his life, he said: "Do you see this night of yours? After one hundred years there will not remain anyone who is on the face of the earth today."[3]

Another example is the hadith of Abū Mūsā al-Ash'arī ﷺ, in the same two *Ṣaḥīḥ*s, that the Messenger of Allah ﷺ delayed the *ṣalāh* of *'Ishā'* until the twilight had disappeared. Then the Messenger of Allah ﷺ came out and led the Companions in *ṣalāh*. When he had completed his *ṣalāh* he said to those who were present: "Be at ease; I will teach you something. Rejoice in the good news that part of Allah's favour upon you is that there are no people but you who are praying at this hour."[4]

Another example is the hadith of Anas ﷺ in the *Ṣaḥīḥ* of al-Bukhārī that [the Companions] waited for the Prophet ﷺ and he came to them when almost half the night had passed. He led them in *ṣalāh*: that is, *'Ishā'*. He [Anas] said: "Then he addressed

1 At-Tirmidhī (2019).
2 Al-Bukhārī (568), Muslim (647), Abū Dāwūd (398), and at-Tirmidhī (168).
3 Al-Bukhārī (564), Muslim (2537), Abū Dāwūd (4348), and at-Tirmidhī (2252).
4 Al-Bukhārī (567), Muslim (641).

them saying, '[Other] people have performed *ṣalāh* and gone to sleep, but you have continued to be in *ṣalāh* for as long as you were waiting for *ṣalāh*.'"[1]

Another proof is the hadith from 'Abdullāh ibn 'Abbās ﷺ about him spending the night in the house of his maternal aunt Maymūnah ﷺ. He said that the Prophet ﷺ performed the *ṣalāh* of *'Ishā'* and then went to his family and spoke to them and asked, "Has the little boy gone to sleep?"

Another proof is the hadith from 'Abd ar-Raḥmān ibn Abī Bakr ﷺ who reported the story[3] about [Abū Bakr's] guests and him holding back from them until he had prayed *'Ishā'*. Then he came and spoke to them and spoke to his wife and his son, speaking to them repeatedly. This hadith is found in both *Ṣaḥīḥ*s.

There are many like these and they are innumerable, but in that which we relate there is more than enough.

THE RULING ON CALLING THE LATER 'ISHĀ' '*AL-'ATAMAH*', CALLING MAGHRIB '*AL-'ISHĀ*', AND CALLING *ṢUBḤ 'GHADĀH*'

It is *makrūh* to call the later *'Ishā' al-'Atamah* because of the well-known *ṣaḥīḥ* hadiths on the subject. It is also *makrūh* to call *Maghrib al-'Ishā'*.

We relate in the *Ṣaḥīḥ* of al-Bukhārī from 'Abdullāh ibn Mughaffal al-Muzanī ﷺ—written with *ghayn*—that he reported that the Messenger of Allah ﷺ said: "Do not let the desert Arabs overrule you with respect to the name of your prayer of *Maghrib*." He said: "The desert Arabs say that it is *'Ishā'*."[4]

[If anyone objects that there are] hadiths about naming *'Ishā' al-'Atamah*, such as the hadith "*If only [people] knew what is in* aṣ-Ṣubḥ *and* al-'Atamah, *they would come to them even if it were crawling on their hands and knees*," the response is twofold.

First, their point is to make it clear that the prohibition is not such as to render this *ḥarām*, but for the sake of being careful.

Second, that it was feared that the people addressed thus might be unclear as to what he meant if he had called it *'Ishā'* [since the desert Arabs used that term for *Maghrib*].

As for calling *aṣ-Ṣubḥ Ghadāh*, there is no disapproval of that according to the correct position, and there are very many *ṣaḥīḥ* hadiths employing the term *al-Ghadāh*. A group of our [Shāfi'ī] colleagues say that this is disapproved of, but that is not the case. There is no harm in calling *Maghrib* and *'Ishā'* 'the two *'Ishā's*'. There is no harm in calling *'Ishā'* 'the later *'Ishā''*. Although it is narrated from al-Aṣma'ī that he held that one should not say 'the later *'Ishā''*, that is an obvious mistake.

It is reliably transmitted in the *Ṣaḥīḥ* of Muslim that the Prophet ﷺ said: "Any woman who has put on scent should not attend the later *'Ishā'* together with us."[5]

That is reliably established from the words of an innumerable group of Compan-

1 Al-Bukhārī (572), Muslim (640) and an-Nasā'ī (1/268).
2 Al-Bukhārī (117) and Muslim (763).
3 Al-Bukhārī (602) and Muslim (2058).
4 Al-Bukhārī (563).
5 Muslim (444).

ions in the two *Ṣaḥīḥ*s and elsewhere, and I have explained all that, together with its evidentiary proofs, in *Tahdhīb al-asmā' wa-l-lughāt*. And all success is by Allah.

IT IS *ḤARĀM* TO DIVULGE A SECRET IF THERE IS HARM OR HURT IN DOING SO

It is forbidden to reveal secrets. The hadiths in this regard are many. It is *ḥarām* if it entails harm and hurt.

We relate in the *Sunan*s of Abū Dāwūd and at-Tirmidhī that Jābir ﷺ reported that the Messenger of Allah ﷺ said: "If a man tells another man something and he turns away, it become a trust."[1] According to at-Tirmidhī, this is a *ḥasan* hadith.

ON THE DISAPPROVAL OF ASKING A MAN NEEDLESSLY ABOUT WHY HE HIT HIS WIFE

It is *makrūh* to ask a man why he struck his wife, except in the case of [strict] necessity.

We cited the authentic hadiths about keeping silent about things in which there is no benefit at the beginning of the chapter on safeguarding the tongue.

We mentioned this *ṣaḥīḥ* hadith: "Part of the goodness of a man's Islam is that he disregard that which does not concern him."[2]

We relate in the *Sunan* of Abū Dāwūd, an-Nasā'ī and Ibn Mājah that 'Umar ibn al-Khaṭṭāb ﷺ related that the Messenger of Allah ﷺ said: "A man should not be asked why he beats his wife."[3]

WHAT IS RELATED ABOUT POETRY; WITH AN EXPLANATION OF THE RULING ON IT

With regard to poetry, we relate in the *Musnad* of Abū Ya'lā al-Mawṣilī, with a *ḥasan isnād*, that 'Ā'ishah ﷺ narrated that the Messenger of Allah ﷺ was asked about poetry and said, "It is speech, the good of which is good and the bad of which is bad."[4]

The *'ulamā'* say that this means that poetry is like prose, but that to confine oneself to [expressing oneself] exclusively in verse is blameworthy. It is recorded in authentic hadiths that the Messenger of Allah ﷺ listened to poetry and instructed Ḥassān ibn Thābit ﷺ to satirise and disparage the disbelievers. It is reliably established that he ﷺ said: "In some poetry there is wisdom."[5] It is also recorded that he said: "For the

1 Abū Dāwūd (4868) and at-Tirmidhī (1960). Ibn 'Allān comments that this hadith is *ḥasan* on the strength of other hadiths (*li-ghayrihī*).
2 *Al-Muwaṭṭa'* (2/903), at-Tirmidhī (2318), and Ibn Mājah (3976).
3 Abū Dāwūd (2147) and *al-Futūḥāt* (7/140). Ibn Ḥajar states that this hadith is *ṣaḥīḥ*, in *Tanbīh al-akhyār*.
4 Abū Ya'lā (4760).
5 Al-Bukhārī (6145) and Abū Dāwūd (5010).

innards of any of you to be filled with pus would be better for him than for them to be filled with poetry."[1] And all of that is in accordance with what we have mentioned.

EMPLOYING ALLUSIONS FOR MATTERS WHICH ONE IS TOO SHY TO MENTION

Among the things that are forbidden are indecency and obscene language. The authentic hadiths about this are many and well-known. What it means is expressing things that are base in explicit words, even if they be accurate and the speaker truthful. This happens often with words referring to sexual intercourse. It is essential that allusions be used to express this in comely words whose implication is readily understood. This is mentioned in the Mighty Qur'ān and the noble and authentic *Sunnah*s. Allah ﷻ says: "Approaching your wives on the nights of the fasts is permitted to you"[2].

﴿أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَآئِكُمْ﴾

Allah ﷻ says: "And how could you take it when you have gone in unto one another?"[3]

﴿وَكَيْفَ تَأْخُذُونَهُۥ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ﴾

Allah ﷻ also says: "And if you divorce them before touching them. . ."[4]

﴿وَإِن طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ﴾

According to the *'ulamā'*, one ought, in this and other expressions one is too shy to mention directly, to use allusions that can be understood. So intercourse with a woman could be referred to as 'going to', 'visiting', 'living with' or 'falling upon'. One should not say openly 'copulate', 'have sex', and suchlike. Likewise, allusion should be made to urinating and defecating by saying 'discharging one's need' or 'going to the open spaces'. One should not say explicitly 'excrement', 'urine', and so on. Likewise, bodily defects like leprosy, halitosis, or body odours should be referred to in seemly words that can readily be understood. Other examples should be considered along with what we have mentioned.

Know that all this applies when there is no need to be explicit; but if there is a need to make something clear or to teach, or if one is afraid that the person one is addressing will understand the allusion [literally] or misunderstand its purport, then one has to speak directly so that correct understanding is achieved. That is how the

1 Al-Bukhārī (6155), Muslim (2257), Abū Dāwūd (5009) and at-Tirmidhī (2855).
2 Qur'ān 2:187.
3 Qur'ān 4:21.
4 Qur'ān 2:237.

hadiths which state such things explicitly must be interpreted, meaning [directness is permissible] in case of necessity as we mentioned, because achieving understanding in this respect is more important than merely being good-mannered. And all success is by Allah.

We relate in the book of at-Tirmidhī that 'Abdullāh ibn Mas'ūd ﷺ narrated that the Messenger of Allah ﷺ said: "A believer does not regularly defame or curse, nor is he vulgar or obscene".[1]

We relate in the books of at-Tirmidhī and Ibn Mājah that Anas ﷺ related that the Messenger of Allah ﷺ said: "Never does vulgarity enter into anything without blemishing it; and never does modesty enter into a thing without adorning it."[2]

THE PROHIBITION OF REBUFFING ONE'S FATHER OR MOTHER ETC.

It is extremely *ḥarām* to rebuff or turn away from one's mother or father. Allah ﷻ says: "And your Lord has decreed that you worship none but Him, and that you be good to [your] parents. Whether one or both of them attain old age in your life, say not to them a word of contempt, nor repel them, but address them in terms of honour. And from compassion lower to them the wing of humility, and say: "Lord, bestow on them Your Mercy even as they cherished me in childhood."[3]

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِالْوَٰلِدَيْنِ إِحْسَٰنًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ
أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا ۞
وَٱخْفِضْ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا﴾

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that 'Abdullāh ibn 'Amr ibn al-'Āṣ ﷺ reported that the Messenger of Allah ﷺ said, "It is a major sin for a man to curse his parents." [Those present] asked: "Messenger of Allah, does a man curse his parents?" He replied, "He may curse a man's father and so the man curses his father [in return]; he may curse a man's mother so he curses his mother [in return]."[4]

We relate in the *Sunan*s of Abū Dāwūd and at-Tirmidhī that Ibn 'Umar ﷺ reported: "I had a wife and I loved her, but [my father] 'Umar ﷺ disliked her. He told me: 'Divorce her.' I refused, and 'Umar went to the Prophet ﷺ and told him about this. The Prophet ﷺ said: 'Divorce her.'"[5] At-Tirmidhī states that this is a *ḥasan ṣaḥīḥ* hadith.

1 At-Tirmidhī (1978).
2 At-Tirmidhī (1975) and Ibn Mājah (4185).
3 Qur'ān 17:23–24.
4 Al-Bukhārī (5973), Muslim (90), Abū Dāwūd (5141), and at-Tirmidhī (1903).
5 Abū Dāwūd (1583) and at-Tirmidhī (1189).

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THE PROHIBITION OF LYING, AND AN EXPLANATION OF TYPES OF LIE

THE TEXT OF the Qur'ān and the Sunnah corroborate the view that lying is totally *ḥarām* and that it is one of the ugliest sins and the vilest defects. Those texts apart, there is general consensus in the *Ummah* that it is unlawful, and so there is no need to cite individual texts. It is only important to mention the exceptions and explain them in detail. The following hadiths, whose authenticity is agreed upon, are sufficient as a deterrent against [lying].

We relate in both of the *Ṣaḥīḥ*s that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "The signs of a hypocrite are three: when he speaks he lies, when he promises he breaks his promise, and when he is given a trust he betrays it."[1]

We relate in both *Ṣaḥīḥ*s that 'Abdullāh ibn 'Amr ibn al-'Āṣ ﷺ narrated that the Messenger of Allah ﷺ said: "There are four traits which, if they are all present in a person, make him a complete hypocrite; and if there is any one of them in him, he possesses one of the traits of hypocrisy until he abandons it. If he is trusted he betrays, if he speaks he lies, if he makes a pact he breaks it, and if he argues he is abusive."[2]

The exceptions are as follows.

We have already related in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim, from Umm Kulthūm ﷺ, that she reported that she heard the Messenger of Allah ﷺ say: "He is not a liar who makes peace between people by saying [something] favourable."[3] That is all that there is in those two *Ṣaḥīḥ*s. Muslim adds in a report of his that Umm Kulthūm said: "I did not hear him give a concession for the things people say except for three things," namely: war, making peace between people, and a man talking to his wife or a wife to her husband. This hadith explicitly permits some lying if there is benefit.

The *'ulamā'* have defined what is allowed. The best definition that I have seen is that given by Imam Abū Ḥāmid al-Ghazālī, who says: "Speech is a means to ends, so in any praiseworthy objective that can be achieved either by truthfulness or by lying, lies are *ḥarām* because there is no need for them. If it can be achieved by lying but not by truth then it is permissible to lie, if the objective is permissible. It is *wājib* if the objective is *wājib*. So if a Muslim is hiding from a wrongdoer and someone is asked about him, it is *wājib* to lie in order to hide him. Likewise, if someone has a trust or deposits in his possession or someone else's and an oppressor asks about it, wanting to seize it, it is *wājib* to lie in order to conceal it, to the extent that if he informed him about the deposit he had and the wrongdoer took it by force, the person entrusted

1 Al-Bukhārī (33), Muslim (59), at-Tirmidhī (2633), and an-Nasā'ī (8/117).
2 Al-Bukhārī (34), Muslim (58), Abū Dāwūd (4688), at-Tirmidhī (2634), and an-Nasā'ī (8/116).
3 Al-Bukhārī (2692), Muslim (2605), Abū Dāwūd (4921) and at-Tirmidhī (1939).

with the deposit who had divulged it would be obliged to stand surety for it. If [the wrongdoer] got him to swear an oath, it would be obligatory for him to swear an oath and to dissemble in his oath. If he swore an oath and did not dissemble, he would have violated the oath according to the soundest position, but some say that he would not have violated the oath.

"The same applies if the purpose is war, or to put things right between people, or to cause the heart of an injured person to incline to pardon the one who caused the injury, if that cannot be achieved by any other means than a lie, in which case lying is not *ḥarām*. This applies when it is impossible to achieve the goal except by lying."[1]

The precautionary principle in all of this is that one dissemble, the meaning of which (*tawriyah*) is that one intend by one's expression an authentic meaning which is not a lie with regard to oneself even if it is a lie literally. However, if one does not intend this but uses an expression which is a lie, it is not *ḥarām* in the above-mentioned circumstances.

Abū Ḥāmid al-Ghazālī said: "The same applies to anything that is linked with a valid intended objective, whether it be for oneself or someone else. As for that which is for oneself—for example, if a wrongdoer seizes one and interrogates one about one's wealth in order to seize it—then one has the right to deny it. Or if [for example] the ruler asks one about some indecent thing between one and Allah, exalted is He, that one has done then one has the right to deny it and to say: 'I have not committed adultery,' or 'I have not drunk [wine],' for example. The hadiths about prompting those who have confessed to [infringements of] the *ḥudūd* (limits of *Sharī'ah*) to retract their confessions are very well-known. An example of [permissible lying for the benefit of] someone else would be if one were asked about one's brother's secret but one denies [knowledge of] it, or suchlike. One ought to compare the harm done by lying to the harm consequent on telling the truth: if the harm caused by telling the truth is the greater, one has the right to tell a lie. If the opposite is the case, or one is unsure, then it is *ḥarām* to tell a lie. Whenever it is permissible to lie, if the factor that makes it permissible is some motive of one's own then it is *mustaḥabb* not to lie. Whenever it concerns someone else's interests, it is not permissible to be casual about another person's rights. The sound and prudent course is to refrain in every case in which it is permissible except when it is obligatory."[2]

Know that lying is defined by the *Ahl as-Sunnah* as giving information about a thing which is contrary to what or how it is, whether intentionally or out of ignorance. However, it is not a sin when done in ignorance; but it is a sin when done intentionally. The proof cited by our [Shāfi'ī] colleagues is the qualification in the saying of the Messenger of Allah ﷺ: "Whoever *deliberately* invents a lie about me, let him prepare his place in Hell-Fire."[3]

1 *Iḥyā' 'ulūm ad-dīn* (3:137).
2 *Iḥyā' 'ulūm ad-dīn* (3:138).
3 Al-Bukhārī (1291) and Muslim (3). See *an-Naẓm al-mutanāthir,* by al-Kattānī, p. 20.

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EXHORTATION TO BE CERTAIN OF WHAT ONE SAYS, AND PROHIBITION OF PASSING ON ALL THAT ONE HEARS

ALLAH ﷻ SAYS: "**And pursue not that of which you have no knowledge. Truly the hearing, the sight, and the heart shall all be questioned about.**"[1]

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْؤُولًا﴾

Allah ﷻ also says: "**Not a word does he utter but there is a Vigilant Guardian with him.**"[2]

﴿مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾

Allah ﷻ says: "**Truly your Lord is [ever] on the watch.**"[3]

﴿إِنَّ رَبَّكَ لَبِالْمِرْصَادِ﴾

We relate in the *Ṣaḥīḥ* of Muslim from Ḥafṣ ibn ʿĀṣim, the eminent *Tābiʿī*, that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "It is falsehood enough for a man to speak about everything that he hears."[4]

Muslim relates this by two routes, one of which is thus and the second of which is from Ḥafṣ ibn ʿĀṣim from the Prophet ﷺ as a *mursal* without mentioning Abū Hurayrah; but the narration that establishes that it was Abū Hurayrah has preference, because increase in reliability is acceptable. This is the chosen sound position which the people of *fiqh* and *uṣūl* and the people of careful investigation among hadith scholars hold to: if a hadith is narrated by two routes, one of which is *mursal* and the other of which is connected back, the one that is connected back has priority, and the hadith is judged to be *ṣaḥīḥ* and it is valid to use it in proof in anything such as legal rulings and suchlike. And Allah knows best.

We relate in the *Ṣaḥīḥ* of Muslim that ʿUmar ibn al-Khaṭṭāb ﷺ said: "It is falsehood enough for a man to speak about everything that he hears".[5] We also relate the like of this in the *Ṣaḥīḥ* of Muslim from ʿAbdullāh ibn Masʿūd ﷺ, and there are numerous traditions in this category.

We relate in the *Sunan* of Abū Dāwūd, with a *ṣaḥīḥ isnād*, that Abū Masʿūd ﷺ,

1 Qur'ān 17:36.
2 Qur'ān 50:18.
3 Qur'ān 89:14.
4 Muslim (5) and Abū Dāwūd (4992).
5 Muslim (5).

or Ḥudhayfah ibn al-Yamān ﷺ, related that he heard the Messenger of Allah ﷺ say: "What an evil mount for a man is: 'They claim. . .'!"[1]

Imam Abū Sulaymān al-Khaṭṭābī says, in a text which we relate from him in *Maʿālim as-Sunan*: "The point of this hadith is that when a person desires to achieve some purpose or wants to travel to a land he rides his mount in order to reach his destination. The Messenger of Allah ﷺ was comparing what a man says by way of introduction to what he has to say to this mount. People only say 'They claim' about things that have no chain of transmission and which are not established and are cited only for rhetorical purposes. The Prophet ﷺ criticised that way of narrating. He instructed that one should make certain about anything that one cites and make sure that it is reliable, and not relate it until it can be ascribed reliably." Those are the words of al-Khaṭṭābī. And Allah knows best.

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INSINUATION AND DISSEMBLANCE

KNOW THAT THIS is one of the most important chapters because it is one those things employed a great deal which it has become a general necessity [to deal with], so we need to take the trouble to define it properly. Anyone who considers it ought to think about it and act by it. We have already mentioned the extreme unlawfulness of lying and the danger of giving the tongue free rein. This chapter [offers] a means of being safe from doing so.

Know that dissemblance and insinuation means saying something that has an obvious meaning, but by which you intend also another meaning similarly expressible, which is the opposite of the apparent one. This is a type of deception and trickery.

The *'ulamā'* have declared that if some *Sharī'ah*-sanctioned interest demands that the person addressed be misled, or if there is a need which cannot be achieved except through lying, there is no harm in it. If that is not the case then it is *makrūh* but not *ḥarām*, except when it causes a person to accept a falsehood and deny the truth, in which case it becomes *ḥarām*. That is the general rule in this matter.

As for the texts that exist on the subject, there are those that permit [such insinuation] and those that prohibit it, and they need to be interpreted in detail, as we have explained. Those that prohibit it are as follows.

We relate in the *Sunan* of Abū Dāwūd, with an *isnād* in which there is some weakness but which Abū Dāwūd did not declare to be weak (which necessitates that it be *ḥasan* in his view, as we have explained before) that Sufyān ibn Asīd—with a *fatḥah* on the *hamzah*—ﷺ reported: "I heard the Messenger of Allah ﷺ say, 'It is a grave

1 Abū Dāwūd (4972).

betrayal to tell your brother something which he accepts from you as true although you are lying.'"[1]

And we relate from Ibn Sīrīn, may Allah be merciful to him, that he said: "[The possibilities of] speech are too extensive for a cultivated person to [need to] lie."

An example of permissible insinuation is the following, which an-Nakha'ī, may Allah be merciful to him, said: "When something you said reaches a man, say: 'Allah knows what of that I said,' so that the listener imagines it to mean denial, but what you mean is: 'Allah knows the thing I said.'"

An-Nakha'ī also said: "Do not say to your son 'Shall I buy you some sugar?' Say instead, 'What do you think if I were to buy you some sugar?'"

An-Nakha'ī used to tell his maid when a man was asking for him: "Tell him, 'Look for him in the mosque.'" Others said, "My father went out some time ago."

Ash-Sha'bī used to draw a circle and say to the maid: "Place your finger in it and say, 'He is not here.'" Similar to this is what people customarily say to those who invite them to food: "I have an intention," leading others to imagine that they are fasting, but meaning "I intend not to eat." Similarly when asked "Have you seen So-and-so?" one might reply "I have not seen (*ra'aytu*) him," meaning "I have not hit his lung (*ri'ah*)." There are many like these.

Even if someone swears an oath on this basis and dissembles in his oath he does not violate his oath. Whether he swears by Allah ﷻ, or on pain of divorce[2] or something else, neither divorce nor anything else should ensue. This applies provided that the *Qāḍī* has not made him take an oath because of an allegation or claim against him, in which case what is taken into account is the *Qāḍī*'s intention if he made him swear by Allah ﷻ. If he has made him swear upon pain of divorce, what is taken into account is the intention of the person swearing the oath, since it is not permissible for the *Qāḍī* to make him take an oath on pain of divorce, in which respect he [the *Qāḍī*] is like any other person. And Allah knows best.

Al-Ghazālī said: "One of the unlawful lies which necessarily make someone a deviant is the kind of exaggeration which has become customary, such as saying 'I told you a hundred times,' or 'I looked for you a hundred times,' because it is not said with the intention of stating the actual number of times but with a view to exaggeration. Thus, if he only looked for him once it is a lie; but if he did look for him an unusually large number of times then it is not a lie even if it did not amount to a hundred times. Between these two extremes there are varying degrees to which the person who exaggerates is exposed to the risk of lying."[3]

I say that the proof that harmless exaggeration is permissible and is not considered a lie is [a hadith] which we relate in the two *Ṣaḥīḥ*s: that the Prophet ﷺ said: "As for Abū Jahm, he never takes his staff off his shoulder; as for Mu'āwiyah, he has

1 Abū Dāwūd (4971).

2 That is to say, he takes an oath to divorce his wife if the truth of the matter about which he swears the oath is not as he claims.

3 *Iḥyā' 'ulūm ad-dīn* (3:140).

no belongings."[1] It is known that [the latter] had clothes to wear and [the former] put down his staff when he went to sleep and at other times. And Allah knows best.

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WHAT TO DO IF ONE HAS SAID SOMETHING UGLY

ALLAH ﷻ SAYS: **"And if an incitement to discord is made to you by Shayṭān, seek refuge in Allah."**[2]

﴿وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَٰنِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ﴾

Allah ﷻ also says: **"Those who fear Allah, when assailed by an evil impulse from Shayṭān, remember Allah, and at once they can see."**[3]

﴿إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَٰٓئِفٌ مِّنَ الشَّيْطَٰنِ تَذَكَّرُوا فَإِذَا هُم مُّبْصِرُونَ﴾

Allah ﷻ also says: **"And those who, having committed an act of indecency or wronged themselves, remember Allah and ask forgiveness for their sins—and who can forgive sins except Allah?—and never persist knowingly in [the wrong] they have done. For such the reward is forgiveness from their Lord, and gardens with rivers flowing underneath—an eternal dwelling. How excellent a recompense for those who work!"**[4]

﴿وَالَّذِينَ إِذَا فَعَلُوا فَٰحِشَةً أَوْ ظَلَمُوٓا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ * أُولَٰٓئِكَ جَزَآؤُهُم مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّٰتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ وَنِعْمَ أَجْرُ الْعَٰمِلِينَ﴾

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Abū Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said: "Whoever swears an oath and says in his oath 'By al-Lāt!' or 'By al-'Uzzā!' should say 'There is no god but Allah.' And whoever says to his companion: 'Come, let me gamble with you' should give *ṣadaqah*."[5]

Know that it is *wājib* for anyone who speaks or does something unlawful to hasten to repent. There are three basic elements in this: immediately desisting from the sin,

1 This refers to Abū Jahm's abhorrent trait of beating his wife. Al-Bukhārī (5321) and Muslim (1480).

2 Qur'ān 41:36.

3 Qur'ān 7:201.

4 Qur'ān 3:135–136.

5 Al-Bukhārī (4860) and Muslim (1647).

feeling remorse at having done it, and resolving never to return to it. If the rights of a person have been infringed through his act of disobedience, there is a fourth condition which is *wājib* besides those three: to return whatever has been taken unjustly to its owner, or to be absolved by the latter. This has already been explained. When a person repents of a sin, he ought to repent of all sins. If he confines himself to repenting of one sin, his repentance for it will be valid. If he makes valid repentance for a sin but then he repeats the sin another time, he is guilty of the second offence and it is *wājib* for him to repent of it, although it does not nullify his repentance for the earlier [sin]. That is the position of the *Ahl as-Sunnah*, which is contradictory to the view of the Mu'tazilah. And success is by Allah.

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WORDS WHICH SOME OF THE *'ULAMĀ'* SAY ARE *MAKRŪH* BUT WHICH ARE NOT

THIS CHAPTER IS necessary so that one may not be deceived by false statements and rely on them.

Know that the rulings of the *Sharī'ah*—which fall into five categories: *wājib* (obligatory), Sunnah, *ḥarām* (unlawful), *makrūh* (disapproved of), and *mubāḥ* (permissible)—are only established on the basis of evidence. The evidences of the *Sharī'ah* are well-known. Anything that has no evidence is not taken into consideration and does not need a reply since it is not authoritative proof; so one should not occupy oneself in replying to it. Despite this, the *'ulamā'* have undertaken to cite evidence of the falsehood of [such rulings]. My purpose in this introduction is that when I state that a person said something was *makrūh* and I then say 'It is not *makrūh*', 'This is false' etc., there is no need to furnish proof of invalidity; if I mention it I will be doing so voluntarily. I have appended this chapter in order to distinguish error from truth, so that one may not be misled by the high standing of those to whom such false statements are attributed.

Note that I shall not name those who claim that these words are *makrūh*, so that their high standing may not be impaired or evil thought of them. It is not my purpose to impugn them. The intention is only to warn about the incorrect rulings that have been conveyed from them, whether or not these have been correctly attributed to them. If they have been conveyed from them correctly then it does not impugn their high standing, as is well-known. Some of them I ascribe to a valid motive, and so what the person said may be open to interpretation so that others may investigate it. Again, it is possible that his view is contrary to my view and his view may be supported by the ruling of the aforementioned imam to reach this ruling. And success is by Allah.

One example is Imam Abū Ja'far an-Naḥḥās's statement, in his book *Sharḥ Asmā' Allāh*, that one of the *'ulamā'* held that it is *makrūh* to say "Allah has given charity to you," because, he said, "Those who give charity hope for reward". I say that this ruling is a manifest error and obnoxious ignorance and the mode of reasoning is very seriously corrupt.

It is recorded in the *Ṣaḥīḥ* of Muslim that the Messenger of Allah ﷺ observed about shortening the *ṣalāh* [when travelling]: "It is charity that Allah has given to you, so accept His charity."[1]

There is also the statement cited by Imam Abū Ja'far an-Naḥḥās from the same person, that it is *makrūh* to say, "O Allah, free[2] me from Hell-Fire." He said: "Only those who seek reward set [a slave] free." I say: "This claim and proof is a most obnoxious error and the lowest form of ignorance of the rulings of the *Sharī'ah*. If I had to cite all the authentic hadiths that are explicit about Allah setting free those whom He wishes of His Creation, this book would become long and tedious. Examples are the hadith, 'Whoever sets free a slave, Allah ﷻ sets free a limb of his from Hell for every limb of [the slave];'[3] and the hadith, "There is no day that Allah ﷻ sets free more [of His] slaves from Hell-Fire than the Day of 'Arafah.'"[4]

REFUTATION OF WHAT PEOPLE SAY THAT IT IS *MAKRŪH* TO SAY, 'DO THIS OVER THE NAME OF ALLAH'

There is also the saying of one [of the *'ulamā'*] that it is *makrūh* to say, "Do this over the Name of Allah," because the Name of Allah is over everything. Qāḍī 'Iyāḍ and others say that this ruling is an error, for it is reliably recorded in authentic hadiths that the Prophet ﷺ told his Companions: "Slaughter [animals] over the Name of Allah:"[5] that is, "saying 'In the Name of Allah'."

REFUTATION OF WHAT IS CITED AS BEING *MAKRŪH* TO SAY: 'MAY ALLAH UNITE US IN THE ABODE OF HIS MERCY'

Also relevant is what an-Naḥḥās related from Abū Bakr Muḥammad ibn Yaḥyā—a jurist, man of letters and scholar—who said, "Do not say 'May Allah join us together in the abode of His mercy', because the mercy of Allah is too vast to have an abode". He also said, "Do not say 'have mercy on us by Your mercy.'" I say that we do not know of any proof of what he said about these two expressions and there is no evidence to justify what he said, because what the person who spoke about 'the abode of Mercy' meant was Paradise, meaning 'May He unite us in Paradise, which is the abode of permanence, and the abode of sojourn, and the place of settledness'. Those

1 Muslim (686), Abū Dāwūd (1199), at-Tirmidhī (3037), and an-Nasā'ī (3/116).
2 *A'taqa* means 'to liberate', in the sense of setting a slave free.
3 Al-Bukhārī (6715) and Muslim (1509).
4 Muslim (1348) and an-Nasā'ī (5/251–252).
5 Muslim (1960).

who enter it will only do so by the mercy of Allah. Moreover, those who enter will remain there forever, safe from any worries and misfortunes. This can only be gained by the mercy of Allah: it is as though one were to say, 'unite us in an abode which we gain by Your mercy'.

REFUTATION OF THE ARGUMENTS THAT IT IS *MAKRŪH* TO SAY: 'O ALLAH, RESCUE US FROM HELL-FIRE. O ALLAH, GRANT US THE INTERCESSION OF THE PROPHET ﷺ'

An-Naḥḥās related that the aforementioned Abū Bakr said: "One should not say 'O Allah, rescue us from Hell-Fire!' nor should one say 'O Allah, provide us with the intercession of the Prophet ﷺ,' because he will only intercede for those who had been doomed to Hell-Fire."

I say that this is vile error and manifest ignorance. Were it not for the danger of people being deceived by these words and the fact that they are mentioned in books, I would not have dared to speak about it. How many hadiths are there in the *Ṣaḥīḥ* [collections] that hearten the true believers by promising them the intercession of the Prophet ﷺ? Such as his ﷺ saying: "Whoever repeats what the *mu'adhdhin* says, my intercession is lawful for him,"[1] and so on.

The jurist Imam al-Ḥāfiẓ Abū al-Faḍl 'Iyād, may Allah have mercy on him, spoke well when he said: "The *salaf* asking for the intercession of our Prophet ﷺ, as well as their eagerness for it, is known from extensive transmitted sources." He continued: "On this basis, one does not pay attention to the disapproval of whoever said that to be *makrūh* because it is only for wrongdoers. For it is recorded reliably in hadiths in *Ṣaḥīḥ Muslim* and elsewhere that that intercession will also be made for people who shall [then] enter Paradise without being taken to account, as well as for others in order to raise their high rank in Paradise." He further said: "Every intelligent person is aware of his shortcomings and that he is in need of pardon, fearful that he may be among those doomed; but the person who made this ruling is necessarily obliged not to pray for forgiveness and mercy, as both are only for sinners. And this goes against what we know of the *du'ā*s of the *salaf* and the *khalaf* (the pious early Muslims, and those who followed them."[2]

REFUTATION OF THE ALLEGATION THAT IT IS *MAKRŪH* TO SAY: 'I RELY ON MY LORD, THE GENEROUS LORD'

Another of them is what an-Naḥḥās narrated from the aforementioned: "Do not say 'I rely on my Lord, the Generous Lord.' Say "I rely on my Generous Lord." I say that there is no basis for what he said.

1 Muslim (385).
2 *Ikmāl al-mu'lim* (1:566).

REFUTATION OF THE ALLEGATION THAT IT IS *MAKRŪH* TO CALL THE *ṬAWĀF* OF THE HOUSE [OF ALLAH] A 'CIRCUIT' OR A 'CIRCUMAMBULATION'

Another example of these is that it is cited of a group of scholars are cited as having disapproved of calling the *ṭawāf* around the Ka'bah a *shawṭ* (circuit) or *dawr* (circumambulation), and held that what should be said if it is once around [the Ka'bah] is *ṭawfah* and if two then *ṭawfatān*, three *ṭawfāt* and if seven times *ṭawāf*.

I say that we know of no basis for what they said. Perhaps they disliked these usages because they were terms used in the times before Islam. The correct and preferred opinion is that there is nothing disliked about it, for we relate from the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Ibn 'Abbās ﷺ said: "The Messenger of Allah ﷺ instructed [the Companions] to walk briskly in three circuits (*ashwāṭ*), and nothing prevented him from instructing them to walk briskly in all of the circuits except solicitous concern for them."[1]

THE RULING ON SAYING 'WE FASTED RAMAḌĀN', 'RAMAḌĀN HAS COME,' AND SUCHLIKE

Further examples are the phrases 'we fasted Ramaḍān,' 'Ramaḍān has come,' and similar phrases, if one means the month itself.

There is disagreement over whether it is disliked or not. A group of early scholars considered it disliked to say merely 'Ramaḍān,' without calling it a 'month.' This was related from al-Ḥasan al-Baṣrī and Mujāhid. According to al-Bayhaqī, the chains of transmission for both of them are weak. The position of our [Shāfi'ī] colleagues is that it is disliked to say 'Ramaḍān has come,' or 'Ramaḍān has entered,' or 'Ramaḍān is present,' and so on, without any accompanying indication that it is the month; but if indication is made, it is not disliked. One may say "I have fasted Ramaḍān," "I prayed [throughout] Ramaḍān," "Fasting is obligatory in Ramaḍān," "the blessed month of Ramaḍān has come," and suchlike. That is what our colleagues say, as do two Imams who also transmitted it: the most judicious of judges Abū al-Ḥasan al-Māwardī, in his *Kitāb al-Ḥāwī*, and Abū Naṣr Ibn aṣ-Ṣabbāgh in his *ash-Shāmil*. Others of our colleagues have also transmitted this from the Companions without qualification, relying for proof on the following.

We relate in the *Sunan* of al-Bayhaqī that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "Do not say 'Ramaḍān,' for Ramaḍān is one of the names of Allah ﷻ. Say, 'the month of Ramaḍān'."[2] This hadith is weak; al-Bayhaqī himself considered it weak and its weakness is manifest. No one has mentioned Ramaḍān as being one of the Names of Allah in all of the numerous works compiled on it.

The most correct view—though Allah knows best—is that which Imam Abū 'Abdullāh al-Bukhārī held to in his *Ṣaḥīḥ*, as well as more than one of the *'ulamā'* who

1 Al-Bukhārī (1602) and Muslim (1266).
2 Al-Bayhaqī (4:201).

investigate thoroughly, that there is absolutely no disapproval [of saying 'Ramaḍān' without saying 'month'] however one says it. This is because disapproval can only be determined by the law, and nothing is reliably established about it; on the contrary, its permissibility is reliably established in hadiths, and the hadiths about it in the two *Ṣaḥīḥ*s and other sources are too numerous to count. If I were to collect them together I would hope to have hundreds of narrations. However, the point will be more than established by citing one hadith which will suffice in place of all the others.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim from Abū Hurayrah ﷺ, that the Messenger of Allah said: "When Ramaḍān comes, the doors of Paradise open, the doors of Hell are closed and Shayṭāns are chained up".[1]

Some of the versions in the two *Ṣaḥīḥ*s read, "When Ramaḍān enters. . ."[2]

One version in Muslim states: "When Ramaḍān was. . ."[3]

In the *Ṣaḥīḥ* it states: "Do not anticipate Ramaḍān [with fasting]. . ."[4]

The *Ṣaḥīḥ* of al-Bukhārī states: "Islam is built upon five pillars . . . fasting in Ramaḍān."[5]

The likes of these are many and are very well-known.

REFUTATION OF THE ALLEGED DISAPPROVAL OF SAYING '*SŪRAT AL-BAQARAH*', ETC.

It is transmitted from the earlier generations that it is disapproved to call [chapters of the Qur'ān] '*Sūrat al-Baqarah*', '*Sūrat an-Nisā*'', '*Sūrat ad-Dukhān*', or '*al-'Ankabūt*', '*ar-Rūm*', '*al-Aḥzāb*' and so on.

They contend that one should say "the Sūrah that has *Baqarah* mentioned in it" or "the Sūrah that has *an-Nisā'* mentioned in it", and so on.

I say that this is wrong and contrary to the Sunnah. The use [of such names for *Sūrah*s] has been reliably recorded in innumerable places, as in his saying ﷺ: "The last two verses of *Sūrat al-Baqarah*—whoever recites them at night, they will suffice him." This hadith is in both *Ṣaḥīḥ* collections.[6]

Examples abound and are innumerable.

REFUTATION OF ALLEGATIONS THAT IT IS *MAKRŪH* TO SAY, 'ALLAH SAYS IN HIS BOOK. . .'

An example is reported from Muṭarrif, may Allah have mercy on him, that he disapproved of saying "Allah ﷻ says in His Book. . .". According to him one ought to

1 Al-Bukhārī (1898) and Muslim (1079).
2 Al-Bukhārī (3277) and Muslim (2:1079).
3 Muslim (2:1079).
4 Al-Bukhārī includes this hadith as a *ta'līq* in Fasting, in the chapter "Can one say 'Ramaḍān'?" and there is something similar in (1914), and in Muslim (1082).
5 Al-Bukhārī (8) and Muslim (16:20).
6 Al-Bukhārī (4008) and Muslim (807).

say "Allah ﷻ said. . . ." It appears that he disapproved of this because "Allah says" is *muḍāri'*, which necessitates that it be in the present or future tense, whereas Allah's ﷻ word is His Speech and it is eternal.

I say that this view is unacceptable. This usage is established in *ṣaḥīḥ* hadiths, in many ways. I have alluded to these in *Sharḥ Ṣaḥīḥ Muslim*[1] and my book *Ādāb al-qurrā'*.[2] Allah Most High has said in the Qur'ān, "**And Allah** speaks **the truth**".[3]

﴿وَاللَّهُ يَقُولُ الْحَقَّ﴾

And in the *Ṣaḥīḥ* of Muslim it is [stated] that Abū Dharr ﷺ reported that the Prophet ﷺ said: "Allah ﷻ says:[4] '**Whoever produces a good action shall have a ten-fold reward.**'"[5]

﴿مَن جَآءَ بِالْحَسَنَةِ فَلَهُۥ عَشْرُ أَمْثَالِهَا﴾

In the *Ṣaḥīḥ* of al-Bukhārī there is [a hadith] commenting on the verse "**you will not attain piety until you spend. . .**". Abū Ṭalhah said: "O Messenger of Allah, Allah says:[6] '**You will not attain piety until you spend**'".[8]

﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ . . .﴾

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SUPPLICATIONS (*DA'AWĀT*) WHICH ARE *MUSTAḤABB* AT ALL TIMES

KNOW THAT [THE subject matter of] this chapter is very extensive, and it is not possible to penetrate it deeply, or to fully grasp even one-tenth of it; but I shall allude to the most important of its sources.

The first of these *da'awāt* are those mentioned in the Qur'ān, of which Allah ﷻ has informed us from His Prophets, blessings and peace be upon them, and from the best people; these are numerous and very well known.

1 *Sharḥ Ṣaḥīḥ Muslim* (7:84).
2 *Ādāb al-qurrā'* (153).
3 Qur'ān (33:4). This expression is in the *muḍāri'* tense.
4 "Says" is in the *muḍāri'*.
5 Qur'ān (6:160).
6 "Says" is in the *muḍāri'*.
7 Qur'ān (3:92).
8 Al-Bukhārī (4554).

Besides those there are what are authentically transmitted as having been employed by the Messenger of Allah ﷺ, or those he taught to others. There are very many in this category, a number of which have been mentioned in the previous chapters. Here I will mention *ṣaḥīḥ* ones, as well as the *du'ā'*s found in the Qur'ān and those quoted above. And all success is by Allah.

We relate, with *ṣaḥīḥ isnād*s, from the *Sunan*s of Abū Dāwūd, at-Tirmidhī, and Ibn Mājah that al-Nu'mān ibn Bashīr ﷺ reported that the Prophet ﷺ said: "Supplication is worship itself."[1] According to at-Tirmidhī this is a *ḥasan ṣaḥīḥ* hadith.

We relate in the *Sunan* of Abū Dāwūd, with a sound *isnād*, that 'Ā'ishah ﷺ narrated that the Messenger of Allah ﷺ used to regard comprehensive *du'ā* as *mustaḥabb* and leave out anything else.[2]

We relate in the books of at-Tirmidhī and Ibn Mājah that Abū Hurayrah ﷺ reported that Allah's Messenger ﷺ said: "There is nothing more noble in the sight of Allah than *du'ā'*."[3]

We relate in the book of at-Tirmidhī that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "Whoever is pleased for Allah ﷻ to answer his prayers in times of difficulty and hardship should say *du'ā'* abundantly in times of ease."[4]

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Anas ﷺ reported that the *du'ā'* that the Prophet ﷺ most often said was: "*O Allah,*[5] **grant us good in this world and in the Hereafter, and protect us from the punishment of Hell-Fire.**"[6]

اَللّٰهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ.

Allāhumma ātinā fi-d-dunyā ḥasanatan wa fi-l-ākhirati ḥasanatan wa qinā 'adhāba-n-Nār.

Muslim added in his narration: "He said, 'And whenever Anas wanted to supplicate with a single supplication he would supplicate with it and when he wanted to supplicate with a [longer] *du'ā'* he would include this one in it.'"

We relate in the *Ṣaḥīḥ* of Muslim that Ibn Mas'ūd reported that the Messenger of Allah ﷺ used to say: "*O Allah, I ask You for guidance, godliness, modesty and prosperity.*"[7]

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ الْهُدَىٰ وَالتُّقَىٰ وَالْعَفَافَ وَالْغِنَىٰ.

Allāhumma innī as'aluka-l-hudā wa-t-tuqā wa-l-'afāfa wa-l-ghinā.

1 Abū Dāwūd (1479), *al-Futūḥāt* (7/191), and at-Tirmidhī (3244), who states that this hadith is *ḥasan ṣaḥīḥ*. As-Sakhāwī grades it as *ḥasan*.

2 Abū Dāwūd (1428) and *al-Futūḥāt* (7/192). As-Sakhāwī grades it as *ḥasan*.

3 Ibn Mājah (3829) and at-Tirmidhī (3367), who states that this hadith is *ḥasan gharīb*. As-Sakhāwī grades it as *ḥasan gharīb* thanks to its supporting narrations.

4 At-Tirmidhī (3379), who states that this hadith is *gharīb*. There are, however, narrations which support it, such as the one reported by al-Ḥākim (1/544), who grades it as *ṣaḥīḥ*; and adh-Dhahabī agrees.

5 In the Qur'ān this *du'ā'* begins *Rabbanā* ('Our Lord'), rather than *Allāhumma* ('O Allah').

6 See Qur'ān (2:201). Al-Bukhārī (6389), Muslim (2690), and Abū Dāwūd (1519).

7 Muslim (2721) and at-Tirmidhī (3484).

We relate in the *Ṣaḥīḥ* of Muslim that Ṭāriq ibn Ashyam al-Ashja'ī, a Companion, ﷺ narrated that when a man embraced Islam the Prophet ﷺ taught him the *ṣalāh* and instructed him to supplicate with these words: "*O Allah, forgive me, have mercy on me, guide me, grant me health, and sustain me.*"

اَللّٰهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَارْزُقْنِي.

Allāhumma-ghfir lī wa-rḥamnī wa-hdinī wa 'āfinī wa-rzuqnī.

According to another report by Muslim, Ṭāriq related that he heard a man ask the Prophet ﷺ: "What should I say when I supplicate to my Lord?" He replied: "Say: *O Allah, forgive me, have mercy on me, grant me health, and sustain me*; for these will suffice for your worldly life and your life in the Hereafter."[1]

اَللّٰهُمَّ اغْفِرْ لِي وَارْحَمْنِي، وَعَافِنِي وَارْزُقْنِي.

Allāhumma-ghfir lī wa-rḥamnī, wa 'āfinī wa-rzuqnī.

We also relate from the *Ṣaḥīḥ* of Muslim that 'Abdullāh ibn 'Amr ibn al-'Āṣ ﷺ reported that the Messenger of Allah ﷺ said: "*O Allah, Turner of hearts, turn our hearts to You in obedience.*"[2]

اللّٰهُمَّ يَا مُصَرِّفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَىٰ طَاعَتِكَ.

Allāhumma yā Muṣarrifa-l-qulūb, ṣarrif qulūbanā 'alā ṭā'atik.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Abū Hurayrah ﷺ reported that Allah's Messenger ﷺ said: "Seek refuge with Allah from the hardship of tribulation, the befalling of misfortune, evil destiny, and the glee of enemies."[3]

[اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ] مِنْ جَهْدِ الْبَلَاءِ، وَمِنْ دَرَكِ الشَّقَاءِ،
وَمِنْ سُوءِ الْقَضَاءِ، وَمِنْ شَمَاتَةِ الْأَعْدَاءِ.

Allāhumma innī a'ūdhu bika min jahdi-l-balā', wa min daraki-sh-shaqā', wa min sū'i-l-qaḍā', wa min shamātati-l-a'dā'.

According to a narration from Sufyān he said: "There are three [misfortunes that were originally mentioned] in the hadith, and I have added one; but I do not know which it is."

We relate in the same *Ṣaḥīḥ*s that Anas ﷺ reported that the Messenger of Allah ﷺ used to say: "*O Allah, I seek Your protection from feebleness and laziness, and from cowardice, old age and avarice; I seek Your protection from punishment in the grave, and I seek Your protection from the trials of life and death.*"[4]

1 Muslim (2697, 34, 36).

2 Muslim (2654), with a slight variant in the wording.

3 Al-Bukhārī (6616), Muslim (2707), and an-Nasā'ī (8/269–270).

4 Al-Bukhārī (6367), Muslim (2706), Abū Dāwūd (1540), at-Tirmidhī (3481), and an-Nasā'ī (8/257–258).

اللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْهَرَمِ وَالْبُخْلِ،
وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ.

Allāhumma innī a'ūdhu bika min al-'ajzi wa-l-kasal, wa-l-jubni wa-l-harami wa-l-bukhl, wa a'ūdhu bika min 'adhābi-l-qabr, wa a'ūdhu bika min fitnati-l-maḥyā wa-l-mamāt.

Another narration adds: "*. . .and the burden of debt and being overpowered by men.*"

. . .وَضَلَعِ الدَّيْنِ، وَغَلَبَةِ الرِّجَالِ.

Wa ḍala'i-d-dayn, wa ghalabati-r-rijāl.[1]

I say that *ḍala'i-d-dayn*, 'the burden of debt', means its serious nature and the heaviness of carrying it, and *al-maḥyā wa-l-mamāt* means 'life and death'.

We relate again from the same *Ṣaḥīḥs* that 'Abdullāh ibn 'Amr ibn al-'Āṣ narrated that Abū Bakr aṣ-Ṣiddīq ﷺ related that he said to the Messenger of Allah ﷺ: "Teach me a *du'ā'* to supplicate with in my *ṣalāh*." He replied: "Say: *O Allah, I have done my soul much harm and no one forgives sins but You, so grant me Your forgiveness and have mercy on me. You are the Most Forgiving, the Most Merciful.*"[2]

اَللّٰهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْماً كَثِيراً، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاغْفِرْ
لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

Allāhumma innī ẓalamtu nafsī ẓulman kathīrā, wa lā yaghfiru-dh-dhunūba illā Ant, fa-ghfir lī maghfiratan min 'indika wa-rḥamnī, innaka Anta-l-Ghafūru-r-Raḥīm.

I say that [this hadith] is related with either *kathīran* 'much' with a *thā'* or *kabīran* 'great [harm]' with a *bā'*, as we have already explained in the chapter on the *adhkār* of the *ṣalāh*. So it is *mustaḥabb* when making supplication to say *kathīran kabīran* 'much great [harm]', thus combining the two. Although this *du'ā'* is narrated with respect to the *ṣalāh* it is a good and precious *ṣaḥīḥ* [narration] and is *mustaḥabb* in every place on any occasion. One narration reads, "[in my *ṣalāh*] and in my house".[3]

We relate in both *Ṣaḥīḥs* that Abū Mūsā al-Ash'arī ﷺ reported that the Messenger of Allah ﷺ used to supplicate with this *du'ā'*: "*O Allah, forgive me my sins, my ignorance, my excesses in my affairs, and that which You know better than I. O Allah, forgive me those sins which I committed seriously or in jest, by mistake or deliberately, and all of that [is my fault]. O Allah, forgive me my past and future sins, those I have committed in*

1 Al-Bukhārī (2893).

2 Al-Bukhārī (834), Muslim (2705), at-Tirmidhī (3521), and an-Nasā'ī (3/53).

3 The *Ṣaḥīḥ* of Ibn Khuzaymah (2705), *as-Sunan al-kubrā* of an-Nasā'ī (9936), Abū Ya'lā (32), and Ibn as-Sunnī (159).

secret or in public, and that which You know better than I. You are the Bringer Forward and the Sender Back, and You have power over all things."[1]

اَللّٰهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، اَللّٰهُمَّ اغْفِرْ
لِي جِدِّي وَهَزْلِي، وَخَطَئِي وَعَمْدِي، وَكُلَّ ذَلِكَ عِنْدِي، اَللّٰهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا
أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ،
وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

Allāhumma-ghfir lī khaṭī'atī wa jahlī wa isrāfī fī amrī, wa mā Anta a'lamu bihi minnī. Allāhumma-ghfir lī jiddī wa hazlī, wa khaṭa'ī wa 'amdī, wa kullu dhālika 'indī. Allāhumma-ghfir lī mā qaddamtu wa mā akhkhart, wa mā asrartu wa mā a'lant, wa mā Anta a'lamu bihi minnī. Anta-l-Muqaddimu wa Anta-l-Mu'akhkhir, wa Anta 'alā kulli shay'in qadīr.

We relate in the *Ṣaḥīḥ* of Muslim that 'Ā'ishah ﷺ reported that the Messenger of Allah ﷺ used to say in his *du'ā'*: "*O Allah, I seek Your protection from the evil of that which I have done and the evil of that which I have not done.*"[2]

اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَشَرِّ مَا لَمْ أَعْمَلْ.

Allāhumma innī a'ūdhu bika min sharri mā 'amiltu wa sharri mā lam a'mal.

We relate in the *Ṣaḥīḥ* of Muslim that Ibn 'Umar ﷺ narrated: "One of the *du'ā's* of Allah's Messenger ﷺ was: '*O Allah, I seek Your protection from the cessation of Your bounty, from the transformation of the well-being You grant, from Your sudden vengeance, and from all that occasions Your displeasure.*'"[3]

اللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحَوُّلِ عَافِيَتِكَ،
وَفَجْأَةِ نِقْمَتِكَ، وَجَمِيعِ سَخَطِكَ.

Allāhumma innī a'ūdhu bika min zawāli ni'matik, wa taḥawwuli 'āfiyatik, wa faj'ati niqmatik, wa jamī'i sakhaṭik.

We relate in the *Ṣaḥīḥ* of Muslim that Zayd ibn Arqam ﷺ reported that the Messenger of Allah ﷺ used to say: "*O Allah, I seek Your protection from feebleness and laziness, from cowardice and avarice, from senility, and from punishment in the grave. O Allah, grant my soul its godliness and purify it, for You are the best of those who purify it. You are its Guardian and its Master. O Allah, I seek Your protection from knowledge*

1 Al-Bukhārī (6398) and Muslim (2719).

2 Muslim (2716), Abū Dāwūd (1550), and an-Nasā'ī (3/56).

3 Muslim (2739) and Abū Dāwūd (1545).

that does not benefit, from a heart that is not utterly humble, from a self that is insatiable, and from supplications that are not accepted."[1]

اللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْبُخْلِ، وَالْهَرَمِ
وَعَذَابِ الْقَبْرِ، اللّٰهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا،
أَنْتَ وَلِيُّهَا وَمَوْلاَهَا، اللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ
لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا.

Allāhumma innī a'ūdhu bika mina-l-'ajzi wa-l-kasal, wa-l-jubni wa-l-bukhl, wa-l-harami wa 'adhābi-l-qabr. Allāhumma āti nafsī taqwāhā wa zakkihā. Anta Khayru man zakkāhā, Anta Waliyyuhā wa Mawlāhā. Allāhumma innī a'ūdhu bika min 'ilmin lā yanfa', wa min qalbin lā yakhsha', wa min nafsin lā tashba', wa min da'watin lā yustajābu lahā.

We relate in the *Ṣaḥīḥ* of Muslim that 'Alī ﷺ reported that the Messenger of Allah ﷺ said: "*O Allah, guide me and rectify me.*"

اَللّٰهُمَّ اهْدِنِي وَسَدِّدْنِي.

Allāhumma-hdinī wa saddidnī.

According to another report he said: "*O Allah, I ask You for guidance and rectitude.*"[2]

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ الْهُدَىٰ وَالسَّدَادَ.

Allāhumma innī as'aluka-l-hudā wa-s-sadād.

We relate in the *Ṣaḥīḥ* of Muslim that Sa'd ibn Abī Waqqāṣ ﷺ narrated that a Bedouin came to the Messenger of Allah ﷺ and said: "Teach me something that I can say." He ﷺ replied: "Say: '*There is no god but Allah, One without partner. Allah is incomparably greatest and abundant praise is due to Allah. Glory be to Allah, the Lord of the Worlds. There is no power or strength except by Allah, the All-Mighty, the All-Wise.*'" He said: "Those are for my Lord; what is there for me?" He said: "*O Allah, forgive me, have mercy on me, guide me, sustain me, and grant me health and well-being.*"[3] The narrator had some doubt about "*And grant me health and well-being.*"

لَآ إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللهُ أَكْبَرُ كَبِيراً، وَالْحَمْدُ لِلّٰهِ كَثِيراً،
سُبْحَانَ اللهِ رَبِّ الْعَالَمِينَ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ الْعَزِيزِ الْحَكِيمِ.

اللّٰهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي.

1 Muslim (2732), at-Tirmidhī (3567), and an-Nasā'ī (8/260).
2 Muslim (2725).
3 Muslim (2696).

Lā ilāha illa-llāhu waḥdahu lā sharīka lah, Allāhu akbaru kabīrā, wa-l-ḥamdu li-llāhi kathīrā, Subḥāna-llāhi Rabbi-l-'ālamīn. Lā ḥawla wa lā quwwata illā bi-llāhi-l-'Azīzi-l-Ḥakīm.

Allāhumma-ghfir lī wa-rḥamnī wa-hdinī wa-rzuqnī wa 'āfinī.

We relate in the *Ṣaḥīḥ* of Muslim that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ used to say: "*O Allah, put right for me my religion, which is the preservation of my affairs; put right for me my worldly life, in which is my existence; put right for me my Hereafter, to which is my return; make life an increase for me in every good; and make death for me a release from every evil.*"[1]

اللّٰهُمَّ اصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي
فِيهَا مَعَاشِي، وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي، وَاجْعَلِ الْحَيَاةَ
زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ.

Allāhumma aṣliḥ lī dīni-lladhī huwa 'iṣmatu amrī, wa aṣliḥ lī dunyāya-llatī fīhā ma'āshī, wa aṣliḥ lī ākhirati-llatī fihā ma'ādī, wa-j'ali-l-ḥayāta ziyādatan lī fī kulli khayr, wa-j'ali-l-mawta rāḥatan lī min kulli sharr.

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that 'Abdullāh ibn 'Abbās ﷺ reported that the Messenger of Allah ﷺ used to say: "*O Allah, unto You I surrender myself, in You I believe, in You I put my trust, to You I turn in repentance, and with Your help I dispute. O Allah, I seek refuge by Your power—there is no god but You—lest You lead me astray. You are the Ever-Living Who does not die, while jinn and mankind do.*"[2]

اَللّٰهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ
خَاصَمْتُ، اَللّٰهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ لَآ إِلٰـهَ إِلَّا أَنْتَ أَنْ تُضِلَّنِي،
أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ، وَالْجِنُّ وَالإِنْسَانُ يَمُوتُونَ.

Allāhumma laka aslamt, wa bika āmant, wa 'alayka tawakkalt, wa ilayka anabt, wa bika khāṣamt. Allāhumma innī a'ūdhu bi-'izzatika—lā ilāha illā Anta—an tuḍillanī. Anta-l-Ḥayyu-lladhī lā yamūt, wa-l-jinnu wa-l-insānu yamūtūn.

We relate in the *Sunan*s of Abū Dāwūd, at-Tirmidhī, an-Nasā'ī and Ibn Mājah that Buraydah ﷺ narrated that the Messenger of Allah ﷺ heard a man say: "*O Allah, I ask You because I bear witness that You are Allah, there is no god but You, the One, the Unique, the One Who does not beget and is not begotten and to Whom no-one is equivalent.*" He ﷺ said: "You have asked of Allah ﷻ by the name which, if asked by it, He gives, and if implored by it, He responds and accepts."[3]

1 Muslim (2720).
2 Al-Bukhārī (7383) and Muslim (2717).
3 Abū Dāwūd (1493), Ibn Mājah (2857), *al-Futūḥāt* (7/211), at-Tirmidhī (3471), and al-Ḥākim (1/504),

According to another report he said: "You have asked Allah by His Greatest Name." According to at-Tirmidhī, this is a *ḥasan* hadith.[1]

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللهُ لَآ إِلَـهَ إِلَّا أَنْتَ الْأَحَدُ
الصَّمَدُ، الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ.

Allāhumma innī as'aluka bi-annī ashhadu annaka Anta-llāhu lā ilāha illā Anta-l-Aḥadu-ṣ-Ṣamad, alladhī lam yalid wa lam yūlad wa lam yaku-l-lahu kufuwan aḥad.

We relate in the *Sunan*s of Abū Dāwūd and an-Nasā'ī that Anas ﷺ reported that he was sitting with the Messenger of Allah ﷺ while a man was performing *ṣalāh*, then supplicated, saying: "*O Allah, I ask You because to You belongs all praise. There is no god but You, the Benefactor, Originator of the heavens and the earth. O Owner of Majesty and Honour, O Living, O Self-Subsisting.*" The Prophet ﷺ then commented: "He has supplicated to Allah ﷻ by His Supreme Name; if called on [by it], He responds; and if asked [by it], He gives."[2]

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ، لَآ إِلَـهَ إِلَّا أَنْتَ الْمَنَّانُ، بَدِيعُ
السَّمَاوَاتِ وَالأَرْضِ، يَا ذَا الْجَلَالِ وَالإِكْرَامِ، يَا حَيُّ يَا قَيُّومُ.

Allāhumma innī as'aluka bi-anna laka-l-ḥamd, lā ilāha illā Anta-l-Mannān, Badī'u-s-samāwāti wa-l-arḍ, yā Dha-l-Jalāli wa-l-Ikrām, yā Ḥayyu yā Qayyūm.

We relate in the *Sunan*s of Abū Dāwūd, at-Tirmidhī, an-Nasā'ī and Ibn Mājah, with *ṣaḥīḥ isnād*s, that 'Ā'ishah ﷺ reported that the Messenger of Allah ﷺ used to supplicate with these words: "*O Allah, I seek Your protection from the trials of Hell-Fire, the punishment of Hell-Fire, and the evil of riches and poverty.*"[3]

اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ، وَمِنْ شَرِّ الْغِنَىٰ وَالْفَقْرِ.

Allāhumma innī a'ūdhu bika min fitnati-n-Nāri wa 'adhābi-n-Nār, wa min sharri-l-ghinā wa-l-faqr.

We relate in the book of at-Tirmidhī from Ziyād ibn 'Ilāqah from his paternal uncle, whose name was Quṭbah ibn Mālik ﷺ, who reported that the Messenger of Allah ﷺ used to say: "*O Allah, I seek Your protection from abhorrent qualities of character, deeds and caprices.*"[4] At-Tirmidhī states that this is a *ḥasan* hadith.

who states that this hadith is *ṣaḥīḥ*; adh-Dhahabī agrees. As-Sakhāwī grades it as *ḥasan*.

1 Abū Dāwūd (1494) and at-Tirmidhī (3475).

2 Abū Dāwūd (1495), at-Tirmidhī (3538), Ibn Mājah (3858), an-Nasā'ī (3/52), and al-Ḥākim (1/503–504), who states that this hadith is *ṣaḥīḥ*; adh-Dhahabī agrees. As-Sakhāwī grades it as *ḥasan*.

3 Abū Dāwūd (880), at-Tirmidhī (3489), an-Nasā'ī (8/278) *al-Futūḥāt* (7/214), and Ibn Mājah (3838). As-Sakhāwī mentions that this supplication contains wording from a *ṣaḥīḥ* hadith found in the books of al-Bukhārī and Muslim.

4 At-Tirmidhī (3585) and *al-Futūḥāt* (7/214). As-Sakhāwī grades this hadith as *ḥasan*.

اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الْأَخْلَاقِ وَالْأَعْمَالِ وَالْأَهْوَاءِ.

Allāhumma innī a'ūdhu bika min munkarāti-l-akhlāqi wa-l-a'māli wa-l-ahwā'.

We relate in the *Sunan*s of Abū Dāwūd, at-Tirmidhī and an-Nasā'ī that Shakal ibn Ḥumayd ﷺ—which is written with a *fatḥah* on the *shīn* and the *kāf*—said: "Messenger of Allah, teach me a *du'ā'*." He replied: "Say: *O Allah, I seek Your protection from the evil of my hearing, the evil of my sight, the evil of my tongue, the evil of my heart, and the evil of my sperm*[1]." [2] According to at-Tirmidhī, this is a *ḥasan* hadith.

اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي، وَمِنْ شَرِّ بَصَرِي، وَمِنْ
شَرِّ لِسَانِي، وَمِنْ شَرِّ قَلْبِي، ومِنْ شَرِّ مَنِيِّي.

Allāhumma innī a'ūdhu bika min sharri sam'ī, wa min sharri baṣarī, wa min sharri lisānī, wa min sharri qalbī, wa min sharri maniyyī.

We relate in the books of Abū Dāwūd and an-Nasā'ī, with *ṣaḥīḥ isnād*s, that Anas ﷺ related that the Messenger of Allah ﷺ used to say: "*O Allah, I seek Your protection from vitiligo, insanity, leprosy, and [all] severe illness.*"[3]

اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ وَالْجُنُونِ وَالْجُذَامِ وَسَيِّءِ الْأَسْقَامِ.

Allāhumma innī a'ūdhu bika mina-l-baraṣi wa-l-junūni wa-l-judhāmi wa sayyi'i-l-asqām.

We also relate from them both that Abū al-Yasar, the Companion ﷺ—written with a *fatḥah* on the *yā'* and the *sīn*—reported that the Messenger of Allah ﷺ used to supplicate saying: "*O Allah, I seek refuge with You from destruction, from a fatal fall, from drowning, from fire, from senility, and from Shayṭān leading me astray at the time of death; and I seek refuge with You from dying for Your Cause whilst fleeing; and I seek refuge with You from dying from a sting or bite.*"[4] This is the wording of Abū Dāwūd; another narration adds, "*And anxiety.*"[5]

إِنِّي أَعُوذُ بِكَ مِنَ الْهَدْمِ، وَأَعُوذُ بِكَ مِنَ التَّرَدِّي، وَأَعُوذُ بِكَ مِنَ الْغَرَقِ
وَالْحَرَقِ وَالْهَرَمِ، وَأَعُوذُ بِكَ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ، وَأَعُوذُ
بِكَ أَنْ أَمُوتَ فِي سَبِيلِكَ مُدْبِراً، وَأَعُوذُ بِكَ أَنْ أَمُوتَ لَدِيغاً.

Innī a'ūdhu bika mina-l-hadm, wa a'ūdhu bika mina-t-taraddī, wa

1 That is, "of the private parts."

2 Abū Dāwūd (1551), at-Tirmidhī (3487), an-Nasā'ī (8/259–260), and al-Ḥākim (1/533), who states that this hadith is *ṣaḥīḥ*; adh-Dhahabī agrees.

3 Abū Dāwūd (1554) and an-Nasā'ī (8/271).

4 Abū Dāwūd (1552) and an-Nasā'ī (1/282–283).

5 Abū Dāwūd (1553).

a'ūdhu bika mina-l-gharaqi wa-l-ḥaraqi wa-l-haram, wa a'ūdhu bika an yatakhabbaṭani-sh-Shayṭānu 'inda-l-mawt, wa a'ūdhu bika an amūta fī sabīlika mudbirā, wa a'ūdhu bika an amūta ladīghā.

We also relate from them both, with *ṣaḥīḥ isnāds*, that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ used to say: "*O Allah, I seek refuge with You from hunger, for it is an evil bedfellow; and I seek refuge with You from treachery, for it is an evil companion.*"[1]

اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُوعِ فَإِنَّهُ بِئْسَ الضَّجِيعُ،
وَأَعُوذُ بِكَ مِنَ الْخِيَانَةِ فَإِنَّهَا بِئْسَتِ الْبِطَانَةُ.

Allāhumma innī a'ūdhu bika mina-l-jū'i fa-innahu bi'sa-ḍ-ḍajī', wa a'ūdhu bika mina-l-khiyānati fa-innahā bi'sati-l-biṭānah.

We relate in the book of at-Tirmidhī that 'Alī ﷺ narrated that a slave who had contracted to buy his freedom came to him and said: "I am unable to pay the price for my freedom, so help me." He ﷺ replied: "Should I not teach you words that the Messenger of Allah ﷺ taught me? If you had debts like mountains Allah would settle them for you. Say: "*O Allah, suffice me with what You have made lawful so that I do not need anything You have made unlawful, and make me independent of all but You by Your generosity.*"[2] At-Tirmidhī says that this is a *ḥasan* hadith.

اَللّٰهُمَّ اكْفِنِي بِحَلاَلِكَ عَنْ حَرَامِكَ، وَاغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ.

Allāhumma-kfinī bi-ḥalālika 'an ḥarāmik, wa-ghninī bi-faḍlika 'amman siwāk.

And we relate from the same source that 'Imrān ibn al-Ḥuṣayn ﷺ reported that the Prophet ﷺ taught his father Ḥusayn two things to say when supplicating: "*O Allah, inspire me with right guidance and give me refuge from the evil of my self.*"[3] According to at-Tirmidhī, this is a *ḥasan* hadith.

اَللّٰهُمَّ أَلْهِمْنِي رُشْدِي، وَأَعِذْنِي مِنْ شَرِّ نَفْسِي.

Allāhumma alhimnī rushdī, wa a'idhnī min sharri nafsī.

We relate in both books[4], with a weak *isnād*, that Abū Hurayrah ﷺ related that the Messenger of Allah ﷺ used to supplicate saying "*O Allah, I seek Your protection from dissension, hypocrisy, and bad character.*"[5]

اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشِّقَاقِ وَالنِّفَاقِ وَسُوءِ الْأَخْلاَقِ.

1 Abū Dāwūd (1547) and an-Nasā'ī (8/263).
2 At-Tirmidhī (3558).
3 At-Tirmidhī (3479), who states that this hadith is *gharīb*. Ibn Ḥajar grades it as *ḥasan*.
4 The *Sunan* of Abū Dāwūd and the *Sunan* of an-Nasā'ī.
5 Abū Dāwūd (1546) and an-Nasā'ī (8/264).

Allāhumma innī a'ūdhu bika mina-sh-shiqāqi wa-n-nifāqi wa sū'i-l-akhlāq.

We relate in the book of at-Tirmidhī that Shahr ibn Ḥawshab narrated that he asked Umm Salamah ﷺ: "Mother of the Believers, what was the most frequent *du'ā'* of Allah's Messenger ﷺ when he was with you?" She replied: "His most frequent *du'ā'* was: '*O Overturner of hearts, make my heart firm in Your religion.*'"[1] At-Tirmidhī says that this hadith is *ḥasan*.

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ.

Yā Muqalliba-l-qulūb, thabbit qalbī 'alā dīnik.

We relate in the book of at-Tirmidhī that 'Ā'ishah ﷺ reported that the Messenger of Allah ﷺ used to say: "*O Allah, grant me good health in my body, and grant me good health in my eyesight, and make it outlast me. There is no god but Allah, the Forbearing, the Most Generous. Glory be to Allah, Lord of the Exalted Throne. Praise be to Allah, Lord of the Worlds.*"[2]

اَللّٰهُمَّ عَافِنِي فِي جَسَدِي، وَعَافِنِي فِي بَصَرِي، وَاجْعَلْهُ الْوَارِثَ مِنِّي، لَآ إِلَـهَ إِلَّا
اللّٰهُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَ اللّٰهِ رَبِّ الْعَرْشِ الْعَظِيمِ، وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ.

Allāhumma 'āfinī fī jasadī, wa 'āfinī fī baṣarī, wa-j'alhu-l-wāritha minnī. Lā ilāha illa-llāhu-l-Ḥalīmu-l-Karīm. Subḥāna-llāhi Rabbi-l-'Arshi-l-'aẓīm, wa-l-ḥamdu li-llāhi Rabbi-l-'ālamīn.

We relate in [the same source] that Abū ad-Dardā' ﷺ reported that the Messenger of Allah ﷺ said: "The *du'ā'* of Dāwūd ﷺ was: '*O Allah, I ask You for Your love, the love of those who love You, and deeds that make me attain Your love. O Allah, make Your love more beloved to me than my own self, my family, or cool water.*'"[3] At-Tirmidhī states that this is a *ḥasan* hadith.

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ، والعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ،
اَللّٰهُمَّ اجْعَلْ حُبَّكَ أَحَبَّ إِلَيَّ مِنْ نَفْسِي، وَأَهْلِي، وَمِنَ المَاءِ الْبَارِدِ.

Allāhumma innī as'aluka ḥubbaka wa ḥubba man yuḥibbuk, wa-l-'amala-lladhī yuballighunī ḥubbak. Allāhumma-j'al ḥubbaka aḥabba ilayya min nafsī wa ahlī wa mina-l-mā'il-bārid.

We relate in [the same book] from Sa'd ibn Abī Waqqāṣ ﷺ who reported that the Messenger of Allah ﷺ said: "The supplication of Dhū an-Nūn to his Lord while he was in the belly of the fish was, '*There is no god but You. Glory be to You, indeed I have*

1 At-Tirmidhī (3517). It is reported from Anas in the book by al-Ḥākim (1/526), who states that it is *ṣaḥīḥ*; adh-Dhahabī agrees.
2 At-Tirmidhī (3476), who states that this hadith is *ḥasan gharīb*.
3 At-Tirmidhī (3485).

been one of the wrongdoers.' No Muslim supplicates with this for anything without his prayer being answered."[1] According to al-Ḥākim Abū 'Abdullāh, this has a *ṣaḥīḥ isnād.*

لَآ إِلَـهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ.

Lā ilāha illā Anta subḥānaka innī kuntu mina-ẓ-ẓālimīn.

We relate in [the book of at-Tirmidhī] and in the book of Ibn Mājah that Anas ﷺ narrated that a man came to the Messenger of Allah ﷺ and asked: "Messenger of Allah, which *du'ā'* is the best?" He replied: "Ask your Lord for well-being and exemption in this world and the Hereafter." Then he came back the next day and asked: "Messenger of Allah, which *du'ā'* is the best?" He told [the man] the same thing. Then he came back on the third day and asked him the same question, and he replied: "If you have been granted good health and well-being in this world and you have been granted them in the Hereafter, you have triumphed."[2] At-Tirmidhī says that this hadith is *ḥasan.*

We relate in the book of at-Tirmidhī that al-'Abbās ibn 'Abd al-Muṭṭalib ﷺ reported, "I said, 'Messenger of Allah, teach me something that I can ask of Allah ﷻ.' He said, 'Ask Allah for well-being.' I then waited a few days and then I came and said, 'Messenger of Allah, teach me something that I can ask of Allah ﷻ.' He said: 'O 'Abbās, uncle of Allah's Messenger, ask Allah for well-being in this world and the Hereafter.'"[3] According to at-Tirmidhī, this hadith is *ṣaḥīḥ.*

We also relate from Abū Umāmah ﷺ, who narrated: "The Messenger of Allah ﷺ supplicated with many *du'ā'*s but we did not memorise any of them. I said, 'Messenger of Allah, you have supplicated with many *du'ā'*s, but we have not memorised any of them.' He replied: 'Should I not show you one that combines all of them? Say: *O Allah, I ask You for the good that Your Prophet Muḥammad asked of You, and I seek refuge with You from that which Your Prophet Muḥammad sought refuge. For You are the One Whose help is to be sought, and only by You can it be attained; and there is no power or strength except by Allah.*'"[4] At-Tirmidhī says that this hadith is *ḥasan.*

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَنَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَأَنْتَ الْمُسْتَعَانُ وَعَلَيْكَ الْبَلَاغُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ.

Allāhumma innī as'aluka min khayri mā sa'alaka minhu Nabiyyuka Muḥammadun ṣalla-llāhu 'alayhi wa sallam, wa na'ūdhu bika min sharri mastaʿādha minhu Nabiyyuka Muḥammadun ṣalla-llāhu 'alayhi wa sallam. Wa Anta-l-Musta'ānu wa 'alayka-l-balāgh, wa lā ḥawla wa lā quwwata illā bi-llāh.

1 At-Tirmidhī (3500).

2 Ibn Mājah (3847) and at-Tirmidhī (3507), who states that this hadith is *ḥasan gharīb* by this line of narration.

3 At-Tirmidhī (3509) and Ibn Mājah (3848).

4 At-Tirmidhī (3516), who states that this hadith is *ḥasan gharīb.*

We also relate in it that Anas ﷺ reported that the Messenger of Allah ﷺ said: "Be constant (*alizzū*) in saying, *O Possessor of Majesty and Honour.*"[1]

يَاذَا الْجَلَالِ وَالْإِكْرَامِ.

Yā Dha-l-Jalāli wa-l-Ikrām.

We relate it also from the Book of an-Nasā'ī, from Rabī'ah ibn 'Āmir, a Companion ﷺ.[2] Al-Ḥākim states that the hadith's *isnād* is *ṣaḥīḥ.*[3]

I say that *alizzū* is [written] with a *kasrah* on the *lām* and a *shaddah* on the *ẓā'.* It means 'adhere to this supplication and repeat it often'.

We relate in the *Sunan*s of Abū Dāwūd, at-Tirmidhī and Ibn Mājah that 'Abdullāh ibn 'Abbās ﷺ reported that the Prophet ﷺ used to make *du'ā'* saying: "*O my Lord, help me and do not assist [others] against me;*[4] *aid me and do not aid [others] against me;*[5] *plot for me and do not plot against me;*[6] *guide me and make guidance easy for me; and help me against those who harm and oppress me. O my Lord, make me grateful to You, remembering You, fearful of You, obedient to You, and submissive—or repentant—to You. Accept my repentance and wash away my sins; accept my supplication and establish my proof.*[7] *Guide my heart, make my tongue righteous, and remove my heart's vile traits.*"[8]

رَبِّ أَعِنِّي وَلَا تُعِنْ عَلَيَّ، وَانْصُرْنِي وَلَا تَنْصُرْ عَلَيَّ، وَامْكُرْ لِي وَلَا تَمْكُرْ عَلَيَّ، وَاهْدِنِي وَيَسِّرْ هُدَايَ إِلَيَّ، وَانْصُرْنِي عَلَىٰ مَنْ بَغَىٰ عَلَيَّ، اَللّٰهُمَّ اجْعَلْنِي لَكَ شَاكِراً، لَكَ ذَاكِراً، لَكَ رَاهِباً، لَكَ مِطْوَاعاً، إِلَيْكَ مُخْبِتاً—أَوْ مُنِيباً—تَقَبَّلْ تَوْبَتِي، وَاغْسِلْ حَوْبَتِي، وَأَجِبْ دَعْوَتِي وَثَبِّتْ حُجَّتِي، وَاهْدِ قَلْبِي، وَسَدِّدْ لِسَانِي، وَاسْلُلْ سَخِيمَةَ قَلْبِي.

Rabbī aʿinnī wa lā tuʿin ʿalayy, wa-nṣurnī wa lā tanṣur ʿalayy, wa-mkur lī wa lā tamkur ʿalayy, wa-hdinī wa yassir hudāya ilayy, wa-nṣurnī ʿalā man baghā ʿalayy. Allāhumma-j'alnī laka shākirā, laka dhākirā, laka rāhibā, wa laka miṭwāʿā, ilayka mukhbitā—aw munībā. Taqabbal tawbatī, wa-ghsil ḥawbatī, wa ajib daʿwatī, wa thabbit ḥujjatī, wa-hdi qalbī, wa saddid lisānī, wa-slul sakhīmata qalbī.

And in a narration of at-Tirmidhī there is: ". . . *tender-hearted, penitent.*"

1 Ibn Mājah (3522); and al-Ḥākim (1/498–499), who states that this hadith is *ṣaḥīḥ,* and adh-Dhahabī agrees.

2 *as-Sunan al-kubrā of* an-Nasā'ī (7669).

3 *al-Mustadrak* of al-Ḥākim (1:499).

4 This means, 'Help me to obey You and do not give power to those who would prevent me from obeying You.'

5 This means, 'Give me power over the *kāfirūn* and do not give them power over me.'

6 This means that Allah makes one perform acts of obedience but does not accept them from one.

7 That is, 'against Your enemies in this world and the Hereafter'.

8 Abū Dāwūd (1510), at-Tirmidhī (3546), Ibn Mājah (3830), and al-Ḥākim (1/519–520), who states that this hadith is *ṣaḥīḥ;* adh-Dhahabī agrees.

أَوَّاهاً مُنِيباً.

Awwāhan munīban.

I say: "*As-sakhīmah* with a *fatḥah* on the letter *sīn*, and a *kasrah* on the letter *khā'*, is 'spite' and its plural is *sakhā'īm*. That is the meaning of *as-sakhīmah* here."

Another hadith reads, "Whoever draws forth his *sakhīmah* in the pathway of the Muslims, then may there be upon him the curse of Allah," by which is meant 'faeces'.

We relate in the *Musnad* of Imam Aḥmad ibn Ḥanbal, as well as from the *Sunan* of Ibn Mājah, that 'Ā'ishah ﵂ narrated that the Messenger of Allah ﷺ said to her: "Say: *'O Allah, I ask of You all good, that which is immediate and that which is in the future, that which I know and that which I do not know. And I seek refuge with You from all evil, that which is immediate and that which is in the future, that which I know and that which I do not know. I ask You for Paradise and words and deeds which bring one close to it. And I seek refuge with You from Hell and words and deeds which bring one close to it. I ask You for the good that Your slave and Messenger Muḥammad asked for, and I seek refuge with You from the evil that Your slave and Messenger Muḥammad sought refuge from. And I ask You, in [all] that You have decreed for me, to make its outcome rightly guided.'*"[1] Al-Ḥakim states that this hadith is *ṣaḥīḥ*.

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، وَأَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَو عَمَلٍ، وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَو عَمَلٍ، وَأَسْأَلُكَ خَيْرَ مَا سَأَلَكَ عَبْدُكَ وَرَسُولُكَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَكَ مِنْهُ عَبْدُكَ وَرَسُولُكَ مُحمدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَأَسْأَلُكَ مَا قَضَيْتَ لِي مِنْ أَمْرٍ أَنْ تَجْعَلَ عَاقِبَتَهُ رَشَداً.

Allāhumma innī as'aluka mina-l-khayri kullihi 'ājilihi wa ājilih, mā 'alimtu minhu wa mā lam a'lam, wa a'ūdhu bika mina-sh-sharri kullihi 'ājilihi wa ājilih, mā 'alimtu minhu wa mā lam a'lam, Allāhumma innī as'aluka-l-Jannata wa mā qarraba ilayhā min qawlin aw 'amal, wa a'ūdhu bika mina-n-Nāri wa mā qarraba ilayhā min qawlin aw 'amal. Wa as'aluka khayra mā sa'alaka 'abduka wa Rasūluka Muḥammadun ṣalla-llāhu 'alayhi wa sallam, wa a'ūdhu bika min sharri

1 Aḥmad (6/137) and Ibn Mājah (3846). Ibn 'Allān states that this hadith is reported by Ibn Ḥibbān and al-Ḥākim in their *Ṣaḥīḥ*s, and that it is *ḥasan*.

ma-sta'ādhaka minhu 'abduka wa Rasūluka Muḥammadun ṣalla-llāhu 'alayhi wa sallam, wa as'aluka mā qaḍayta lī min amrin an taj'ala 'āqibatahu rashadā."

I have found in the *Mustadrak* of al-Ḥākim that Ibn Mas'ūd ﵁ reported that the *du'ā'* of Allah's Messenger ﷺ used to be: "*O Allah, we ask You for that which causes Your Mercy and deserves Your forgiveness; for safety from all sin; for the reward of all virtue; for the attainment of Paradise; and for salvation from Hell.*"[1] Al-Ḥākim states that this hadith is *ṣaḥīḥ* according to the conditions of Muslim.

اللّٰهُمَّ إِنَّا نَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ، وَعَزَائِمَ مَغْفِرَتِكَ، وَالسَّلاَمَةَ مِنْ كُلِّ إِثْمٍ، وَالْغَنِيمَةَ مِنْ كُلِّ بِرٍّ، وِ الْفَوْزَ بِالْجَنَّةِ، وَالنَّجَاةَ مِنَ النَّارِ.

Allāhumma innā nas'aluka mūjibāti raḥmatik, wa 'azā'ima maghfiratik, wa-s-salāmata min kulli ithm, wa-l-ghanīmata min kulli birr, wa-l-fawza bi-l-Jannah, wa-n-najāta mina-n-Nār.

Another narration in [*al-Mustadrak*] is from Jābir ibn 'Abdullāh ﵁, who related that a man came to the Messenger of Allah ﷺ and said: "My sins, my sins!" He said this twice or thrice. The Messenger of Allah ﷺ then told him: "Say: *O Allah, Your forgiveness is vaster than my sins, and Your Mercy is more hopeful for me than my deeds.*" The man said those words, and then [the Prophet] ﷺ said: "Repeat." [The man] repeated them and then he ﷺ said: "Repeat." [The man] repeated them. Then [the Prophet ﷺ] said to him: "Stand up; Allah has forgiven you."[2]

اللّٰهُمَّ مَغْفِرَتُكَ أَوْسَعُ مِنْ ذُنُوبِي، وَرَحْمَتُكَ أَرْجَى عِنْدِي مِنْ عَمَلِي.

Allāhumma maghfiratuka awsa'u min dhunūbī, wa raḥmatuka arjā 'indī min 'amalī.

Also in [*al-Mustadrak*] there is a report from Abū Umāmah ﵁ that the Messenger of Allah ﷺ said: "Allah has an angel who has been assigned to those who say: '*O Most Merciful of those who show mercy.*' If a person says it three times, the angel tells him: 'The Most Merciful of those who show mercy has turned towards you, so ask.'"[3]

يَا أَرْحَمَ الرَّاحِمِينَ.

Yā Arḥama-r-Rāḥimīn.

1 Al-Ḥākim (1/525).

2 Al-Ḥākim (1/543), who comments that none of the narrators' reputations have been impugned; and adh-Dhahabī agrees.

3 Al-Ḥākim (1/544).

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THE ETIQUETTES OF *DU'Ā'*

KNOW THAT THE chosen position of the jurists, the hadith scholars and the masses of the *'ulamā'* of all parties of early and later generations is that *du'ā'* is *mustaḥabb*. Allah ﷻ says: **"And your Lord has said 'Call on Me; I will respond to you.'"**[1]

﴿وَقَالَ رَبُّكُمُ ادْعُونِيٓ أَسْتَجِبْ لَكُمْ﴾

Allah ﷻ also says: **"Call on your Lord with entreaty and in secret."**[2]

﴿ادْعُواْ رَبَّكُمْ تَضَرُّعاً وَخُفْيَةً﴾

The [Qur'ānic] verses in this regard are many and well-known.

As for the authentic hadiths, they are too well-known to cite and too obvious to mention; and we have already cited enough of these recently in the *da'awāt*. And success is by Allah.

We relate in the *Risālah* of Imam Abū al-Qāsim al-Qushayrī ﷺ that he said: "People disagree as to whether *du'ā'* is better than silence and contentment. Some hold that *du'ā'* is worship, because of the aforementioned hadith, '*Du'ā'* is worship,'[3] and because *du'ā'* is [a way of] showing one's need for Allah ﷻ. Others hold that silence and calmness in the face of Allah's decree is more perfect, and contentment with what has been ordained is more fitting. Others say that one should be a person who makes *du'ā'* with his tongue but is contented in his heart, so that he fulfils both of these [virtuous acts]."

Al-Qushayrī says: "It is more fitting that one say that moments differ. In some cases *du'ā'* is better than silence and it is the correct etiquette, and in some cases silence is better than *du'ā'* and it is the correct etiquette. That can only be known at the time. If one finds in one's heart an indication to make *du'ā'* then *du'ā'* is more fitting, and if one finds an indication to be silent then silence is more perfect."

He also says: "It is correct to say that if there is a share for the Muslims in it or Allah ﷻ has a right to it, *du'ā'* is better, because it is worship. If it is for oneself, silence is better."

He also says: "One of the conditions of *du'ā* is that one's food be lawful. Yaḥyā ibn Mu'ādh ar-Rāzī ﷺ said: 'How can I supplicate to You while I am disobedient? And how can I not supplicate to You when You are Generous?'"

One of the rules of making *du'ā'* is [to have] presence of heart. The proof of this will be quoted later, if Allah wills. Some say that what is meant by *du'ā'* is to manifest one's poverty, for in any case Allah ﷻ does whatever He wants.

1 Qur'ān 40:60.
2 Qur'ān 7:55.
3 Abū Dāwūd (1479) and at-Tirmidhī (3244).

Imam al-Ghazālī states in *al-Iḥyā'*[1] that the etiquettes of *du'ā'* are ten.

First, waiting for auspicious times, like the Day of 'Arafah, the month of Ramaḍān, Friday, the last third of the night, and the time before daybreak.

Second, taking advantage of especially favourable circumstances, such as during prostration, when armies join battle, when rain falls, when the *iqāmah* is called for *ṣalāh*, and after it. I [Imam an-Nawawī] say: [at times] when one's heart is soft.

Third, facing the *qiblah*, raising the hands, and passing them over the face at the end.

Fourth, lowering the voice to a point between silence and being [readily] audible.

Fifth, not making an affectation of rhyme, which has been interpreted as a transgression [of *adab*] in *du'ā'*. It is preferable to restrict oneself to those *da'awāt* that have been transmitted, for not everyone is good at *du'ā'* and so one might be in danger of transgressing.

Some say that one should supplicate with the tongue of humility and need, not with a tongue of eloquence and fluency. It is said that the *'ulamā* and the *abdāl* do not exceed seven phrases in *du'ā'*, and this is attested to by what Allah ﷻ says: **"Lord, condemn us not if we forget or fall into error. [Lord,** lay **not upon us a burden like that which You laid upon those before us. Lord,** lay **not upon us a burden that we have not the strength to bear. Pardon us, forgive us, and have mercy on us. You are our Protector, so grant us victory over the disbelieving people]".**[2] He ﷻ has not mentioned more than this in any *du'ā'* [prescribed for His] servants.

﴿رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ [رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْراً كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَآ ۚ أَنتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَـٰفِرِينَ]﴾

I say that similar to this is the saying of Allah ﷻ in *Sūrat Ibrāhīm*: **"[Remember] when Ibrāhīm said, 'Lord, make this city a place of security, and protect my sons and me from worshipping idols."**[3]

﴿وَإِذْ قَالَ إِبْرَٰهِيمُ رَبِّ اجْعَلْ هَـٰذَا الْبَلَدَ ءَامِناً وَاجْنُبْنِي وَبَنِيَّ أَن نَّعْبُدَ الْأَصْنَامَ﴾

The preferred view, held by the masses of the *'ulamā'*, is that there is no restriction

1 *Iḥyā' 'ulūm ad-dīn* (1:304).
2 Qur'ān 2:286.
3 Qur'ān 14:35. He means that this long *du'ā'* does not exceed seven requests. "*When Ibrāhīm said, 'My Lord, make this land a place of safety and keep me and my sons from worshipping idols. My Lord, they have misguided many of mankind. If anyone follows me, he is with me; but if anyone disobeys me, You are Ever-Forgiving, Most Merciful. Our Lord, I have settled some of my offspring by Your Sacred House in an uncultivated valley. Our Lord, let them establish* ṣalāh. *Make the hearts of mankind incline towards them and provide them with fruits, so that perhaps they may be thankful. Our Lord, You know what we keep hidden and what we divulge. Nothing is hidden from Allah either on the earth or in heaven. Praise be to Allah Who, despite my old age, has given me Ismā'īl and Ishāq. My Lord is the Hearer of Prayer. My Lord, make me and my descendants people who establish* ṣalāh. *My Lord, accept my prayer. Our Lord, forgive me and my parents and the believers on the Day the Reckoning takes place.*'"

on [the number of phrases], and that it is not *makrūh* to say more than seven: on the contrary, it is *mustaḥabb* to say as much *du'ā'* as possible.

Sixth, humble entreaty, humility and fear. Allah ﷻ says: "They were ever quick to perform good works; they used to call on Us in yearning and awe and humble themselves before Us."[1]

﴿إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۖ وَكَانُوا لَنَا خَاشِعِينَ﴾

Allah ﷻ says: "Call on your Lord with humble entreaty and in private."[2]

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً﴾

Seventh, being committed in one's request, being convinced it will be accepted and having sincere hope of that. The proofs of this are numerous and well-known. Sufyān ibn 'Uyaynah, may Allah be merciful to him, said: "No-one should be prevented by what he knows about himself from making *du'ā'*, for Allah ﷻ answered the most evil of His Creation, Iblīs, when "he said, 'Give me respite until the Day they are resurrected.' [Allah] said, "Be among those given respite."""[3]

Eighth, persistence in making *du'ā'* and repeating it thrice. One should not be impatient about its acceptance and think [the response] slow.

Ninth, beginning one's *du'ā'* with the remembrance of Allah ﷻ. I [Imam an-Nawawī] say: "And praying for blessings upon His Messenger ﷺ, after praising and extolling Allah. One should also conclude the *du'ā'* the same way."

Tenth, the most important of them and the essential thing for acceptance, is repentance, remedying injustices, and turning towards Allah ﷻ.

THE BENEFIT IN *DU'Ā'* DESPITE THE FACT THAT NOTHING CAN UNDO DESTINY

Imam al-Ghazālī says: "If it be asked: 'What is the benefit of *du'ā'* when destiny cannot be avoided?' then know that one of the things that are predestined is the avoidance of tribulation by means of *du'ā'*. *Du'ā'* is the means of warding off tribulations and for the existence of mercy, just as a shield is the means of defence against a weapon and water is the cause of plants coming out of the earth. As a shield wards off an arrow, so they oppose one another; it is likewise with *du'ā'* and tribulation. It is not a condition of acknowledging and accepting destiny that one not carry a weapon, for Allah ﷻ says: 'They should be on their guard and keep hold of their weapons.'[4]

﴿وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ﴾

1 Qur'ān 21:90.
2 Qur'ān 7:55.
3 Qur'ān 7:14–15.
4 Qur'ān 4:102.

So Allah ﷻ decrees the event and its means and cause. Among the benefits [of making *du'ā'*] are those things we have already mentioned: presence and attention of the heart and neediness, which are the pinnacle of slavehood and gnosis of Allah. And Allah knows best."

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A PERSON'S *DU'Ā'* AND USING HIS PIOUS DEEDS AS A MEANS OF IMPLORING ALLAH ﷻ

WE RELATE IN the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Ibn 'Umar ﷺ related that he heard the Messenger of Allah ﷺ say: "Three of those who were before you were travelling one day when nightfall made them seek shelter inside a cave which they entered. A boulder fell from the mountain and closed off the cave with them inside. They said: 'Nothing can save you from this boulder except supplicating to Allah ﷻ through your pious deeds.' One man of them said: 'O Allah, I had two very aged parents and I never gave any of my family or slaves anything to drink before them. . . .'" He recounted the rest of the long hadith, and that each of them said about his own pious deed: "O Allah, if I did this seeking Your Countenance, deliver us from the predicament we are in.' [The mouth of the cave] opened a little after each of their *du'ā'*s and opened completely after the *du'ā'* of the third. And so they walked out."[1]

I say that *aghbiqu*, with a *ḍammah* on the *hamzah* and a *kasrah* on the *bā'*, means 'I give to drink'.

Al-Qāḍī Ḥusayn, one of our [Shāfi'ī] colleagues, and others said something about the *ṣalāh* for rain which means: "It is *mustaḥabb* for one who is afflicted with difficulties to make *du'ā'* by means of his pious deeds." They cite this hadith as proof. Other views have been expressed about this, however, inasmuch as [such a *du'ā'*] contains a suggestion of less than total neediness towards Allah ﷻ, and what is called for in *du'ā'* is being in need. However, the Prophet ﷺ told this hadith in praise of them, so it indicates that he ﷺ considered their action to be correct. And success is by Allah.

AMONG THE BEST THINGS SAID BY THE *SALAF* ABOUT *DU'Ā'*

Among the best things that have been conveyed from the first generations concerning *du'ā'* is what has been reported about al-Awzā'ī, may Allah be merciful to him, who said: "The people went out to pray for rain. Bilāl ibn Sa'd stood up among them. He praised Allah and extolled Him, then said, 'You who have assembled, do you not admit

1 Al-Bukhārī (3465), Muslim (2743), and Abū Dāwūd (3387).

to having done wrong?' 'Yes,' they replied. So he said: '*O Allah, we have heard Your words* **"There are no grounds for complaint against those who do good"**[1] *and we have confessed to doing wrong. Is not Your forgiveness, then, for the likes of us? O Allah, forgive us, have mercy on us and grant us rain.*' He raised his hands and they raised their hands; and they were granted rain.

اللّٰهُمَّ إِنَّا سَمِعْنَاكَ تَقُولُ: ﴿مَا عَلَى الْمُحْسِنِينَ مِن سَبِيلٍ﴾ وَقَدْ أَقْرَرْنَا بِالْإِسَاءَةِ، فَهَلْ تَكُونُ مَغْفِرَتُكَ إِلَّا لِمِثْلِنَا؟ اَللّٰهُمَّ اغْفِرْ لَنَا وَارْحَمْنَا وَاسْقِنَا.

Allāhumma innā sami'nāka taqūlu: "Mā 'ala-l-muḥsinīn min sabīl" wa qad aqrarnā bi-l-isā'ah, fa-hal takūnu maghfiratuka illā li-mithlinā? Allāhumma-ghfir lanā wa-rḥamnā wa-sqinā.

In this same sense someone composed in poetry [in the metre *ṭawīl*]:

I do wrong, often straying, but [His] Pardon is vast;
without those wrong actions there could be no pardon.

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RAISING THE HANDS IN *DU'Ā'* AND PASSING THEM OVER THE FACE

WE RELATE FROM the book of at-Tirmidhī that 'Umar ibn al-Khaṭṭāb ﷺ reported that when the Messenger of Allah ﷺ raised his hands in *du'ā'* he did not lower them until he had wiped them over his face.[2]

We relate in the *Sunan* of Abū Dāwūd that 'Abdullāh ibn 'Abbās ﷺ also related a similar hadith, and in the *isnād* of both of them there is some weakness.

Although Ḥāfiẓ 'Abd al-Ḥaqq, may Allah be merciful to him, stated that at-Tirmidhī considered the former *ṣaḥīḥ*, it is not said in any of the reliable manuscript copies of at-Tirmidhī that it is *ṣaḥīḥ*. On the contrary, he said that it was a *gharīb* hadith.

1 Qur'ān 9:90.

2 At-Tirmidhī (283), Abū Dāwūd (1485), and Ibn Mājah (3866). Ibn Ḥajar writes in *Bulūgh al-marām* that this hadith is *ḥasan*, thanks to other narrations which support it.

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REPETITION OF *DU'Ā'*

WE NARRATE IN the *Sunan* of Abū Dāwūd that 'Abdullāh ibn Mas'ūd ﷺ reported that the Messenger of Allah ﷺ liked to make *du'ā'* thrice and to ask for forgiveness thrice.[1]

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KEEPING THE HEART ATTENTIVE IN *DU'Ā'*

KNOW THAT THE purpose of *du'ā'* calls for presence of heart, as has been explained earlier. The proofs of this are too numerous to count, and the knowledge of this is too evident to discuss. We will cite one hadith on the subject in order to gain the blessing.

We relate in the book of at-Tirmidhī that Abū Hurayrah ﷺ related that the Messenger of Allah ﷺ said: "Supplicate to Allah while you feel certain of acceptance; and know that Allah ﷻ does not respond to the *du'ā'* of a forgetful, distracted heart."[2] The *isnād* has weakness in it.

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THE MERIT OF MAKING *DU'Ā'* FOR PEOPLE IN THEIR ABSENCE

ALLAH ﷻ SAYS: **"And those who came after them say 'Lord, forgive us and our brethren who came to faith before us.'"**[3]

﴿وَالَّذِينَ جَاءُو مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَٰنِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَٰنِ﴾

1 Abū Dāwūd (1524), an-Nasā'ī in *'Amal al-yawm wa al-laylah* (457), and Ibn as-Sunnī (370).

2 At-Tirmidhī (3474).

3 Qur'ān 59:10.

Allah ﷻ says: "**And seek forgiveness for your sins, and for the men and women who believe.**"[1]

﴿وَاسْتَغْفِرْ لِذَنبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾

Allah ﷻ says that Ibrāhīm ﷺ prayed: "**Lord, forgive me, my parents, and [all] believers on the Day the Reckoning takes place.**"[2]

﴿رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ﴾

Allah ﷻ says that Nūḥ ﷺ said: "**Lord, forgive me,** my **parents, whoever enters my house in faith, and [all] believing men and believing women.**"[3]

﴿رَّبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِيَ مُؤْمِناً وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾

We relate in the *Ṣaḥīḥ* of Muslim that Abū ad-Dardā' ﷺ reported that he heard the Messenger of Allah ﷺ say: "No Muslim slave [of Allah] makes *du'ā'* for his brother in his absence without an angel saying: 'And the same for you.'" According to another report in Muslim, Abū ad-Dardā' ﷺ related that Allah's Messenger ﷺ used to say: "The *du'ā'* of a Muslim man for his brother in his absence is answered; at his head there is an angel who has been [specially] appointed. Every time he makes *du'ā'* for his brother's welfare, the appointed angel says: *'Āmīn*, and the same for you."[4]

We relate in the books of Abū Dāwūd and at-Tirmidhī that Ibn 'Umar ﷺ narrated that the Messenger of Allah ﷺ said, "The *du'ā'* that is answered most rapidly is the *du'ā'* of one absent person for another who is absent."[5] According to at-Tirmidhī [this hadith] is weak.

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THE DESIRABILITY OF MAKING *DU'Ā'* FOR THOSE WHO TREAT ONE WELL, AND A DESCRIPTION OF THAT *DU'Ā'*

MANY THINGS [THAT fall within the scope of] this chapter have already been mentioned in the relevant chapters. The best of these are the following.

We relate from the book of at-Tirmidhī that Usāmah ibn Zayd ﷺ reported that the Messenger of Allah ﷺ said: "Whoever is treated well and says '*May Allah reward*

1 Qur'ān 47:19.
2 Qur'ān 14:41.
3 Qur'ān 71:28.
4 Muslim (2732, 2733) and Abū Dāwūd (1534).
5 Abū Dāwūd (1535) and at-Tirmidhī (1981), with a slight variation in the wording.

you with goodness' has exerted himself fully in praise and gratitude."[1] At-Tirmidhī described this hadith as *ḥasan ṣaḥīḥ*.

جَزَاكَ اللهُ خَيْراً.

Jazāka-llāhu khayrā.

Not long ago, in the chapter on safeguarding the tongue, we quoted from a *ṣaḥīḥ* hadith his words ﷺ: ". . . and if a person does something good to you, repay and reward him. If you do not possess anything with which to reward him, make *du'ā'* for him until you think that you have recompensed him."[2]

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THE DESIRABILITY OF SEEKING *DU'Ā'* FROM VIRTUOUS PEOPLE, EVEN IF THE ONE WHO REQUESTS IS OF A HIGHER STATION THAN THE ONE WHO IS ASKED, AND *DU'Ā'* IN NOBLE PLACES

KNOW THAT THE hadiths on this subject are innumerable, and there is unanimity about this matter. Among the best evidence in proof of it is that which we relate in the books of Abū Dāwūd and at-Tirmidhī. 'Umar ibn al-Khaṭṭāb ﷺ narrated: "I asked the Prophet ﷺ for permission to perform *'Umrah*. He granted me permission and said: 'Do not forget us, my brother, in your *du'ā'*.' He said something that was more pleasing to me than owning the world."

According to another report he said: "Let us share in your *du'ā'*, my brother."[3] According to at-Tirmidhī, this is a *ḥasan ṣaḥīḥ* hadith; and we have already cited it among the *adhkār* for travellers.

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THE PROHIBITION OF SUPPLICATING AGAINST ONESELF, ONE'S CHILDREN, SERVANTS, WEALTH, ETC.

WE RELATE FROM the *Sunan* of Abū Dāwūd, with a *ṣaḥīḥ isnād*, that Jābir ﷺ reported that the Messenger of Allah ﷺ said: "Do not supplicate against yourselves, do not

1 At-Tirmidhī (2036).
2 Abū Dāwūd and an-Nasā'ī.
3 Abū Dāwūd (1498) and at-Tirmidhī (3557).

supplicate against your children, do not supplicate against your servants, and do not supplicate against your wealth. Do not [make your *du'ā'*] coincide with a moment from Allah in which a gift is obtained and [your supplication] is accepted from you."[1]

Nīla, 'is obtained', is written with a *kasrah* on the *nūn* and a *sukūn* on the *yā'*, and it means the moment of response in which the seeker obtains and is given what he seeks.

Muslim narrates this hadith at the end of his *Ṣaḥīḥ* and says: "Do not supplicate against yourselves, do not supplicate against your children, and do not supplicate against your wealth. Do not [make your *du'ā'*] coincide with a moment from Allah in which He is asked for a gift and He answers you."[2]

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PROOF THAT A MUSLIM WILL BE GRANTED HIS REQUEST WHEN HE MAKES *DU'Ā'*, AND THAT HE SHOULD NOT BE IMPATIENT ABOUT ITS ACCEPTANCE

ALLAH ﷻ SAYS: **"When My servants ask you concerning Me, I am indeed close. I respond to the prayer of the supplicant when he calls on Me."**[3]

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾

Allah ﷻ has also said: **"Call on Me; I will respond to you."**[4]

﴿ادْعُونِيٓ أَسْتَجِبْ لَكُمْ﴾

We relate in the book of at-Tirmidhī that 'Ubādah ibn aṣ-Ṣāmit ﷺ reported that the Messenger of Allah ﷺ said: "There is no Muslim on the earth who makes *du'ā'* to Allah ﷻ without Allah either granting it to him or averting from him an equivalent evil, provided he does not supplicate for a sin or for the cutting off of family ties." One of [those present] said: "Then we will do more [*du'ā'*]." [The Prophet ﷺ] replied: "Allah is more."[5] At-Tirmidhī states that this hadith is *ḥasan ṣaḥīḥ*.

Al-Ḥākim Abū 'Abdullāh also narrates it in *al-Mustadrak 'ala aṣ-Ṣaḥīḥayn*, from Abū Sa'īd al-Khudrī's narration, adding: ". . .or He will store up for him a reward equivalent to it".

We relate in the *Ṣaḥīḥ*s of al-Bukhārī and Muslim that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "The prayer of any of you will be answered, provided he does not lose patience and say 'I supplicated but [my prayer] was not answered.'"[1] According to at-Tirmidhī, this hadith is *ḥasan ṣaḥīḥ*.

1 Abū Dāwūd (1532) and Muslim (3006).
2 Muslim (3009).
3 Qur'ān 2.186.
4 Qur'ān 40:60.
5 At-Tirmidhī (3568) and al-Ḥākim (1/493), who states that this hadith is *ṣaḥīḥ*; adh-Dhahabī agrees.

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SEEKING FORGIVENESS

THIS CHAPTER IS the most important one to know about, and the one whose content it is most vital to apply. I have deliberately left it to last, in order to gain Allah's blessing by completing [this book] with goodness. We ask Him for goodness for me, for those whom I love, and for all the Muslims.

Allah ﷻ says: **"And ask forgiveness for your sin, and celebrate the praises of your Lord night and morning."**[2]

﴿وَاسْتَغْفِرْ لِذَنبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ﴾

Allah ﷻ also says: **"And ask forgiveness for your sin, and for the believers, men and women."**[3]

﴿وَاسْتَغْفِرْ لِذَنبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾

Allah ﷻ has also said: **"And seek the forgiveness of Allah; Allah is ever Most Forgiving, Most Merciful."**[4]

﴿وَاسْتَغْفِرِ اللَّهَ ۚ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا﴾

Allah ﷻ also says: **"For the righteous are gardens near their Lord, beneath which rivers flow. Therein shall be their eternal home, with spouses purified and Allah's good pleasure. Allah is All-Seeing of His servants: those who say 'Lord, we have indeed believed, so forgive us our sins and save us from the agony of Hell-Fire'—those who show patience, who are truthful [and sincere], who worship devoutly, who spend [for the Cause of Allah], and who pray for forgiveness before dawn."**[5]

﴿لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ

1 Al-Bukhārī (6340), Muslim (2735), Abū Dāwūd (1484), and at-Tirmidhī (3602).
2 Qur'ān 40:55.
3 Qur'ān 47:19.
4 Qur'ān 4:106.
5 Qur'ān 3:15–17.

وَرِضْوَٰنٌ مِّنَ اللَّهِ ۗ وَاللَّهُ بَصِيرٌۢ بِالْعِبَادِ ۞ الَّذِينَ يَقُولُونَ رَبَّنَآ إِنَّنَآ ءَامَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا
وَقِنَا عَذَابَ النَّارِ ۞ الصَّٰبِرِينَ وَالصَّٰدِقِينَ وَالْقَٰنِتِينَ وَالْمُنفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ﴾

Allah ﷻ says: **"And Allah would not punish them while you are in their midst, nor would He punish them while they ask for forgiveness."**[1]

﴿وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ ۚ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾

Allah ﷻ says: **"And those who, having committed an act of indecency or wronged their own souls, remember Allah and ask for forgiveness for their sins—and who can forgive sins except Allah?—and do not persist knowingly in [the wrong] that they have done."**[2]

﴿وَالَّذِينَ إِذَا فَعَلُوا۟ فَٰحِشَةً أَوْ ظَلَمُوٓا۟ أَنفُسَهُمْ ذَكَرُوا۟ ٱللَّهَ فَٱسْتَغْفَرُوا۟ لِذُنُوبِهِمْ
وَمَن يَغْفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ وَلَمْ يُصِرُّوا۟ عَلَىٰ مَا فَعَلُوا۟ وَهُمْ يَعْلَمُونَ﴾

Allah ﷻ says: **"Whoever does evil or wrongs his own soul but afterwards seeks Allah's forgiveness will find Allah Most Forgiving, Most Merciful."**[3]

﴿وَمَن يَعْمَلْ سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ ثُمَّ يَسْتَغْفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ غَفُورًا رَّحِيمًا﴾

Allah ﷻ says: **"And seek your Lord's forgiveness, then turn to Him in repentance."**[4]

﴿وَأَنِ ٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ﴾

Allah ﷻ says: **"Then [I said], 'Ask forgiveness from your Lord, for He is Oft-Forgiving.'"**[5]

﴿فَقُلْتُ ٱسْتَغْفِرُوا۟ رَبَّكُمْ إِنَّهُۥ كَانَ غَفَّارًا﴾

Allah ﷻ says: **"And o my people, ask forgiveness of your Lord, and then turn to Him in repentance. . .."**[6]

﴿وَيَٰقَوْمِ ٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ. . .﴾

The verses about seeking forgiveness are many and well-known. [Enough] admonition has been imparted by some of what we have mentioned. As for the hadiths

1 Qur'ān 8:33.
2 Qur'ān 3:135.
3 Qur'ān 4:110.
4 Qur'ān 11:3.
5 Qur'ān 71:10.
6 Qur'ān 11:52.

that exist concerning seeking forgiveness, it is impossible to study them in full, but I will allude to some examples.

We relate in the *Ṣaḥīḥ* of Muslim that al-Agharr al-Muzanī ﷺ, a Companion, reported that the Messenger of Allah ﷺ said: "My heart becomes forgetful and I ask Allah for forgiveness one hundred times a day."[1]

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Abū Hurayrah ﷺ reported that he heard the Messenger of Allah ﷺ say, "By Allah, I ask Allah for forgiveness and repent to Him more than seventy times a day."[2]

We relate, also from the *Ṣaḥīḥ* of al-Bukhārī, that Shaddād ibn Aws ﷺ reported from the Prophet ﷺ: "The foremost of all the formulae for seeking forgiveness is for the slave [of Allah] to say, '*O Allah, You are my Lord, there is no god but You. You created me and I am Your slave, and I am bound to [fulfil] Your covenant and Your promise to the best of my ability. I seek Your protection from the evil that I have done, acknowledging Your favour upon me and admitting my sin. So forgive me, for none forgives sin except You.*' Whoever says this with conviction during the day and then passes away before the evening will be one of the people of Paradise; and whoever says it with conviction during the night and then passes away before the morning will be one of the people of Paradise."[3]

اَللّٰهُمَّ أَنْتَ رَبِّي لَآ إِلٰـهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَىٰ عَهْدِكَ
وَوَعْدِكَ مَااسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ
عَلَيَّ، وَأَبُوءُ بِذَنْبِي، فَاغْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

Allāhumma Anta Rabbī lā ilāha illā Ant, khalaqtanī wa anā 'abduk, wa anā 'alā 'ahdika wa wa'dika ma-staṭa't. A'ūdhu bika min sharri mā ṣana't, abū'u laka bi-ni'matika 'alayya wa abū'u bi-dhanbī, fa-ghfir lī fa-innahu lā yaghfiru-dh-dhunūba illā Ant.

I say that *abū'u* 'I acknowledge'—with a *ḍammah* on the *bā'* and a *hamzah* after the extended[4] *wāw*—means 'I confirm and acknowledge.'

We relate in the *Sunans* of Abū Dāwūd, at-Tirmidhī and Ibn Mājah that Ibn 'Umar ﷺ reported: "We used to count the Messenger of Allah ﷺ saying one hundred times in one sitting: '*Lord, forgive me and relent towards me. You are the Oft-Relenting, the Most Merciful.*'"[5] At-Tirmidhī says that this is a *ṣaḥīḥ* hadith.

رَبِّ اغْفِرْ لِي، وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ.

Rabbi-ghfir lī wa tub 'alayya. Innaka Anta-t-Tawwābu-r-Raḥīm.

1 Muslim (2702) and Abū Dāwūd (1515).
2 Al-Bukhārī (6307) and at-Tirmidhī (3255).
3 Al-Bukhārī (6306), at-Tirmidhī (3390), and an-Nasā'ī (8/279).
4 The text has an 'extended *hamzah*', which must be a mistake.
5 Abū Dāwūd (1516), at-Tirmidhī (3430), Ibn Mājah (3814), and Ibn as-Sunnī (458).

We relate in the *Sunan*s of Abū Dāwūd and Ibn Mājah that 'Abdullāh ibn 'Abbās ﷺ narrated that the Messenger of Allah ﷺ said: "Whoever adheres to seeking forgiveness, Allah will give him an escape from every constriction and relief from every worry, and will provide for him from where he does not expect."[1]

We relate in the *Ṣaḥīḥ* of Muslim that Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "By Him in Whose hand is my soul, if you did not sin Allah would do away with you and bring a people who would sin and then ask for forgiveness from Allah ﷻ; and then He would forgive them."[2]

And we relate from the *Sunan* of Abū Dāwūd that 'Abdullāh ibn Mas'ūd ﷺ reported that Allah's Messenger ﷺ liked to make *du'ā'* thrice and to ask for forgiveness thrice.[3] This hadith was cited not long ago, in the general chapter on *da'awāt*.

We relate in the books of Abū Dāwūd and at-Tirmidhī that one of Abū Bakr aṣ-Ṣiddīq's ﷺ freed slaves narrated that Abū Bakr reported that the Messenger of Allah ﷺ said: "He is not persistent (in sin) who asks for forgiveness but then repeats it, even if he does so seventy times a day."[4] According to at-Tirmidhī, the *isnād* is not strong.

We relate in the book of at-Tirmidhī that Anas ﷺ related that he heard the Messenger of Allah ﷺ say: "Allah ﷻ says, 'Son of Adam, if you supplicate to Me and have hope in Me I will forgive you, whatever your [transgression may be]; and I do not care. Son of Adam, even if your sins reached up to the clouds in the sky, if you asked Me for forgiveness I would forgive you. Son of Adam, even if you came to Me with sins enough almost to fill the entire Earth, if you then came to Me without assigning partners to Me I would come to forgiveness enough almost to fill it.'"[5] At-Tirmidhī describes this hadith as *ḥasan*.

I say that *'anān as-samā'*, with a *fatḥah* on the *'ayn*, means clouds, the singular being *'anānah*. Some say that *'anān* means those clouds that are visible to you, which face you and appear to you when you raise your head towards it. As for *qurāb al-arḍ*, 'enough almost to fill the entire Earth,' it has been narrated with a *ḍammah* on the *qāf* and with a *kasrah*, but the *ḍammah* is what is well-known. It means [an amount] that would approximately fill it. Among those who state that it is spelt with a *kasrah* is the author of *al-Maṭāli'*.

We relate in the *Sunan* of Ibn Mājah, with an excellent *isnād*, that 'Abdullāh ibn Busr ﷺ—with a *ḍammah* on the *bā'* and with a *sīn*—reported that the Messenger of Allah ﷺ said: "Excellent good fortune to him who finds in his book of deeds much seeking for forgiveness."[6]

1 Abū Dāwūd (1518), Ibn Mājah (3819), and an-Nasā'ī (456).
2 Muslim (2749).
3 Abū Dāwūd (1524).
4 At-Tirmidhī (3554) and Abū Dāwūd (1514).
5 At-Tirmidhī (3534) and ad-Dārimī (2791). As-Sakhāwī grades this hadith as *ḥasan* in his referencing of an-Nawawī's *Arba'īn*.
6 Ibn Mājah (3818) and an-Nasā'ī (455). The author of *az-Zawā'id* states that the chain for this hadith is *ṣaḥīḥ* and that its narrators are trustworthy.

We relate in the *Sunan*s of Abū Dāwūd and at-Tirmidhī that 'Abdullāh ibn 'Abbās ﷺ reported that the Messenger of Allah ﷺ said: "Whoever says: *I ask for the forgiveness of Allah, besides Whom there is no god, the Living, the Self-Subsisting, and I repent to Him* will have his sins forgiven even if he has fled from the battlefield."[1] According to al-Ḥākim this hadith is *ṣaḥīḥ*, according to the criteria of both al-Bukhārī and Muslim.

أَسْتَغْفِرُ اللهَ الَّذِي لَآ إِلَـهَ إِلَّا هُوَ، الْحَيُّ الْقَيُّومُ، وَأَتُوبُ إِلَيْهِ.

Astaghfiru-llāha-lladhī lā ilāha illā Huwa-l-Ḥayyu-l-Qayyūmu wa atūbu ilayh.

I say: "This subject is very extensive and abridging it is more appropriate than going into details, so we will confine ourselves to just this amount."

ABOUT SAYING: 'I SEEK FORGIVENESS OF ALLAH AND I TURN IN REPENTANCE TO HIM'

One of the things that are related to seeking forgiveness is that which is reported of ar-Rabī' ibn Khuthaym ﷺ, who said: "Let none of you say 'I ask forgiveness of Allah and I turn in repentance to Him,' so that it is both a sin and a lie if he does do so. Instead one should say '*O Allah forgive me and relent towards me.*'"

اللَّهُمَّ اغْفِرْ لِي وَتُبْ عَلَيَّ.

Allāhumma-ghfir lī wa tub 'alayy.

What he says about '*O Allah forgive me and relent towards me*' is sound; but as for disapproving of saying 'I ask forgiveness of Allah' and calling it a lie, no one will agree with him on that, because the meaning of 'I ask forgiveness of Allah' is 'I seek His forgiveness'—and there is no lie in this. It is sufficient refutation of it to cite the aforementioned hadith from Ibn Mas'ūd.

Al-Fuḍayl ﷺ observed, "Asking for forgiveness without abandoning sin is the repentance of liars." This is close to what Rābi'ah al-'Adawiyyah ﷺ said, "Our asking forgiveness needs much asking of forgiveness."

While clinging to the covering of the Ka'bah, a desert Arab said: "O Allah, my asking for forgiveness in spite of persistence is iniquity, and to abandon asking for forgiveness in spite of my knowledge of the vastness of Your pardon would be feebleness. How much love You have shown me in spite of Your lack of need of me, and how much hatred I have shown You in spite of my need for You! O You Who fulfil when You promise, and forgive and pardon when You threaten, include my great transgression within Your immense pardon, o Most Merciful of those who show mercy."

1 Abū Dāwūd (1517) and at-Tirmidhī (3572). Al-Mundhirī states that the chain for this hadith is good and continuous.

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THE PROHIBITION OF STAYING SILENT ALL DAY

WE RELATE IN the *Sunan* of Abū Dāwūd, with a *ḥasan isnād*, that ʿAlī ﷺ narrated: "I memorised [this] from the Messenger of Allah ﷺ: 'One is no longer an orphan after puberty, and there is no keeping silent from day to night.'"[1]

We relate in the *Maʿālim as-Sunan* of Abū Sulaymān al-Khaṭṭābī that he said in his commentary on this hadith: "One of the rituals of the days before Islam was to keep silent. An individual would keep silent for a day and a night without talking. So they were forbidden this—meaning, in Islam—and [people] were commanded to do *dhikr* and to say good things".

We relate in the *Ṣaḥīḥ* of al-Bukhārī that Qays ibn Abī Hāzim, may Allah be merciful to him, narrated that Abū Bakr visited a woman named Zaynab from Aḥmas, and he noticed that she was not speaking. He asked: "What is wrong with her that she does not speak?" They said: "She went on *Ḥajj* in silence." He told her: "Speak, for this is not lawful: this is one of the acts of the Days of Ignorance." She then spoke.[2]

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THAT WAS THE last thing I intended [to discuss] in this book, but I [then] thought that I should add to it hadiths that will complete its intrinsic worth, if Allah ﷻ wills, being the hadiths that are the cardinal points of Islam, and which I had gathered in the book on *zuhd* (asceticism, detachment) that I have compiled. I have also compiled them elsewhere[3] at length, and will refer to them here. Scholars differ widely about them; but despite the divergences between their verdicts about them and what I have added to them, there is consensus about thirty hadiths.

1. Firstly there is the hadith from ʿUmar ibn al-Khaṭṭāb ﷺ, "Actions are only judged according to intentions,"[4] which was explained at the beginning of this book.

2. ʿĀ'ishah ﷺ reported that the Messenger of Allah ﷺ said, "If anyone introduces something in this concern of ours that does not belong to it, it is to be rejected."[5]

1 Abū Dāwūd (2873).
2 Al-Bukhārī (3834).
3 In his *Arbaʿīn* (Forty Hadiths).
4 Al-Bukhārī (1) and Muslim (1907).
5 Al-Bukhārī (2697), Muslim (1718), Abū Dāwūd (4606), and Ibn Mājah (14).

3. An-Nuʿmān ibn Bashīr ﷺ said, "I heard the Messenger of Allah ﷺ say: 'The lawful is clear and the unlawful is clear, and between them are dubious things which many people do not know about. So whoever protects himself from the dubious has made his religion and his honour sound. Whoever falls into the dubious will fall into the unlawful, like a shepherd who herds his flock around a protected pasturage which they are on the point of grazing on. Every king has his protected pasturage, and the protected pasturage of Allah ﷻ consists of the things that He has made unlawful. Know that in the body there is a piece of flesh; if it is sound, the whole body is sound and if it is corrupt, the whole body is corrupt. Certainly, it is the heart.'"[1]

4. ʿAbdullāh ibn Masʿūd ﷺ related: "The Messenger of Allah ﷺ told us, and he is the most truthful and believable [of all people]: 'The physical form of every one of you is [assembled] in the womb of his mother for forty days as a drop of sperm; then he is a clot of blood for the same period; and then he is a piece of flesh for the same period. Next, an angel is sent to blow the spirit into him, and is then commanded to [write] four statements: to write down his provision, his lifespan, his deeds, and whether he is destined for ill or for good. So, by Him but Whom there is no god, any of you might do the deeds of the inhabitants of Paradise until there is no more than an arm's length between him and it, and then his written [destiny] overtakes him and he does the actions of the inhabitants of Hell-Fire and enters it. And any of you might do the actions of the inhabitants of Hell-Fire until there is no more than an arm's length between him and it, and then his written [destiny] overtakes him and he does the actions of the inhabitants of Paradise and enters it."[2] We relate this in the *Ṣaḥīḥ*s [of al-Bukhārī and Muslim].

5. Al-Ḥasan ibn ʿAlī ﷺ said: "I memorised [this] from Allah's ﷺ Messenger ﷺ: 'Leave that which causes you doubt for that which causes you no doubt'".[3] We relate this in at-Tirmidhī and an-Nasā'ī. At-Tirmidhī says that it is a *ṣaḥīḥ* hadith. *Yarībuka*, or *yurībuka*, "causes you doubt", has either a *fatḥah* or a *ḍammah* on the *yā'*; but [*yarībuka*], with a *fatḥah*, is more well-known.

6. Abū Hurayrah ﷺ related that the Messenger of Allah ﷺ said: "Part of the goodness of a man's Islam is that he abandon that which does not concern him."[4] We relate it in the books of at-Tirmidhī and Ibn Mājah and it is *ḥasan*.

7. Anas ﷺ reported that the Messenger of Allah ﷺ said: "None of you is a real believer until he likes for his brother what he likes for himself."[5] We relate this hadith from the two *Ṣaḥīḥ*s.

8. Abū Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said: "Allah ﷻ is Pure

1 Al-Bukhārī (52), Muslim (1599), Abū Dāwūd (3329), at-Tirmidhī (1205), and an-Nasā'ī (7/241).
2 Al-Bukhārī (3208) and Muslim (2643).
3 At-Tirmidhī (2520) and an-Nasā'ī (8/327–328).
4 At-Tirmidhī (2318) and Ibn Mājah (3976).
5 Al-Bukhārī (13), Muslim (45), an-Nasā'ī (8/115), and at-Tirmidhī (2517).

and He accepts nothing but the pure. Allah has commanded the believers to do that which He commanded the Messengers to do. Allah ﷻ says: 'O Messengers, eat of the things [which are] good and pure, and do righteous deeds; I am All-Knowing of that which you do.'"[1]

﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحاً ۖ إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾

Allah ﷻ also says: "O you who believe, eat of the good things that We have provided for you."[2]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾

[The Prophet ﷺ] then spoke of a man who has travelled a journey and is dishevelled and covered with dust. He lifts his hands heavenwards and says: "O my Lord, my Lord!" But his food is *ḥarām*, his drink is *ḥarām*, his clothes are *ḥarām* and he has been nourished by the *ḥarām*, so how can that [call] be answered?[3] We relate this in the *Ṣaḥīḥ* of Muslim.

9. The hadith, "There is [to be] no causing harm or returning harm."[4] We narrate it in the *Muwaṭṭa'* as a *mursal*, and in the *Sunan* of ad-Dāraquṭnī and others by other lines, which are continuous; and it is *ḥasan*.

10. Tamīm ad-Dārī ؓ reported that the Prophet ﷺ said: "The *Dīn* is sincere good counsel (*naṣīḥah*)." [Those present] asked: "For whom?" He replied: "For Allah, His Book, His Prophet, the leaders of the believers, and the Muslims in general."[5] We relate this in the *Ṣaḥīḥ* of Muslim.

11. Abū Hurayrah ؓ related that he heard the Prophet ﷺ say: "Whatever I have forbidden you, abstain from it; and whatever I have commanded you to do, do as much of it as you can. For those before you were only ruined by their many questions and disagreements with their Prophets."[6] We relate it in the two *Ṣaḥīḥ*s.

12. Sahl ibn Sa'd ؓ narrated that a man came to the Prophet ﷺ and said: "Messenger of Allah, show me a deed which if I do it Allah will love me and people will love me." He said: "Be abstinent in the world, Allah will love you; Be abstinent with respect to what people have and people will love you."[7] This *ḥasan* hadith we relate from the book of Ibn Mājah.

13. 'Abdullāh ibn Mas'ūd ؓ related that the Messenger of Allah ﷺ said: "The blood

1 Qur'ān 23:51.
2 Qur'ān 2:172.
3 Muslim (1015).
4 *Al-Muwaṭṭa'* (2/745) and Ibn Mājah (2340). Ibn Ṣalāḥ observes that there are various channels of transmission for this hadith which collectively strengthen each other and render the hadith *ḥasan*.
5 Muslim (55) and at-Tirmidhī (1927).
6 Al-Bukhārī (7288), Muslim (1337), at-Tirmidhī (2681), and an-Nasā'ī (5/110).
7 Ibn Mājah (4102).

of a man who bears witness that there is no god but Allah and that I am the Messenger of Allah cannot be lawfully shed unless for one of three [reasons]: a man who is or has been married who commits adultery, or as a life for a life [i.e. if he has killed someone], or if he renounces his religion and breaks away from the community."[1] We relate this in both *Ṣaḥīḥ*s.

14. Ibn 'Umar ؓ reported that the Messenger of Allah ﷺ said: "I have been commanded to fight people until they bear witness that there is no god but Allah and that Muḥammad is the Messenger of Allah, and they establish *ṣalāh* and pay the *zakāh*. If they do that, their blood and wealth are safe from me, except according to the right of Islam; and their reckoning is up to Allah ﷻ."[2] We relate this in both *Ṣaḥīḥ*s.

15. Ibn 'Umar ؓ related that Allah's Messenger ﷺ said: "Islam is built on five things: bearing witness that there is no god but Allah and that Muḥammad is the Messenger of Allah; establishing *ṣalāh*; paying *zakāh*; performing *Ḥajj*; and fasting in Ramadān."[3] We relate this in both *Ṣaḥīḥ*s.

16. 'Abdullāh ibn 'Abbās ؓ reported that the Messenger of Allah ﷺ said: "If people were given according to their claims, men would claim other people's wealth and blood. But proof is incumbent on the one who claims, and swearing an oath [is incumbent] on him who denies [the claim]."[4] [This hadith] is *ḥasan* in this wording, and part of it is in both *Ṣaḥīḥ*s.

17. Wābiṣah ibn Ma'bad ؓ narrated that he went to the Messenger of Allah ﷺ, who asked: "Have you come to me to ask me about goodness (*birr*) and sin (*ithm*)?" He replied: "Yes." [The Prophet ﷺ] said: "Ask your heart for a judgement. Goodness is that towards which the self is at ease and about which the heart is serene. Sin is that which becomes agitated in the self and which goes agitatedly to and fro in the breast, even if people repeatedly give you a judgement [as to something being permissible]."[5] This is a *ḥasan* hadith, which we have related in the *Musnad*s of Aḥmad and ad-Dārimī and elsewhere.

In the *Ṣaḥīḥ* of Muslim there is [a hadith] from an-Nawwās ibn Sam'ān ؓ from the Prophet ﷺ who said: "Goodness is good nature, and sin is that which becomes agitated in your self and which you would hate people to discover."[6]

18. Shaddād ibn Aws ؓ reported that the Messenger of Allah ﷺ said: "Allah has decreed excellence (*iḥsān*) for everything. So when you kill, do the killing excellently, and when you slaughter [an animal], perform the slaughter excellently; and let each

1 Al-Bukhārī (6878), Muslim (1676), Abū Dāwūd (4352), at-Tirmidhī (1402), and an-Nasā'ī (7/90–91).
2 Al-Bukhārī (25) and Muslim (22).
3 Al-Bukhārī (8), Muslim (16), at-Tirmidhī (2736), and an-Nasā'ī (8/107).
4 Abū Dāwūd (3619), at-Tirmidhī (1343), and an-Nasā'ī (8/248). Parts of this hadith can be found in al-Bukhārī (4552) and Muslim (1711).
5 Aḥmad (4/228) and ad-Dārimī (2/248).
6 Muslim (2553).

of you sharpen his knife and let him put the animal at ease."[1] We relate this in the *Ṣaḥīḥ* of Muslim.

19. Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "Whoever believes in Allah and the Last Day should speak well or keep quiet; whoever believes in Allah and the Last Day should honour his neighbour; and whoever believes in Allah and the Last Day should honour his guest."[2] We relate this in both *Ṣaḥīḥ*s.

20. Abū Hurayrah ﷺ narrated that a man said to the Messenger of Allah ﷺ: "Advise me." He said: "Do not get angry." The man repeated [his request] several times, and he ﷺ replied: "Do not get angry."[3] We relate this in the *Ṣaḥīḥ* of al-Bukhārī.

21. Abū Tha'labah al-Khushanī ﷺ reported that the Messenger of Allah ﷺ said: "Allah ﷻ has made certain things obligatory, so do not neglect them; He has defined certain limits, so do not transgress them; and He has forbidden certain things, so do not violate them. He has kept silent about certain things as a mercy to you, not out of negligence, so do not investigate them."[4] We relate this in the *Sunan* of ad-Dāraquṭnī, with a *ḥasan isnād*.

22. Mu'ādh ﷺ narrated: "I said: 'Messenger of Allah, tell me of a deed which will make me enter Paradise and keep me far from Hell.' He replied: 'You have asked about a great matter, but it is easy for those for whom Allah ﷻ has made it easy. Worship Allah and do not associate anything as a partner with Him, establish *ṣalāh* and pay *zakāh*, fast the month of Ramaḍān, and perform the pilgrimage to the House [of Allah].' Then he said: 'Shall I not show you the doors of good? Fasting is a shield; *ṣadaqah* extinguishes sin just as water extinguishes fire; and the *ṣalāh* of a man in the middle of the night.' Then he recited 'They withdraw their sides from beds. . .' until he reached '. . .they do.'[5] Then he said: 'Shall I not inform you of the apex of the matter, its main pillar and its pinnacle?' I said: 'Yes, do, Messenger of Allah.' He said: 'The apex of the matter is Islam, its main pillar is *ṣalāh* and its pinnacle is *jihād*.' Then he said: 'Shall I inform you of the foundation of all of this?' I said: 'Yes, Messenger of Allah.' He took hold of his tongue and said: 'Restrain this.' I asked: 'Messenger of Allah, will we be taken to task for what we say?' He said: 'May your mother grieve for you! Does anything cast people into Hell-Fire on their faces—or on their nostrils—but the harvest of their tongues?'"[6] We relate this in at-Tirmidhī, and he says it is *ḥasan ṣaḥīḥ*. [In] *dhirwat aṣ-sanām*, 'pinnacle' [*dhirwah*] is the highest part of [the *sanām* or camel's hump] and it has a *kasrah* on the *dhāl* and a *ḍammah*. *Milāk al-amr*, 'foundation', is written with a *kasrah* on the *mīm*, and means 'its purpose'.

1 Muslim (1955), Abū Dāwūd (2815), at-Tirmidhī (1409), and an-Nasā'ī (7/227).
2 Al-Bukhārī (6018), Muslim (47), and Abū Dāwūd (5154).
3 Al-Bukhārī (6116) and at-Tirmidhī (2021).
4 Ad-Dāraqutnī (4/84), and *al-Futūḥāt* (7/365). Abū Nu'aym in *al-Ḥilyah*, Ibn as-Sam'ānī, al-'Irāqī and Ibn Ḥajar grade it as *ḥasan*, while Ibn aṣ-Ṣalāḥ grades it as *ṣaḥīḥ*.
5 Qur'ān (32:16–617).
6 At-Tirmidhī (2619) and Ibn Mājah (3973).

﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ﴾...﴿يَعْمَلُونَ﴾

23. Abū Dharr and Mu'ādh ﷺ narrated that the Messenger of Allah ﷺ said: "Fear Allah wherever you are; follow up bad deeds with good deeds and you will eradicate them; and treat people with good character."[1] We relate this in the book of at-Tirmidhī, and he says that it is *ḥasan*; and according to some reliable recensions he says it is *ḥasan ṣaḥīḥ*.

24. Al-'Irbāḍ ibn Sāriyah ﷺ said: "The Messenger of Allah ﷺ admonished us with an exhortation from which our hearts filled with fear and our eyes wept. We said: 'Messenger of Allah, it seems as though this is a farewell admonition, so counsel us.' He said: 'I counsel you to fear Allah, and to listen and obey even if a slave is made your leader. Those of you who live on will witness many disputes. I advise you to hold on to my Sunnah and the Sunnah of my rightly-guided Caliphs who take the right way; bite onto it with [your] molars. Beware of newly introduced matters [in religion], for every innovation is error.'"[2] We relate this in the *Sunan* of Abū Dāwūd and at-Tirmidhī and [the latter] says that it is *ḥasan ṣaḥīḥ*.

25. Abū Mas'ūd al-Badrī ﷺ reported that the Messenger of Allah ﷺ said: "One of the things people grasped from the words of earlier prophetic messages is: 'If you do not have modesty and shame, do as you please.'"[3] We relate this in the *Ṣaḥīḥ* of al-Bukhārī.

26. Jābir ﷺ reported that a man asked the Messenger of Allah ﷺ: "Do you think that if I pray the obligatory *ṣalāh*s, fast Ramaḍān, consider the lawful lawful and the unlawful unlawful, and do not add anything to that, I will enter Paradise?" He replied: "Yes."[4] We relate this in Muslim.

27. Sufyān ibn 'Abdullāh ﷺ related: "I said, 'Messenger of Allah, tell me something about Islam which I will not ask anyone about besides you.' He replied, 'Say: "I believe in Allah," and then go straight.'"[5] We relate this in Muslim.

According to the learned, this hadith is one of the concise yet comprehensive sayings of Allah's Messenger ﷺ. It corresponds to the words of Allah ﷻ: "Truly those who say 'Our Lord is Allah' and then go straight shall not be feared for, nor shall they grieve."[6]

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

According to the majority of scholars, the meaning of the verse and the hadith is "Believe, and cling to obedience to Allah ﷻ."

1 At-Tirmidhī (1988) and *al-Futūḥāt* (7/373). Ibn 'Allān comments that this hadith is *ḥasan* thanks to its numerous chains of transmission.
2 Abū Dāwūd (4608), at-Tirmidhī (2678), Aḥmad (4/126–127), and Ibn Mājah (42).
3 Al-Bukhārī (5769) and Abū Dāwūd (4796).
4 Muslim (15).
5 Muslim (38) and at-Tirmidhī (2412).
6 Qur'ān 46:13.

28. This is the hadith transmitted by ʿUmar ibn al-Khaṭṭāb ﷺ about the questions of Jibrīl ﷺ concerning *Īmān*, *Islām*, *Iḥsān* and the Hour. It is well-known in the *Ṣaḥīḥ* of Muslim and other books [of hadith].[1]

29. ʿAbdullāh ibn ʿAbbās ﷺ narrated: "I was behind the Prophet ﷺ one day, and he said: 'Boy, I am going to teach you some things. Be mindful of Allah and He will be mindful of you. Be mindful of Allah and you will find Him in front of you. If you ask, ask of Allah; and if you seek help, seek help from Allah. And know that if the *Ummah* were to unite to benefit you with something, they could only benefit you with something that Allah had destined for you—and if they united to harm you with anything, they could only harm you with something that Allah had destined to befall you. The pens [of destiny] have already been lifted and the pages have dried.'"[2] We relate this in at-Tirmidhī, and he states that it is a *ḥasan ṣaḥīḥ* hadith.

According to a narration from someone other than at-Tirmidhī, he ﷺ said: "Be mindful of Allah and you will find Him in front of you. Come to recognise Allah in times of ease and He will recognise you in times of difficulty. And know that what missed you could not have come to you, and what has befallen you could not have missed you." According to another narration he ﷺ said: "Know that with patience comes help, with distress comes relief, and with hardship comes ease." This is a hadith of tremendous rank.

30. With this I shall finish [this list of key hadiths] and conclude this book, and so we will cite it with an *isnād* that is original. We ask Allah ﷻ for a conclusion of goodness.

Our Shaykh al-Ḥāfiẓ Abū al-Baqāʾ Khālid ibn Yūsuf of Nābulūs and then later of Damascus, may Allah have mercy on him, informed us, saying: Abū Ṭālib ʿAbdullāh, Abū Manṣūr Yūnus, Abū al-Qāsim al-Ḥusayn ibn Hibat Allāh Ibn Miṣrī, Abū Yaʿlā Ḥamzah and Abū aṭ-Ṭāhir Ismāʿīl informed us saying: al-Ḥāfiẓ Abū al-Qāsim ʿAlī ibn al-Ḥusayn [this being] Ibn ʿAsākir informed us and said: the Sharīf Abū al-Qāsim ʿAlī ibn Ibrāhīm ibn al-ʿAbbās al-Ḥusaynī, the [Imam] who delivered the *khuṭbah* in Damascus, informed us and said: Abū ʿAbdullāh Muḥammad ibn ʿAlī ibn Yaḥyā ibn Sulwān informed us and said: Abū al-Qāsim al-Faḍl ibn Jaʿfar informed us and said: Abū Bakr ʿAbd ar-Raḥmān ibn al-Qāsim ibn al-Faraj al-Hāshimī informed us and said: Abū Mus-hir narrated to us and said: Saʿīd ibn ʿAbd al-ʿAzīz narrated to us from Rabīʿah ibn Yazīd from Abū Idrīs al-Khawlānī who reported that Abū Dharr ﷺ narrated that the Messenger of Allah ﷺ stated that Jibrīl ﷺ said that Allah ﷻ says: "O My slaves, I have made oppression unlawful to Myself and I have made it unlawful between you, so do not oppress one another. O My slaves, it is you who make mistakes day and night and I am the One Who forgives sins, and I do not care. So ask Me for forgiveness and I will forgive you. O My slaves, all of you are hungry except those whom I have fed, so ask Me for food and I will feed you. O My slaves, all of you are naked except for those whom I have clothed, so ask Me to clothe you and I will clothe you. O My

1 Muslim (8), at-Tirmidhī (4695), and an-Nasāʾī (8/97).
2 At-Tirmidhī (2516), and Aḥmad (1/307).

slaves, even if the first and the last of you, men and jinn, had the most sinful hearts of any man among you, that would not decrease My kingdom in the least. O My slaves, even if the first and the last of you, men and jinn, had the most pious hearts of any of you, that would not increase My kingdom in the least. O My slaves, if the first and the last of you, men and jinn, were on a single plain and they asked Me and I gave every one of them whatever they asked, that would not diminish My Kingdom except by as much as the sea is diminished when a needle is dipped into it once. O My slaves, it is only your deeds that I keep against you. So whoever finds good should praise Allah ﷻ, and whoever finds anything other than that should blame none but himself."

Abū Mus-hir reported that Saʿīd ibn ʿAbd al-ʿAzīz said: "When Abū Idrīs related this hadith he would kneel."

This is a *ṣaḥīḥ* hadith which we relate in the *Ṣaḥīḥ* of Muslim and elsewhere.[1] The narrators of the *isnād*, from me up to Abū Dharr ﷺ, are all from Damascus, and Abū Dharr ﷺ came to Damascus. A number of special merits are combined in this hadith, such as the soundness of its *isnād* and its text, the shortness of the *isnād*, and its having a chain of Damascus men, may Allah be pleased with them and may He bless them. Furthermore [this hadith] comprises explanations of tremendous principles of the roots of the *Dīn* and its branches, and etiquettes, fine points of the heart, and so on. And all praise belongs to Allah.

We have related from Imam Abū ʿAbdullāh Aḥmad ibn Ḥanbal, may Allah Most High have mercy on him and be well pleased with him, that he said: "The people of Syria have no nobler hadith than this one."

CONCLUSION

THAT IS THE end of what I intended to [include] in this book. Allah the Most Generous has blessed it, as much as it deserves, with valuable and useful lessons, subtle points of various branches of knowledge and important matters related to them, excellent inner truths (*ḥaqāʾiq*) and what is sought from them, and commentary on the *āyāt* of the Mighty Qur'ān and what is meant by them; authentic hadiths and explanations of their purport; and explanation of some points regarding the science of chains of narrators, the details of jurisprudence and the workings of the heart, among other things. Allah is the One Who is to be praised for that, and for His innumerable other favours. It is out of His Benevolence that He has guided me to this [material] and granted me the ability to compile it, made it easy for me, helped me, and blessed me in completing it. To Him belong praise, gracious bestowal, bounty, superabundance

1 Muslim (2577) and at-Tirmidhī (2497).

and gratitude. I hope, by the grace of Allah Most High, for the *du'ā'* of a pious brother which will benefit me by bringing me near to Allah, the Most Generous; and I hope that some of it may benefit any Muslim who is seeking goodness, and that I may help him to perform those actions which bring the pleasure of our Lord.

I entrust to Allah, the Most Generous, the Gracious and Merciful—for myself, my parents, our loved ones, our brothers, those who have done good to us, and all of the Muslims—our religion, our trusts and our concluding deeds, and all that Allah Most High has blessed us with. I ask Him, Incomparably Perfect is He, that all of us may follow the path of guidance, and for protection from [lapsing into] the states of the people of deviation and stubbornness, together with consistency in that and all other virtues, and increase in them. I implore Him to grant us success in doing what is right in all words and deeds, and in following in the footsteps of those endowed with insight and intellect, for He is the Vastly Generous and Ceaseless Giver. I have no success except by Allah; on Him do I rely, and to Him I turn in repentance. Allah is sufficient for me, and how excellent a Guardian! There is no power or strength except by Allah, the All-Mighty, the All-Wise.

All praise is due to Allah, the Lord of the Worlds, the First and the Last, the Manifest and the Hidden. May His most perfect and complete blessings and peace be upon our Master Muḥammad, the best of all of His Creation, as often as those who remember Him remember Him and whenever those unmindful of His remembrance are unmindful—and upon all the Prophets and their families, and all righteous people.

THE END OF THE BOOK

The compiler, Abū Zakariyyā Muḥyī al-Dīn, may Allah pardon him, said:

"I completed [this work] in Muḥarram of the year 667 [A.H., equivalent to September–October 1268], except for a few words that I added thereafter. I give all Muslims permission to transmit it."
May Allah bless our Master Muḥammad
and all his family.

CHAIN OF TRANSMISSION

In the name of Allāh Alone, and blessings and salutations be upon the one after whom there will be no Prophet.

To proceed, I have authorized all those who come across this book or look through it with my chains of transmission. I narrate *Kitāb al-Adhkār*, named as *Ḥilyat al-Abrār*, by Imām Muḥyī ad-Dīn Abū Zakariyyā Yaḥyā an-Nawawī on the authority of my father Shaykh Muḥammad and my uncle Shaykh ʿAbd ar-Raḥmān; both from their father Shaykh Abū Bakr ibn Shaykh ʿAbdullāh al-Mullā; from Sayyid Aḥmad ibn Zaynī Daḥlān; from ʿUthmān ibn Ḥasan ad-Dimyāṭī.

[Another chain.] [My father and my uncle] both also narrate on the authority of Shaykh Khalīfah ibn Ḥamd an-Nabhānī; from Sayyid Muḥammad Amīn Riḍwān al-Madanī; from Shaykh Surūr ibn Muḥammad al-Zawāwī ad-Damanhūrī; from Sayyid Ḥasan al-Quwaysanī.

Both [Dimyāṭī and Quwaysanī] narrate from al-Amīr al-Kabīr; from Shams Muḥammad ibn Sālim al-Ḥifnī; from Shaykh Muḥammad ibn ʿAlī al-Yamanī al-ʿAlawī; from Muḥammad ibn Saʿd al-Dīn; from Muḥammad Ibn at-Tarjumān; from ʿAbd al-Wahhāb al-Shaʿrānī; from Burhān ibn Abī Sharīf al-Maqdisī; from al-Badr al-Qabbānī; from Muḥammad Ibn al-Khabbāz; from the author, Imām Muḥyī ad-Dīn Abū Zakariyyā' Yaḥyā ibn Sharaf ad-Dīn an-Nawawī.

[Another chain.] I narrate it also from our Shaykh, Muḥammad Yāsīn ibn Muḥammad ʿĪsā al-Fādānī al-Makkī; from Ḥabīb ʿAydarūs ibn Sālim al-Bār; from his father. He [Fādānī] also narrates from Sayyid Ḥusayn ibn Muḥammad al-Ḥabshī; and both of them from ʿAllāmah Sayyid Aḥmad ibn ʿAbdullāh ibn ʿAydarūs al-Bār; from al-Wajīh ʿAbd al-Raḥmān ibn Muḥammad al-Kuzbarī; from his father Muḥammad al-Kuzbarī the Middle; from his father ʿAbd al-Raḥmān al-Kuzbarī the Elder; from Muḥammad ibn Aḥmad ibn ʿAqīlah; from Abī al-Asrār Ḥasan ibn ʿAlī al-ʿUjaymī; from Najm Muḥammad al-Ghazzī; from his father Badr Muḥammad al-Ghazzī; from al-Ḥāfiẓ as-Suyūṭī; from Shaykh al-Islām ʿAlam ad-Dīn al-Bulqīnī; from Abū Isḥāq Ibrāhīm ibn Aḥmad at-Tannūkhī; from Shaykh ʿAlā' al-Dīn ibn al-ʿAṭṭār, from its author, Imām an-Nawawī.

And blessings and salutations be upon our Master Muḥammad, and upon his Family and Companions.

Written by the one in need of the forgiveness of his Lord
YAḤYĀ IBN SHAYKH MUḤAMMAD IBN ABĪ BAKR AL-MULLĀ

إسناد كتاب الأذكار

بسم الله الرحمن الرحيم. الحمد لله وحده والصلاة والسلام على من لا نبي بعده:

أما بعد: فقد أجزت كل من وقف أو تصفح هذا الكتاب بأسانيدي. فأروي كتاب الأذكار المسمى بحلية الأبرار للأمام محي الدين أبي زكريا يحي النووي عن والدي الشيخ محمد والعم الشيخ عبد الرحمن عن والدهما الشيخ أبو بكر بن الشيخ عبد الله الملا عن السيد أحمد بن زيني دحلان عن عثمان بن حسن الدمياطي (ح)

كما يرويانه عن الشيخ خليفة بن حمد النبهاني عن السيد محمد أمين رضوان المدني عن الشيخ سرور بن محمد الزواوي الدمنهوري عن السيد حسن القويسني

كلاهما عن الأمير الكبير عن الشمس محمد بن سالم الحفني عن الشيخ محمد بن علي اليمني العلوي عن محمد بن سعد الدين عن محمد بن الترجمان عن عبد الوهاب الشعراني عن البرهان بن أبي شريف المقدسي عن البدر القباني عن محمد بن الخباز عن المؤلف الأمام محي الدين أبي زكريا يحيى بن شرف الدين النووي (ح)

وأرويه أيضا عن شيخنا محمد ياسين بن محمد عيسى الفاداني المكي عن الحبيب عيدروس بن سالم البار عن أبيه، والسيد حسين بن محمد الحبشي.

كلاهما عن العلامة السيد أحمد بن عبد الله بن عيدروس البار عن الوجيه عبد الرحمن بن محمد الكزبري عن أبيه محمد الكزبري الأوسط عن أبيه عبد الرحمن الكزبري الكبير عن محمد بن أحمد بن عقيلة عن أبي الأسرار حسن بن علي العجيمي عن النجم محمد الغزي عن أبيه البدر محمد الغزي عن الحافظ السيوطي عن شيخ الإسلام علم الدين البلقيني عن أبي أسحاق أبراهيم بن أحمد التنوخي عن الشيخ علاء الدين بن العطار عن مؤلفه الأمام النووي.

وصلى الله على سيدنا محمد وعلى آله وصحبه وسلم.

كتبه الفقير الى غفران ربه

يحيى بن الشيخ محمد بن ابي بكر الملا

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